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VOL. XII. JANUARY. NO. 1.

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SHAKER MANIFESTO

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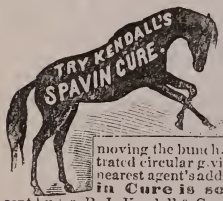

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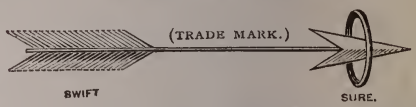

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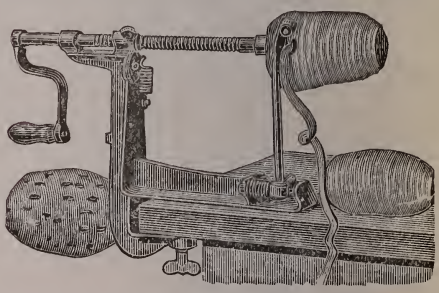

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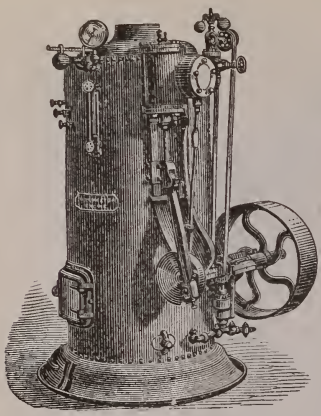

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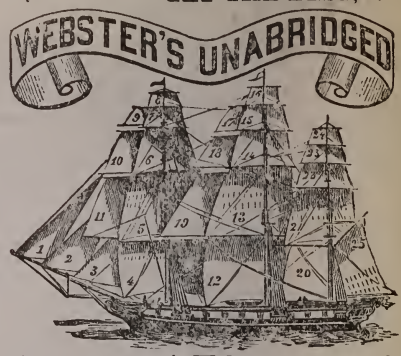

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Shaker Manifesto.

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SOUL TRAVEL NO. 5.

GILES B. AVERY.

However much infidelity exists today to a belief in the existence of God; the future existence of man after the death of his mortal frame, in a world of soul life,—a spirit sphere, where human consciousness of misery or happiness is even more vividly to be realized than in this present world, the day of human progress is too far advanced for this phase of human weakness and folly to be of long duration; for, untold millions have, within the past quarter of a century, received, and are still receiving such, to them, undeniable evidences that God is, and that man exists in a future world of spirit, that, as well the sun might cease her shining as to cause such millions to doubt their experiences.

These enlightened souls, for themselves, know that God is, and that He is working for the good of man through His *ministering spirits*, and, not all of these are yet in the spirit world, and divested of mortal frames. These avenues of open communication between these orders of beings are the sources of new revelations of light and truth from Wisdom's inexhaustible fountains, now accessible to man. Thus it behooves soul travelers,—seekers after happiness,—the would be children of God, so to gain and hold a relation to these ministering spirits, that we may have access to heavenly garners, wherein are hidden, not only "all the treasures of wisdom and knowledge" but the inspirations of soul love and life that shall wean the recipient from the love of sin, and the follies and foibles of worldly life.

But, the great and important need of humanity is to convince them of the fact of the existence of these superior heavenly treasures;—to give them confidence and faith that God is, and is the rewarder of all them that diligently serve Him. To make this fact an universal conscious experience to each and every individual soul of man. Many still lack belief because the promised benefits, or because the evidences of a future state for man's abode when done with time, are contrary to their individual personal experience, thus far in life. Like the King of Siam, when told by missionaries that the American rivers were often so congealed by cold, that his elephants could walk upon them, could not believe, it was so contrary to his experience. Savage nations disbelieve in the laws governing the heavenly bodies, enabling the scientific to calculate eclipses; the conjunction of planets; the times of the appearance of comets &c.

Human experience is necessarily so finite, that, to live, in the widest sense, much of

life's experiences have to be accepted on the strength of the testimony of other people. It is a fact, but, doubtless revealed to the observation of but few persons, that a gorgeous butterfly is but the evolution of a caterpillar. And who, that has never examined the subject, but almost questionably wonders how electricity can be made to write; wires be made to talk; light be made to paint pictures; coal, black as tar, made to yield candles white as snow; and how dirty cotton rags can be made to yield sugar. But, these things, and thousands equally as strange, are facts, and forced upon our credulity, because demonstrable! Even so it is demonstrable that there is a God, the rewarder of the life sacrifices of the righteous, and the awarder of the just dues of the transgressors of His laws. A Revelator of the fact that happiness is not to be computed by the amount of earthly riches a person possesses; by the hours of idle leisure to spend in sensual pleasures; by the gaudy dress to wear; by the grandeur aud convenience of a tasty home; by the amount of beautiful and gorgeous flowers bordering the clean cut lawns, nor the decorations upon the coffin containing the remains, when the soul has emigrated to its eternal bourne, and the costly monument erected over the casket when consigned to its mother earth; but by the innocence, righteousness, peace and harmony of life, compared with the laws of the Life-Giver! Divested of these graces of character, life is but a mocking chase for the goal of Heaven!

But, while the gates of Paradise are *wide open* to souls who, spiritually, self-sacrificingly, travel in harmony with the Divine will, by a loving and devotional obedience; they are *not even ajar* to souls who grudgingly conform to the same, in the ceremonial sense only; for, in the Kingdom of God, no forced compliance to His laws does He recognize as obedience; what is yielded by force, in God's sight, is but mockery, and not yielded at all in spirit and verity.

Jesus introduced a travel of soul from the confines of the ceremonies of the Mosaic Levitical law and the fiat,—"*Thou shalt*" and "*thou shalt not*" to the freedom of conscience "*Whosoever will, let him* come and partake of the waters of life freely." That soul whose affected obedience to the laws of God is but servilely and grudgingly given, can never, while in that state, taste the bliss of His sweet love, nor feel the kindly sympathy of His nursing hand of care, much less can they be fed, filled and inspirited, with the vivifying juices of the fruits of the spirit, that grow in His heavenly vineyard!

The environments of human creeds and empty forms of religion, is a hedge that fences out the flowers and fruit bearing trees of Paradise; and the refreshing dews of Heaven cannot distil upon the plants impaled in their domains. As well might the agriculturist attempt, hopefully, to raise corn, wheat, and the luscious summer fruits of the earth in the deep gloomy grottoes and caves of its bosom, wherein the stylactite displays its bleached, fanciful subterranean grandeur, as for a soul to anticipate cultivating the flowers and fruits of Heaven while entombed in the caverns of earth bound loves and foolish fancies that attract life's journeymen to the haunts of sinful pleasure, or charm the senses so as to detract them from the pursuits of solid virtue. To attempt to gain soul food by stuffing life with the pleasures of the physical senses, on the one hand, and loading it with torturing pangs of physical sufferings on the other, is as fruitless of gain as grasping at the shadow of a flower, which, in the sunshine of today is, but, in the clouds of even, the night of darkness, or the morrow of storms, has no existence!

Shall the human race forever, like the Prodigal son of the parable, feed on husks, while in our Heavenly Father and Mother's house, and growing in Their Heavenly Vineyard of love, there is blissful soul food enough, and fruits of exquisite richness, and soul sustaining and inspiring sweetness? Shall the sin frost bitten flowers of earthly sensual pleasure forever lure the soul to disappointed hopes of happiness? Shall the dried fruits of a lifeless, soulless, empty form of godliness forever starve the needy soul into a skeleton ghoul of a soulless form? Shall mere wordy righteousness and sentimental songs of and about the bliss of heaven forever to be the lullaby of quiet for the soul into an incubus of imagination that a heaven is already in the grasp of the spirit, which the future day of trial will reveal to be only a mirage in the distant horizon?

The answer lies within the purpose and power of every soul traveler, each one for one. Angel missionaries in armies, are commissioned to hold out the sceptred boon of royal bliss and glory, to every successful winner in the race of life who reaches redemption's goal from the thraldom of earth and sin, set free by salvation's purifying furnace of trials in the fire of truth.

Who so wills, and emphatically strives, a heaven to win, to such the gates are ajar! Come, come, all created souls come! The Gospel trumpet of free salvation is sounding an inviting welcome blast. The sun of revealed truth is beaming forth in resplendent brightness! A high way of purity and holiness is cast up, beautiful for the feet of those who would walk in Wisdom's ways of pleasantness, and all things are ready for a soul birth right in the Paradise of God, to all who choose to be born anew!

Mt. Lebanon, N. Y.

THE SIMPLE GOSPEL OF CHRIST.

G. A. LOMAS.

The most singular feature of so-called Christian theology–the one which strikes with greatest surprise the so-called heathen–is the multiform presentation of it from multiplying persuasions or churches.

Nor this only; but the most consummate ingenuity is demanded of him who preaches, that the gospel of Christ may be made significant, according to this or that peculiar persuasion.

The question here presents itself forcibly: Why any more differences of opinion concerning what Christianity really is, than there is regarding Buddhism, Mosaism, or Mohammedanism? But concerning these last mentioned, there are no differences worth mentioning among the professors of those peculiar doctrines. Judaism is identical the world over—it has but one churchal exponent; and so with the followers of and believers in Buddha and Mohamet.

Why is this thus? Why should Christianity be the prey of so many and much contentions? Why, when there is only "one Lord, one faith and one baptism," should there be almost numberless divisions of opinions as to what genuine Christianity really is? Why, in the face of the reasonable facts, that Christianity is so simple as to be understood by a child; and "the wayfaring man, though a fool (to any worldly logic or theological ingenuity,) needs not err therein," should there be such demands for Colleges, Universities, etc., for the training of the young, by the most skilled theologians and ingenious scholars, simply that they may know and teach what some ignorant, unpretentious fishermen learned from the lips and observed in the life-walks of the Master? These Universities and Colleges are not for the learning of the simple religion of Jesus. It may seem harsh; it may be deemed severe to assert of them, that the peculiar teachings given and learned therein, are devices that obscure the really simple life, character and religion of Jesus, and are intended for the upbuilding of peculiar theories, that really teach the full cross of Christ unnecessary, and a great deal of the worldly life not only admissable in the Church of Christ, but so harmonious as to become sacraments therein!

We are not antagonistic to the most liberal educations; but we consider any education that obstructs the truthful presentation of the most vital and important subject—soul religion—to be a perversity and a villainous perversity too, of God given talents for obtaining wisdom.

We asseverate, that there is no need of any extraordinary education, nor ingenious renderings of the scriptures

that any one may be the better Christian. The minister who has been trained for the pulpit, taught to expatiate upon this that and all texts in agreement with the *Alma Mater*—the persuasion of the College at which he was taught—is none the better Christian for his training in ingenuity. The gospel of Jesus Christ is the same today as ever in the past—demands the same and only the same credentials for discipleship—and an exceedingly holy life—a life like Christ's is demanded by Christ's gospel.

And the rural farmer, the unlettered mechanic, the simple laymen and women, all, whether learned or unlearned, can know what Christianity really is, can learn it from the beautiful self-denying life of Christ, and decide for themselves how much they are Christians, how much they are willing to be Christians, by the nearness they approach the life example of the Christ. Wherefore, then any need of skillful training or ingenious legerdemain, that any may teach, preach or live the Christian life? Wherefore the need of the Babylon of Churches, each proclaiming *this* is *the way*, while each is just so far from genuine Christianity as the lives of its Communicants differ from the life of Jesus Christ?

Is there any doubt in the minds of any professors of Christianity, or of those who do not profess it, as to what kind of a life Jesus lived?

There is a oneness of knowledge, oneness of feeling in this respect. Let us have one Christian Church that will absorb all the previous Babylonyish professions—a Church that will be the universally acknowledged Christian Church, embracing all sensible men and women, who are not led by the ingenious evasions of the priests; but one that will be accepted, because it teaches that Christ's life was His religion and His Christianity; and as Christians that life must be ours.

Appropos of the foregoing remarks we conclude with the sensible paragraphs upon the same subject, of the venerable Oliver Johnston, in a sermon on "*God's way of Saving Men.*"

"This is not an age when men should be content to live in the basement story of their being, half under ground, but when they should ascend to the upper chambers, and even to the high towers of observation in pursuit of truth." "In conclusion, let me say that man may pile his creeds as high as heaven, charging them with deepest mysteries and accepting them all without question; he may adopt and practice any number of forms and ceremonies, but they will amount to nothing unless he heartily and sincerely confesses and forsakes his sins, and thus lays the foundations of a noble character on the eternal rock. How glibly men recite their beliefs, and practice their rituals, as if they had in them some saving grace, while at the same time their lives are selfish and groveling, and marred by sins which are a daily offense to God and man! But neither their beliefs, not their baptisms, nor their sacraments, will avail them as substitutes for penitence and right living."

Watervliet, N. Y.

Carlyle: The man without a purpose is like a ship without a rudder; a waif, a nothing, a no man. Have a purpose in life, if it is only to kill and divide and sell oxen well, but have a purpose; and having it, throw such strength of mind and muscle into your work as God has given you.

IN REMEMBRANCE,

OF ELDRESS POLLY J. REED.

Down to the river of tears,
  In grief are we led,
For one light of our household,
  Now sleeps with the dead;
With a spirit perfected
  Through suffering and prayer,
Here, she closes her labor,
  Her burden and care.
In the cause of salvation,
  So loyal and brave,
A leader undaunted,
  By danger's dark wave.
The land of soul liberty,
  She has defended,
Where man's equal rights
  Are in purity blended.
Loved by dearest of kindred,
  In life's opening day;
The *lone* star of their circle,
  Called early away
From the altar, where human
  Affections entwine,
To her mission of sacrifice,
  Pure and divine.
No selfishness cold, in *her* heart
  Found a place,
For the beautiful spirit
  Of true christian grace,
Sat enthroned in the temple
  Of her loving soul,
And held o'er the wild sea
  Of passion control.
Through life's wearisome march
  Fraught with hopes and with fears,
"No shadow of turning"
  In her purpose appears;
But the pure hallowed law
  Of the truth and the right,
Has guided her home
  To the City of Light.
Humanity's good was the theme
  Of her fervor,
The triumph of right
  Claimed her every endeavor,
That the bond of affection,
  Uniting us now,
Should be sealed, as eternity's
  Unbroken vow.
No murmurings could rise,
  Like a cloud o'er the way,
For the mandates of *justice*,
  Will *reason* obey;
And the strength of *her* word
  Was the *work* of her life,
Where meekness and truth,
  In each action were rife.
As she lived, so she died,
  A heroine rare;
Drinking deeply of suffering
  For others welfare,
Yea those unto whom she
  A pilot would be,
To the rock unmolested
  By life's troubled sea.
O why should our sister,
  Our pattern and guide,
In the day of her usefulness,
  Fall by our side;
A prey to disease
  That no skill can arrest,
'Till she reaches her home,
  In the land of the blest.
Now the veil drops between us
  And vision doth cease,
And no longer we hear
  Her sweet echoes of peace;
But patiently trusting
  When free from earth's care,
We shall meet our beloved,
  In the "*Home Over There.*"

Mt Lebanon, N. Y.

Inspired by the spirit of loving kindness, we could not avoid writing and speaking of God's love to man.

GOD,—DUAL.

And God said, "Let us make man in our image, after our likeness; so God created man in *His own image*, in the image of God created He *Him*; male and female created He *them*, and called *their* name Adam."

Here in simple Bible language we are told what God is: at least as much as man can know; for, study and reason as we may, we cannot comprehend the Infinite. "Canst thou by searching find out God? Therefore beyond a certain point necessary to understand our relation and duty to Him, it is foolish speculation and waste of time.

"Say first of God above, or man below,
What can we reason but from what we know."

Man's natural intuitions of the Diety, even those of the children of the forest and desert, seem more correct than the theories and conclusions of theologians; for they, the theologians, suppress the soul's prompting, and substitute therefor vagueness and mystery,—creations of their own distorted imaginations.

"Let *us* make man in *our* likeness." Let us make man male and female like ourself. Let us also endow him with godlike reason and intelligence.

"So God created man in his own image, male and female created He them."

If we interpret the biblical account literally, as christian sects usually do, we must believe that man was an exact copy of God in miniature, in form and in structure: and if man is male and female, God must also be male and female. If, again, we give a spiritual construction thereto, making due allowance for the figurative language of the ancients, we must believe that great principles were involved instead of mere physical formation, and that man's anatomy represents the male and female principle in Deity.

We do not attempt the presumptuous folly of proving two *persons* in the Godhead. This would be as absurd as to assert that there are three. We cannot, like the Buddhist, make gods to order; and as Warwick made English Kings; neither does our system of arithmetic teach us that one is three and three is one. Our God does not compel us to believe inconsistencies of himself; nor does our religion consist of mystery. Common sense and the yearning of our souls for parents, teach us of a Heavenly Father and *Mother* too. We are not reconciled to the idea of being half orphans. We claim a legitimate birth from a full and perfect parentage.

Do we believe in Jesus, the Son of God? Most certainly, and we also believe in Ann the Daughter of God. Why not have a daughter as well as a son? We believe He has many sons and daughters. The bible tells us that He had sons six thousand years ago.

The apostle Paul, unquestioned authority, says: "For the invisible things from the creation of the world are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead.

Throughout creation we find manifest the dual principle,—in the mineral, vegetable and animal kingdoms. This triple Diety has no illustration in the world of ours. The idea originated in the abnormal brain of some visionary monk. The arguments adduced to sustain such a theory are fallacious and have no shadow of scriptural foundation even, save the occurrence a few times in the New Testament, of the words

Holy Ghost, and which only means Holy Spirit. The male–God idea, the man-God idea, the idea of the corporal death of a God, and a trinity of personal Gods, is a relic of a barbarous age, and was cotemporary with the erroneous supposition that the earth was flat and supported by a huge turtle ; the sun small and revolving around the earth, &c., &c.. All these absurdities should, ere this, have ceased to exist. The male-God idea is boon companion for the doctrine of election of an implacable God and eternal damnation ;–is consistent with the belief that woman was made of a piece of man, and consequently is his natural appendage and legitimately his tool and his slave.

The emancipation of woman from a worse than feudal or African slavery, the assertion of her just rights in domestic life, are yet in the future. The agitation for woman's equal rights in educational and political life,–the right of franchise, of participation in government, her demand for equal pay for labor when equal quantity and quality are rendered,–this is just what ought to be, but when obtained is but an introduction to the *real* rights of woman.

Woman herself does not yet sufficiently understand her glorious possibilities ;–she even now ignorantly strives to be content to remain in bondage, under the mistaken notion that God has made her so ; and to this fact are due, to a great extent, the social miseries and prostitutions that curse our marital relations. These are the unhappy conditions that make households miserable, and the fruits thereof fill our cities with crime, glut our prisons and insane asylums, people our pauper institutions and fill our cemeteries with premature deaths. From these homes come the Josie Mansfields, the Jennie Cranmers, and the host of wantons of both sexes.

These conditions are condoned by our legislatures and ministers of the gospel silently pass them by as unpopular subjects for discussion. The true reason of this cowardly reticence, this shameful neglect of imperative duty by our public teachers ; we will not now discuss ; but if the test were given, do we think it would *now* be easier to find one sufficiently guiltless to cast the first stone, than it was when the poor woman was brought by her accusers to Jesus?

Is there a remedy for this moral leprosy of society? Is there power on earth or in heaven to probe and heal these festering sores of sensualism? God of our fathers! Hear our prayer for deliverance from this spiritual death.

Our petition has been graciously received and woman is sent to the rescue. Man's noble helpmeet, in no sense his inferior ; co-equal with man possessing her full share of divinity *in* man, and representing her share of God's image. Hitherto she has been ignored ; we have not known her. She has been merely a piece of property, a toy for pastime or a baser use. Now by a more enlightened dispensation which in God's good providence has begun its unfoldment to a few at least, this incongruous one-sidedness is changed. Woman comes to the front, stands side by side with man ; we greet her as a companion, an adviser, a skillful manipulator of the destinies of life, able and willing to sustain her full share in all its relations.

Man's supremacy has been tried for more than six thousand years, and it may be, six times six thousand years, and it has failed. Now then, let us be

honest and admit the fact, let us attest an experiment, and not a doubtful one either.

The Shakers have tested the equality of the sexes in government, in religious service, and in domestic life for a period of one hundred years. Worshiping God as Father and Mother, we recognize a complete family of sons and daughters, and we love and respect each other in mutual rights as brothers and sisters—a perfect and harmonious household. For one hundred years this Society has proved to the world that men and women can and do live in holy fraternal relations.

Scoffers have not been wanting, who, having no confidence in their *own* ability to exemplfy the virgin life, have derided the possibility of the sexes living purely together and so closely socially connected as we are. But we can afford to wait for our complete vindication from all calumny. The truth will ultimately triumph; and even now our cause is being championed by the best minds and the most influential men.

We declare unto you that we do live as we profess. That we are able and really do bear our crosses against the lusts of the flesh; and in our relations with woman we do not find her a puny sickly thing, we do not find her the *weaker* sex. We find in our sisters true companions, able and ready to stem with us the tide of nature, to bear their full share of crucifixion, and oftentimes the stronger and braver; generally the more patient and enduring. We cannot speak of our sisters as *the women*, nor do we hear them mention their brethren as the *men*.

That is clearly the best religion which evolves most fully our divinity. That is the safest theology, which, when practically illustrated, produces the best result.

Our conception of God as dual, and his reproduction in man as male and female, two parts of a perfect whole, each different but equal, gives us a broad and stable foundation, a solid hope, and humble trust in the Author of our being.

We no more worship Him in fear, in doubt, in mystery; but as a full parent, Father and Mother. He has indeed been wonderfully good to us his children. Let us worship Him devotedly, with reason and intelligence.

Canterbury, N. H.

BE NOT FAITHLESS.

From the spirit of
ELDER RICHARD BUSHNELL.

Be faithless nevermore
  In the promises of God,
He who hath declared,—
  Will in truth perfect his word.
Shall Zion's beauty fade,
  Or her glorious light go out?
Not while the Sun and Moon
  Shall shine. Never, never doubt.

Shall this Sacred Temple rear'd,
  E'er crumble into dust;
Shall the Altar Fires cease,
  In which so many trust?
Where in penetential tears,
  Great Sacrifice is made
For sin, and for transgression,
  'Till ev'ry farthings paid?

Shall the consecrated labors
  Of Sainted Pioneers,
Whose hands laid these foundations
  Baptized in prayers and tears?
Shall all these off'rings perish,—
  Be lost to needy souls?
Not while the Stars pursue their course
  Or wave of Ocean rolls.

What though a few faint-hearted,
  Turn back with scorn and spite:—
Deride thy peaceful tenure,
  'Gainst truth and justice fight?
Lured by elements of nature,
  For worldly paltry pelf;

To find no greater pleasure,
Than merely pleasing self.

Traitors at the nation's birth,
But nerved the Patriot's arm;
Though in the direst trial,
Fled cowards in alarm.
Yet loyal Sons of freedom
With faith in God stood firm;
Jehovah these delivered,—
From them a lesson learn.

Their names are high emblazoned
On parchments, nations read;
And yet shall unborn millions
Praise each heroic deed.
While scorn shall point her finger,
And hiss to very shame;
The Traitor and the Coward
Who've lost an honored name.

God bless this land of freedom,
Which guards our Zion home;
Thrice blest art thou, Mount Zion!
Where God has placed his name.
Blest is the crystal fountain
Whose waters cleanse and heal;
Blest the Ark and Mercy-Seat
Where God his Laws reveal.

Raise high the gospel banner,
Higher and still higher·
Breast every opposition,—
Burn up with gospel fire,—
The lust of vain ambition,
The pride of sinful man,
The unclean beast cast out,—
Curs'd since the world began.

Come blend your hearts together,
Ye trusting, honored few;
The heavens have prepared
Their richest gifts for you.
In songs of praises, tongues of fire,
The word of God proclaim;
In Prophecies and Visions
True inspiration's flame.

List'ning hosts shall hear thee
And hasten to the call,—
To the Altar of confession
In gladness prostrate fall.
From sea to sea o'er Oceans broad,—
To distant lands 'twill spread;
From rivers to the ends of earth,
To wake the sleeping dead.

Renew your faith and courage,
Keep innocent and pure:—
And set your house in order,
God's promises are sure
This the Way the Truth the Life
It never, never'll fail,
'Gainst all the powers of darkness;
It surely will prevail

Alfred, Me.

SHAKER VIEW OF MARRIAGE.

A. G. Hollister.

In the Christian Union some time ago, under head of "The Marriage Test," appeared the following statement, which needs correcting:

"If a new system or scheme of life tampers with marriage, it is always bad, and can by no possibility be good. The Shakers form a community built on this rotten foundation. They destroy the family, root and branch. They have no place for love, and enter into a determined fight with the God of nature, who, by the strongest passions and impulses he has ever implanted in the human soul, has commanded them to establish families and homes. Shakerism is good for nothing if it is not good universally,—if it ought not to be adopted universally. But universal adoption would be the suicide of the race, and a race has no more right to commit suicide than a man," etc.

Shakers do not tamper with marriage, but deem it a worldly institution with which the genuine disciples of Christ have nothing directly to do. Nor can they have any interest whatever in weakening its obligations on those who choose to populate the world. Ann Lee taught, "Do not go and report that we forbid to marry, for we do not. But all that cannot or will not take up their cross for the Kingdom of Christ's sake, and that only, I would advise them to marry and live after the flesh in a lawful manner, and be servants to their families; for that is natural and less sinful in the sight

of God than any other way of gratifying that nature." Shakers deem marriage honorable in all who honorably use it for companionship or offspring only, and not for unfruitful works of which it is a shame to speak except in terms of condemnation. Lawfully used, it is good for those who own no higher purpose in life, and is far better than licentiousness. Inasmuch as it brings the parties into responsibility absorbs and directs to useful ends their superabundant energies, it improves them, and upholds their latent powers, and subjects them to a degree of order, law and discipline. Nevertheless, it is written of such, "They twain shall be one flesh," hence they are not spiritual, are not children of the resurrection, who neither marry nor are given in marriage, but are of the earth, earthy, like the first Adam, whose image they bear and whose works they do, and are bound by carnal ties and worldly interests from which nothing can redeem them but the love and the cross of Christ, faithfully borne. For not until they are prepared to forsake that order and its carnal works, and live consecrated in brotherly and sisterly love, in perpetual chastity for Christ's sake and his gospel, can they be lawfully released from the obligations incurred by wedlock, and then only by changing an inferior for a superior relation. If this destroys the family, root and branch, it evidently is not the work of man, for it is opposed alike to the dictates of worldly wisdom, and the perverted desires of a depraved nature. Nor is it of Shakers, but of God, for none can accomplish it without that faith and understanding which is freely given of God to such as earnestly desire, above everything else, to know his will that they may do it.

Mt. Lebanon, N. Y.

IN UNION THERE IS STRENGTH.

The points made in November S. M., under the title "Bridegroom and Bride," so well accord with my own understanding and experience, that it seems I ought not to with-hold an expression of warm approbation.

With the genuine hearted Shaker, nothing can supersede the necessity of fulfilling the law of Christ, in all its bearings, which, as there remarked, has not to do with any part of the works of generation. Although it takes cognizance of all the duties of the household, spiritual or temporal, not omitting any needful improvements, in dress, diet, or any other branch of daily life, these may prove to be, not improvements, but delusive snares, to any who seek to introduce them in opposition to established authority, or even without full and free sanction.

In regard to dietary reforms, I consider that the most desirable object to seek is a mind to partake of what is placed before us, piously and gratefully. In good time any needed reform, will, we may trust, in this, or any other department of life, be achieved by an easy, natural process. Mean-while there is no better way than to adhere to customs, which, however objectionable to some, to others are hallowed by age.

A project may be canvassed, and differing views freely expressed, but the introduction of new ways and things, at variance with the leading counsel, is a certain occasion of anarchy, and of dearth in spiritual gifts. Great weakness is betrayed by those who, thinking that the body moves too slowly—is too tardy in adopting new customs which may be desirable—take their departure independently of the example and advice of those who are in the van. These do not help the cause of progress; for though they succeed in forcing their plans, in this irregular manner, they admit more than enough weakness and disorder to overbalance the advantages to be looked for from their innovations.

It is not the too conservative, probably, who retard progress, and postpone improvements, so much as the ultra radical. While the former may be clinging too much to old forms, the latter, paying little regard to these in their eagerness for variations step aside

from the safe, narrow track of obedience, and loss ensues, with poverty of spirit The former class, seeing these evil results, are thereby made more cautious, and tenacious of time honored institutions.

Thus the day is deferred when the desired alterations may be adopted with full accord and harmony.

It may be better to submit to conditions and customs, which, abstractly considered, do not commend themselves to our understanding as hygienic or physiological, than to forego the discipline of implicit obedience, and seek to crowd out prematurely, that which does not accord with one's private judgement.

The immense advantage of being in full union with our gospel parents, might seem sufficient to induce one to accept many inconveniences of a minor and temporary character. Moreover, that condition of perfect harmony, and unity of feeling, which ought to be sustained, whatever our differences of opinion, is the condition most favorable to all that is truly progressive.

This discipline of yielding a childlike submission to those whose function it is to direct appears to be of vital importance. It is so salutary in its effects upon the soul who renders it, and so efficient a part of that system of education which alone can ever qualify us for the kingdom which Christ says we may receive by becoming like little children, that I have often thought it more profitable, and more conducive to true manly dignity and independence, to render this fealty without reserve or limitation, even though the requirement itself were trivial, or seemingly unjust.

Childlike submission in us is not a service given with all the blind trustfulness of childhood,—though it should be as free and complete—but as being aware of the final result of such self-sacrifice, and the result, on the other hand, of standing aloof, and choosing to maintain the rights of sham dignity, and individuality of the man as he is in Adam, untouched, unscathed by the inner warfare of Christ.

Instead of abating from true manliness, the humility enjoined by the gospel plan adds to it; and everywhere, at all times, we find real grandeur of character allied with meekness and a simple deportment. But every meanness, every contemptible trait, goes hand in hand with an arrogant, aggressive egotism, ever jealous of its own rights, whether fancied or real, and ever forgetful of the fact that if we wish to be useful in society, the most efficient means is not a clamorous, boisterous self assertion, but an unassuming, quiet manner, resting ourselves upon our works, or upon the inherent truth of our position, as our sole recommend.

These will most effectually engage the consideration of others, and their esteem. The rankest egotism is sometimes found under a false guise of meekness, and patient endurance of slights and indignities, which have no existence, save in the morbid imagination of the self afflicted person, who broods over them until he becomes persuaded that he is being made a martyr.

This conduct is owing, perhaps, to a deep seated feeling, or sense, of the weight and importance of a quiet manner. But this is even more despicable than an extremely demonstrative one.

I suppose there are as many grades of progress on the gospel journey as there are travelers. One will advance to a certain position, another to a stage farther on, and still another takes a degree beyond this. Notwithstanding it is said that we cannot be stationary, I think that by yielding to indifference, we are exposed to the danger of becoming fixed, and fossilized; and a fossil Shaker is not a very attractive character

To me the gospel of Christ's second advent would be pretty much a dead letter without that active, practical mortification of the old man which brings all his being into subjection to some will besides his own, or to the supposed will of a God afar off. This discipline, which to our own selves is so unwelcome, is the source of great comfort to those who seek it. In common life how prone we are to shun every occasion for this sort of experience, which if properly valued would be earnestly sought.

It stings a selfish pride to be brought under circumstances where we fancy we are making an unfavorable impression upon others. If it be in doing an act, or saying a word which actually raises us in the estimation of others,

and involves the practice of humility. we are apt to be ashamed of ourselves, while we would not in doing an unworthy thing, if done in a striking, pompous manner.

I certainly would not be exempted from this wholesome tuition, while all these inferior motives lurk within.

Enfield, N. H.

IN MEMORY OF ELDRESS POLLY J. REED.

Though many voices join in praise,
Too much cannot be given
For one who spent her youthful days,
And all her life for heaven
Not for a Heaven of peace and rest
In which she would repose
With those, the justified and blest,
When here the life doth close;
But heaven for every one she met
While toiling o'er the road,
By kindness they could not forget,
Which lightened every load.

She gave her all,— not small to give,
Inheritance was great,
In virtues staunch by which to live
And conquer fear and fate.
A Christian's shield was hers, the Truth
Her motto and her dress;
Disarmed by nothing of the earth,
She moved to love and bless.
Not proud of talents, which were rare,
But humble as a child
To do her best, and equal share,
Content and reconciled.

Parental love was rent, to give
This Isaac of their fold
To God, for Christ's pure cause to live;
Be their's a peace untold.
And may all others near akin
Feel blest, and not in vain
Their sacrificing unto Him,
Their own, for Zion's gain.
Farewell, dear sister, in the Lord,
Farewell in sweetest peace;
On earth, "Well done," and thy reward
Is joy to never cease.

Canterbury, N. H.

☞Exalt God and not self.

CIRCULAR LETTER.

Shaker Village, N H. Dec. 20, 1881.

Beloved Ministry:—

On receiving the Dec. No. of the "Manifesto;" you will notice that the duties connected with the little paper have been transferred from Watervliet to Canterbury.

The acceptance of this burden has been only by the urgent request of our Beloved Ministry of Mount Lebanon, through whom we expect to receive the blessing of our God.

This family would have preferred to have been excused from an immediate connection with the paper, honestly thinking that the several societies would be better pleased if it was under the direct management of Mt. Lebanon. In accepting this onerous burden we shall ask the kind remembrance of all our beloved gospel friends, and solicit your aid in assisting us to make the paper what Believers in general, would have it to be.

The positive value of the Manifesto must necessarily depend upon the value of the contributions. They may be written upon Theology, Practical Religion, our Social Life, or take any form of expression that meets the demands of the day, only allow them to be used as the representatives of the several Societies.

We are well aware that the paper must be maintained by a careful cultivation of union, and shall hold ourselves as the ready dispensers of any gifts that may be presented for publication.

It has been the general feeling among Believers to publish in each number a piece of Music. We would suggest that this department also, shall represent every Society. As it is prefered that the hymns be set to harmony, we should wish to receive them in that form, carefully analyzed and corrected for the press.

Should it so happen, however, that any family having a hymn of good and beautiful words, and finding themselves unable to arrange a harmony for the same, if they will send the hymn to the—Editor of the Manifesto—we will, for the present, see that the music is arranged and the contribution published.

We also propose to publish some of our best marches and select pieces, which are written only as melodies. If our dear friends cannot furnish a hymn, they may be able to send us some little gem of a march which will be sung with an inspiration wherever it is known.

In order to make the Manifesto interesting and instructive to the thousands of aged and youthful readers, its contributions must appeal to their minds. This will be nothing new in the order of its arrangement, as the several departments could not be changed for the better.

Elder Giles remarks :—"It is suggested, to let the young people write very short items of from one to eight and ten lines; write and rewrite them, and show them to their friends to be criticised and revised," and then send them to the Manifesto.

With this brotherly and sisterly consideration we hope to present a paper which will afford a measure of satisfaction to those who so liberally help to sustain it, both with contributions of matter, and with that of money.

Remember us in your prayers, dear friends, before God and before his angels.

Accept our kindest love,

Your brother,

Henry C. Blinn.

GOOD MORNING.

Don't forget to say "Good-morning!" Say it to your parents, your brothers and sisters, your schoolmates, your teachers—and say it cheerfully, and with a smile; it will do you good, and do your friends good. There's a kind inspiration in every "Good morning" heartily spoken, that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "good-morning," it is also of kind, heartsome greetings; they cheer the discouraged, rest the tired one, somehow make the wheels of life run more smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten by your smiles and cheerful words.—*Anon.*

The *Science Advocate* contains the following excellent maxims, alphabetically arranged, to facilitate their being memorized and being easily remembered. The world would be much better if both old and young would faithfully aim to follow these wise rules and regulate their conduct and intercourse with their fellow creatures accordingly.

Attend carefully to the details of your business.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right; fear to do wrong.
Endure trials patiently.
Fight life's battles bravely and manfully.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation or business.
Join hands with the virtuous.
Keep your mind free from evil thoughts.
Lie not for any consideration.
Make few intimate acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch not, taste not, handle not intoxicating drinks.
Use your leisure time for improvement.
Yield not to discouragement.
Zealously labor for the right.
& success will attend your faithful efforts.

It is to be regretted that singers, both in public and private, attend so little to that most powerful letter of recommendation—the countenance; for many who, in conversation, are agreeable and animated, no sooner begin to sing than they resemble figures whose mouths, pulled open at pleasure by a string, emit sounds, which, though ever so mellifluous, lose their effect by issuing from such automaton organs. Others, on the contrary, in their desire to avoid the charge of insipidity, so painfully distort their features that they render themselves objects of ridicule or pity. However charmed we may be by a good voice, the eye, as well as the ear, requires to be pleased; and we insensibly become fatigued and discontented when the countenance and demeanor do not in some degree accord with the subject to which we may be listening.—*C. A. Guilmette.*

SHAKER MANIFESTO.
JANUARY, 1882.

Change of Office of Publication.

The "SHAKER MANIFESTO" for the present will be published at Shaker Village, N. H. All business matters connected with the financial department of the paper will be directed to the,—

Publisher of Manifesto,
Shaker Village,
Mer. Co., N. H.

All other communications may be addressed,

Editor of Manifesto,
Shaker Village,
Mer. Co., N. H.

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One Copy per. year,	Postage paid,	.60
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The New Year.

Beloved Friends:—With the present number of the Manifesto, commences Volume twelve. To all of its readers, to those who may contribute to its columns, as well as to that great company who have never seen nor even heard of it, we wish a happy, peaceful and prosperous new year.

The mission of the paper from its beginning to this date has been fully presented to its readers by those who have made themselves interested in its publication.

As the Manifesto is expected to be a fair exponent of the spirit of the several communities of Believers, we shall solicit, in all kindness, a continuance of interest on every subject worthy of a place in its columns.

The paper is for the better advancement of truth as understood by the Shakers and to this end we write or speak to those who are not of our order.

The practical manifestation of this, ultimately, must be through our very life purposes, if it is expected to work for the salvation of one or more individuals.

In this age of free thought, free speech and independent action, every church and every phase of church discipline must pass through the ordeal of a critical examination.

This crucial test will place before the world the beauties, as well as the advantages of a life of self-denial, or better a life of Christ. The principle which worked such wonders in a past age for the christians, when it was generally conceded that "might is right," has been pretty thoroughly exploded.

Whoever wins the confidence and respect of his fellow man at the present day, must stand pre-eminently above his fellows in the representation of practical righteousness.

If we pray, let the prayer carry our aspirations up to God, and if we preach, let us watch over our own lives and see if we practice as we preach.

Many dear friends who are richly crowned with years of gospel experience,

suggest that every number should have one or two articles bearing directly upon the Covenantal and spiritual life of the order.

The subject is as beautiful as is that of the wells of salvation "whose waters are springing up unto everlasting life." We hope to be the happy recipients of these papers as our covenantal relations should occupy an exalted place in our minds, and a growing interest should be manifested in its sacred maintainance.

Those who are gifted with this divine blessing will no doubt contribute liberally to this department.

In making preparations for the issue of this first No. of the Manifesto, we cast about, somewhat, as prudent calculators may do by taking account of stock on hand. This enables us to draw reliable conclusions as to what we may safely carry forward into the New Year, and what must be left behind.

To brighten our hopes for the future, comes, appreciated among our valuables, the brotherly love of our former EDITOR, in expressions of kind regards.

One writer remarks that words, in the place of works, are as leaves, dry, tasteless and meaningless. Fortunately, we are not left to know this fruitless condition as the article which so kindly came, in due season, will most readily attest. All this is God's blessing to us and we ask its continuance through time.

We gratefully acknowledge the receipt of *Ten Dollars*, from our friend HERMAN MULLER of Cincinnati, Ohio,—as an aid in publishing the "MANIFESTO." May those who read this, be induced to go and do likewise.

Correspondence.

BASSETERRE, ST. KITTS,
B. West Indies, Sept. 29, 1881.

Elder F. W. Evans, Mt. Lebanon, N. Y.

Respected Friend:—I offer no apology for troubling you with a letter, as I think the subject will interest you, and, it may be, give hope of better days for your principles Some ten years ago I left Glasgow for health. Came here, as I had an interest in a brother's business, General Store. I was a member of the society of Friends, or Quakers, in Scotland. I knew from books that George Fox and other early Friends, had made extensive tours in all these Islands. So, one day when in the neighboring island of Nevis, I was told of a sect called "Noahites," or Shakers, or Quakers. They were everywhere spoken against, railed at and despised. I found that their meeting was the last vestige of Friends in the West Indies. After some trouble I learned that somewhere about 1665, three persons of the sect called Quakers came to Nevis, where they found a friendly reception in the house of one, Humphrey Highwood, who, not long after was cited to appear before the Governor for breaking a law, enjoining formal notice of the arrival of all strangers after a given time. For this undesigned omission Highwood was committed to prison; but eventually the Quakers managed to obtain a firm footing in that part of the island called the Lowlands. There is found evidence of their last resting place in some few stones on which is marked name and date of death. A daughter of the then Governor Lake is interred in the same place. So they had made converts. I rode out to Colton Grounds, but could not see any of the men connected with the meeting, but I went out the next First Day, and found the leader. He was only known as Captain Frederick; from him I learned that the meeting had been a long, long time held. He said he had been a slave, as all his people had been; they had always belonged to the meeting, but the meeting was almost dead—no life, no nothing. He was an old man, fully 75 years of age. So that I am only giving you an outline of what he said. About 1838, a man named Noah, who had been brought up in

meeting, came back from America, where he had been for some years, and with joy, old Fred said, he brought life to the meeting. He brought marching, singing, dancing and clapping of hands, and the meeting began to live.

My visit was early in 72. I found the Meeting House had been swept away by the hurricane of the previous August. I may say in passing, it ruined nearly all these islands. However, they met in the house of one of the members—the largest house in the place. As meeting did not begin until 3 p. m., I called at the house of the manager of the estate where the meeting was to be held, had dinner, and heard some strange stories of the Noahites. As he had never been at their meetings, he came with me When we got to the place, I found that everything had been taken out of the cabin, or hut, except one chair for Frederick. He took his place and around the walls the women ranged themselves; before them, all round a second row, low enough to let the back see over them. Frederick engaged in prayer, and all joined in repeating the Lord's Prayer. Many hymns were sung—time being kept by all clapping hands and also beating with their feet, until, by and bye, they got excited, and their springs and jumping, all in good time, became general. There were fully one hundred joining in the worship outside. This continued for fully two hours, when I had to tell Captain Fred, I had to ride into town and must go.

They stopped and I had a few words to say to them. I said I had no doubt the meeting had once been a Quaker's but how strangely changed, when the old man touched me on the shoulder, saying: same spirit, Massa, different manifestation.

What could I say against that? and if the new manifestation brought life and joy to them, it was not given to me to speak against it. I parted with them in much love I am prepared to say, that, although spoken against they are the best people in Nevis. Their creed consists of very few articles:

1. No pay for preach. I give it in their own words.

2. No debt—owe no man anything.

3. No smoking; no strong drink; no perfume.

4. No gaudy dress, no going to law; live in peace.

I asked Captain Fred, how the young people kept the laws. He said, better than expected. Some did smoke. He thought on the whole that the old times and folks were better than the present. I made inquiry all round but could find no proof of immorality among them.

I arrived in this island a few weeks ago. My old friends in Nevis heard of my arrival, and Josiah Lawrence, the present head of the meeting, came over to see me. From him I learned that old Captain Frederick died in 1875, aged about 90; that the meeting is growing, having now fully two hundred people attending. Not all members, but all worshipers or inquirers. I found they are in sad straits for want of a meeting house. As few of them can read and fewer still write, I am at a loss what to do for them. To send them a lot of Quaker tracts is out of the question. So, dear friend, as everyone is my friend who has a kindly word for his neighbor, if you, or any of the brethren should see the way clear to send a few tracts—the plainer the better—I do think some good might be done. I say honestly that the reason why they are everywhere spoken against is because they won't "pay for preach." The Methodists and Moravians, indeed all, must live by their trade, and if the poor people refuse to "pay for preach," as they expressively put it, then the preaching business is done.

JOSIAH LAWRENCE,
Colton Grounds, Lowlands,
Nevis, B. West Indies,

will reach him, but he bitterly complained that some works which I sent him were never delivered to them. You can form no idea of the state of matters in these islands. The black, or colored man is looked upon as a beast, and let me say, by beasts. Strong drink and lust are the two curses of the world, but here, immorality reigns triumphant. Base things are no longer base, or vile things vile. I admit that a morality easy enough in a cold country, is to the great mass impossible here. Good rum (if any of it can be called good) is 12 cents per bottle, so that people can get the worse for liquor on one cent. If the end of this age does not soon

come, then this fair portion of God's earth will be the Devil's, as this is Hell.

Thy friend, JAMES McNISH.

Brookline, Dec.—1881.

Elder H.—Dear Friend:—

Herewith the Book on the "History, Doctrine and Discipline" of your Community is returned with my hearty thanks.

It has been read with much interest and sympathy; and a most sincere respect for the pure heartedness, spiritual elevation, earnest devotedness, fidelity and consecration of the chief Foundress of your Order, "Mother Ann" was assuredly, in the best sense, a SAINT of singular truthfulness, integrity and zeal.

It seems to me that your body of christians have a great work of Reform still to do, in the teaching, illustrating and exemplifying these three Grand Truths.

I. That every human being should be a Holy Temple for the Divine Indwelling; and that every form and degree of Impurity unfits us to be worthy dwelling places for the spirit of Holiness.

With this grand Central Truth are connected two others:—First, That life is a sacred gift from the Living God; and that the act of transmitting life, through Parentage can never be desecrated by any mode of impurity, without outraging the Holiness of God,—and Second, That the laws of Perfect Purity is precisely the same and equally binding for man as for woman.

II. The Second Truth entrusted to your keeping, for you to expound and explain is that the True Law of life for every christian community, is the fraternal and sisterly law of co-operation, self-sacrifice, mutual honor and humane helpfulness.

Your work has but begun in that direction; and the on looking world will rejoice in your success, so far as you can prove the *soundness* of your PRINCIPLE, by your enlarged prosperity.

III. The Third Truth committed to your charge and of which you should be the missionaries is; that every Church of the Beloved Son, which took little children in his arms and blessed them, saying "if such is the kingdom of Heaven"—should stand in the place of parent to all the Towns around it,—in the spirit of *Universal Adoption.* Your Homes, your Schools, your Societies, should give models to the world of the highest possible training, discipline and culture, physical, industrial, social, moral, intellectual and spiritual.

Your Villages should be, each of them a true Paradise regained, the abode of Purity, Harmony, Love, Peace and Joy, for all its young people, thus help to spread the reign of Heaven upon Earth.

It gave me great pleasure to meet you and your sisters and brother, and the interview will be long remembered.

With hearty benedictions, I am your friend.— W. H. C.

Society Record.

DEATHS.

CHAUNCY SEARS, sen. at Mt. Lebanon, N. Y. Oct. 22, 1881. Age, 79 years.

ELDRESS POLLY J. Reed, at Mt. Lebanon, N. Y. Nov. 25, 1881. Age, 63 yrs, 10 mo. and 23 days. (See pp. 5 & 12.)

PHEBE LANE, (colored,) at Shakers, N. Y. Dec. 10, 1881. Age 93 years. She had been a Shaker for 73 years,—and a good one too.

Juvenile.

CATCHING SUNSHINE.

My next door neighbor's little girl,
A cunning two-year old,
Wondered one day why drooped her flowers,
And pleaded to be told.

Then said her mamma:—"Here-in-doors
The sunshine does n't come
To warm and bless and gladden them
And drive away their gloom.

And so they droop, as children do
Who get no tender love
To cheer them on that upward way
Whereon we all must move."

Next day, when mamma went to seek
Her darling at her play,
She found her standing in the sun
In just the queerest way:

For there she held aloft a cup
Above her pretty head,
'What *are* you doing, LuLu dear?"
Mamma, astonished, said.

And she, her cup still held aloft—
Bless her, ye heavenly powers!
"I'm catching sunshine, mamma dear,
To give my 'ittle f'owers."

Type of all children there was she;
Who in life's garden stand,
Still holding patiently aloft
Their life cups in their hand.

And so the world is kept alive,
And freshened every minute,
By the dear grace that overflows
The children who are in it.

Anon.

THE BOYS WE NEED.

Here's to the boy who's not afraid
To do his share of work;
Who never is by toil dismayed,
And never tries to shirk.

The boy whose heart is brave to meet
The lions in the way;
Who's not discouraged by defeat,
But tries another day.

The boy who always means to do
The very best he can;
Who always keeps the right in view,
And aims to be a man.

Such boys as these will grow to be
The men whose hands will guide
The future of our land; and we
Shall speak their names with pride.

All honor to the boy who is
A man at heart, I say;
Whose legend on his shield is this:
"Right always wins the day."

E. E. Rexford.

A little mouse saw a fine piece of cheese in a trap. "How good it looks!" he said. "I guess I'll just taste it, and take the rest home to my sick little sister."

Just then, his eldest brother ran into the room.

"It's mine," cried he, running toward the trap. "You shall not have any of it. I want it all for myself"

He took a bite, the trap snapped, and he was killed.

Moral—Selfish little boys and girls don't get caught in traps, but they often get into a great deal of trouble.—*Churchman.*

LETTER BOX.

As the youth and children in our several Societies are occasionally writing and receiving letters, we propose to insert some of those deemed most suitable in this department, for the benefit and encouragement of all interested.

Canaan, N. Y. Dec. 1881.

Beloved Sister L.;—I received your little missive on the 14th. inst. which was very acceptable. You speak of its being a task for you to discipline yourself to a perfection in penmanship and letter writing. I agree with you in this, although as I practice I find that it becomes much easier.

This afternoon a large number of the brethren and sisters are attending the funeral of an aged sister at another family, one whose death impressed my mind with the importance of so living, that I shall not fear to meet my reward when the angel Reaper shall call my spirit to its final home.

She was well beloved by all who knew her, for she had been a faithful christian for many years and was fully prepared to make the change.

I rejoice that my lot has been cast with the faithful followers of Christ, and I am resolved to stand firm in the faith that calls me to a life of purity and self-denial, to sacrifice selfish inclinations for the good and happiness of others.

There is a high wind today and it is exceedingly cold. But what matters the weather without? If true christian love reigns in

our hearts it will be all cheerful and pleasant within.

Please accept my love with that of all my dear companions, and thank Sister A. for the proposition she made for you to address me.

I should be pleased to hear from you again.

Affectionately,

Your Sister,

E. E. H.

Shaker Village, Dec. 1881.

Our Precious H :—

My mind was drawn to you this morning while thinking of my dear young brethren and sisters, in whose midst memory lingers as 'mid a garden of beautiful flowers, the tiniest of which bears marks of the careful cultivator.

Ah H.,—let us bear in mind that it is the discipline and pruning of the christian work which makes good manners, good morals, and the symetrical character. So be encouraged my dear sister, aim high, we will climb together the rugged hill of life, and enjoy together the sweet peace and happiness which flows from a pure well disciplined mind.

When we feel dissatisfied with our gains, or think we are making slow progress toward the heavenly kingdom, let us turn our minds to doing something for others, loving and preferring them to ourselves; thus by scattering joy and sunshine on all around us, we shall increase our own treasure.

Though the gain may be imperceptible for a long time, it is nevertheless, sure. What we sow, we shall reap. This reminds me of beloved Eldress A's word,—that we must "never begin anything that we shall have to leave off." What an excellent text for the New Year! What an amount of unnecessary trouble and work we should save ourselves, did we but bear it in mind.

You see I take the liberty to write freely, and why not, since love prompts the act.

To wish you a "Merry Christmas," or a "Happy New Year," seems like the repetition of a time worn phrase, or an echo of the real happiness which I trust may be yours.

I covet for you the best gifts,—the cheerfulness which wells up continually from a pure spirit, like the ripples of the laughing brook, reflecting the radiance of virgin sweetness on all within the circle of your influence.

May the happiness be yours which obedience to faith and conviction are sure to bring.

Finally, be true to your own soul, and to God; and your cup of blessing will be filled to overflowing. You will feel the love and companionship of the good and true, which is, really, all the friendship worth having.

Now H.,—as an older sister, let me advise you to be careful of your health, you have a kind heart, but once deprived of this blessing, you may know a sorrow you cannot now imagine.

In all your gains, your joys, or your sorrows I am with you, and whatever tends to your prosperity, adds to my happiness.

With this assurance, I remain,

Your loving sister,—M. M. C.

Shaker Village, Mer. Co., N. H.

Dear Sister S. ;—I shall be very happy while I am writing to you. I would like you to please answer this letter. I have a good deal to do today. I am going to meeting, and I am going to study my Scripture lesson. I love the Sabbath day.

I mean to be a good, obedient girl. I kindly thank you for taking care of me. I have been to meeting and it was very nice. I did not speak, but I wish I had. What should you think to have a little girl eight years old speak in meeting?

Shall I tell you I have just looked at the Time Table? I am going to have a nice time tomorrow if I am a good girl. My teacher says so. I hope I will. I shall tell you all about it sometime. Most all of the girls are writing today. I am sorry I did not help you wash the dishes this morning. I will next time, so good bye.

From your little girl,

L. D.

House-hold.

THINGS TO BE REMEMBERED.

Remember that tea should not be infused for more than seven minutes. Have the water boiling and use a teaspoonful of tea for each person and one over. Put the tea in the pot and pour the boiling water over it, and let it stand for seven minutes. If it is allowed to stand the tannin in the tea is drawn out and dyspepsia is the result.

Remember that mirrors should never be hung where the sun shines directly upon them. They soon look misty, grow rough or granulated, and no longer give back a correct picture. The amalgam or union of tinfoil with mercury, which is spread on glass to form a looking-glass, is easily ruined by the direct, continuous exposure to the solar rays.

Remember that lemons can be kept sweet and fresh for months by putting them into a tight, clean cask or jar, and covering with cold water. The water must be changed as often as once every other day, and the cask kept in a cool place.

Remember that a teaspoonful of black pepper will prevent grey or buff linen from spotting, if stirred into the first water in which they are washed. It will also prevent the colors running, when washing black or colored cambrics or muslins, and the water is not injured by it, but just as soft as before the pepper was put in.

Remember that one can have the hands in soapsuds with soft soap without injury to the skin if the hands are dipped in vinegar or lemon juice immediately after. The acids destroy the corrosive effects of the alkali and make the hands soft and white. Indian meal and vinegar or lemon juice used on hands when roughed by cold or labor, will heal and soften them. Rub the hands in this; then wash off throughly and rub in glycerine. Those who suffer from chapped hands will find this comforting.—*Malden Mirror.*

If you want to retain a healthy voice, never keep the neck tightly and closely covered. Let the air circulate freely around it, in order that the skin may become as hard as possible; for such is the natural effect of exposing even delicate tissues to the air, as might be illustrated by numerous cases in surgery.

C. A. Guilmette, M. D.

From Dr. Foot's Health Monthly.

PORK versus ETHICS.

By Dr. J. H. Hanaford.

Is it right to eat and drink as a depraved appetite may suggest? I claim that no christian, certainly, has a right to be a glutton, or a winebibber, eating pork, or any article forbidden in the scriptures, any more than he has to lie, swear, or steal. This will seem evident from the command; "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." This is a good illustration of the "higher law" and must seem strange to those who disregard Lev. II, 7, & 8, and other similar passages. Is it said that such were intended for the Jews? I suppose so, but not for them only, any more than the ten commandments, or any more than the epistle to the Romans was intended for the disciples at Rome only. I suppose that the whole Bible was intended for the whole world, and equally obligatory on Jews and Gentiles.

I suppose that the moral laws relating to the diet, cleanliness &c, had sanitary applications and relations, on the principle that the soul is reached through the body, measurably, that physical soundness and purity are necessary conditions and aids to the moral growth.

That pork is among the most corrupt and diseased of all meats, no intelligent person will deny, and that it is so difficult of digestion that few, if any, can use it with impunity, is equally certain. As such, it is unfit for *human* food, while the wild beast scavengers, unless driven almost to desperation by hunger, will not devour the dead hog!

The Jew, as a part of his religion, avoids pork as we do profanity and falsehood, and this fact we should infer from his personal appearance and physical purity. He is free from the taint of scrofula, cancer, and "humors" in general, while the female is as "fair as a Jewess." These are significant facts, and give force to the Divine command, and well illustrate its moral appropriateness.

Dr. Gibson, of England, medical officer, states "there is no doubt that a Jew's life in London is worth twice as many years as a Christian's." The medical officer of one of their large schools has remarked that their children do not die in any thing like the ratio as the Gentile children; and, in the district of White Chapel, the officer has reported that on the north side of High St., occupied by the Jews, the death rate is 20 per, cent, while on the south side, occupied by English and Irish, it is 45, per cent, per 1,000." This startling fact must find its explanation in the physical condition and habits of these people.

DEATH IN ICED DRINKS.

The story of the sudden death in Canton, O., of the "healthy young tinner" who drank ice-cold beer, is a warning to men, women and children who swallow tumblerfuls of ice-water on every occasion. No one who reflects for a moment can but believe that the introduction of zero frost into the body is dangerous as well as unhealthy.

It was not the beer that killed; it was the ice that paralyzed the stomach, and before the beer became of a proper temperature for absorption into the system it fermented, causing a gas that overpowered the heart, lungs and brain and produced death.

People drinking ice-cold water, or rapidly eating anything of an ice-cold nature, must be careful that they have not eaten just before material capable, of fermentation. Our candid opinion is that the general habit among Americans of drinking ice-cold fluids is the cause of dyspepsia and other diseases that so generally prevail in this country.

We know that until this habit was introduced into Paris by Americans living there dyspepsia was unknown to Frenchmen.

New York Commercial.

If you cannot lay the foundation, it is something to pull down error. . . . If I am in the wrong, my errors may set the minds of men to work, and may be the means of bringing both them and me to acknowledge the truth.—*Macaulay.*

Farm and Garden.

MILKING MACHINES.

In answer to an inquiry, the *American Cultivator* replies that many attempts have been made to construct machines by which the milk could be drawn from the cow's bag with the same facility and completeness as it could be drawn by hand; but so far as our knowledge and observation extend, without any practical success. It is supposed by many that the milk is retained in the cow's bag through atmospheric pressure alone; which, however, is not true, since the cow is able to control this flow to a great extent. If the cow dislikes the person employed milking, or his manner of drawing the milk, she will not only refuse to let down the fluid, but by persisting in the effort, will soon dry up the supply. The udder of the cow is composed not only of a bundle of milk veins, but also of nerves. The aperture in the teat of the cow varies in size with each animal milked. In the case of some cows this aperture is large and the milk can be drawn away very rapidly, while in other cows the aperture was small, and any attempt to draw the milk from this latter class of cows as rapidly as from the former will be attended with much pain on the part of the abused animal, and a determination on her part to hold back the milk. This defect in the size of the aperture of the cow's teat is one which no machine can detect, but one which the human hand readily observes. Immediately upon its discovery the humane milker relaxes his efforts in forcing away the milk. It is the smallness of this aperture which stamps the cow as a hard milker. The observant dairyman soon learns that when he draws too hard the milk passes back to the bag. In such a case his efforts must be so relaxed that the milk will come away easily though slowly. Again, when there is inflamation in the cow's udder, the careful milker readily detects it, and as quickly sets about with measures to reduce the inflamation and relieve the cow. By the use of no machine could such a difficulty be detected and serious consequences might be the result of machine milking. A great many bags would be per-

manently ruined and many cows die of milk fever, which would be saved to the owner where milking by hand prevails. It is observed that men have not become better artisans since the introduction of machinery. Managers and overseers may now understand better the nature of the article manufactured, the raw material used and the nature of the machine employed than was the case formerly, but the rank and file—the class of men who to-day operate the machines, and who, before machines were invented, did the work by hand—these men understood the nature of the material upon which they worked better in former times than they do now. And so, in this connection, he who has to milk a cow, and do it well and properly, should know at least the character and construction of the cow's bag.

HANDLE DAIRY STOCK KINDLY.

Mr. Parcell, in the report of the New Jersey Agricultural Society, says: It is important that dairy stock, from the young calf to the old cow, that is being fed for beef, should be handled and treated kindly. If a calf is handled roughly and becomes wild and vicious thereby, when it becomes a cow you may expect the same, but if handled carefully and treated with kindness, when grown up she will be mild and gentle. It may not always be so, but in general it is. There have always been many cows spoiled by the person having the care of and milking them, by whipping or frightening them whenever they come in his way, or if when milking, a cow hoists her foot or kicks (which is generally caused by pain,) such a fellow stops milking and commences whipping, or worse, kicking the cow, and she becoming enraged, holds up her milk, kicks back, and is finally ruined. Never whip a cow for kicking, if she does kick the milk-pail out of your hand and sometimes upset and knock you over; but be kind and gentle with her, and milk her out with as little excitement as possible, and if she gets over her kicking propensity, it will be by mild not harsh treatment. Never whip a cow because she kicks, for it will do no good, but will do a great deal of harm.—*Exchange.*

A grape vine growing upon a ranch near San Diego, Cal., has attained to such gigantic proportions that it has prostrated an oak tree to which it clung. The tree was perfectly sound and measured two and a-half feet in diameter and sixty feet in height, yet the vine has torn it bodily from the ground. This immense creeper covers several hundred square yards and the yield of fruit is prodigious. The owner declares that from the part of the vine which ruined the tree fully five tons of grapes were gathered.

Select.

EVERY ONE PLEASED.

Some time since, Parson M—of Mass. (then a British colony,) being at Boston, bought him a wig, and returning home, wore it at church the next sabbath. As a wig of such a size and shape was quite a novelty in that obscure place, it gave offence to almost the whole congregation, who, both men and women, repaired the next day to their minister's house, and stated their complaint, the burden of which was, that the wig was one of the Boston notions, and had the look of fashion and pride. The good natured minister, thereupon, brought it forth, and bade them fashion it to their own liking.

This task they set about in good earnest, and with the help of scissors, chopped off lock after lock, till at last they all declared themselves satisfied—save one,—who alleged that wearing a wig at all, was in his opinion, a breach of the commandment, which saith, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath." This last objector was soon silenced by convincing him that the wig in its present condition, did not resemble anything either above or below.

Even so fares it with the characters that make it their aim to please everybody. Slashed on this side and on that, and twisted into every shape, and out of all shape, they finally come to the condition of his reverence's wig.—*Brief Remarker.*

ANGELS' VISITS.

Robert Collyer says that Angels' visits are neither few nor far between, and tells how the death of his mother, who was far away, was told to him about the time of its occurrence. "Men laugh," he says, "and say that we live in a prosy, railroad world, in which the telegraph outflies the old-fashioned angel. But it is not true that angels don't care for us—it's we who do not look for them after they have come to visit us. All the angel that we care to look for is a Michael Angelo angel. But all common human agencies are touched with angelic power, while we are like children, who breathe on the window pane and shut the beautiful landscape out behind a dull cloud. The angels are all about us, though, and they ascend and descend upon humanity.

Bad as any man may be, he has angels to minister to him. And when a bad man sinks down and down, and will not listen to the sweeter voices of ascending angels, then come the terrible shapes of descending angels, that do save him in the end."

Golden Era.

Some travelers in South America, in traveling an arid and desolate tract of country, were struck with a strange contrast. On one side there was a barren desert, on the other a rich and luxuriant vegetation. The French consul at Loreto, Mexico, says that this remarkable contrast is due to the presence of the *Tamai caspi*, or the rain tree.

This tree grows to the height of sixty feet, with a diameter of three feet at its base, and possesses the power of strongly attracting, absorbing and condensing the humidity of the atmosphere. Water is always to be seen dripping form its trunk in such quantity as to convert the surrounding soil into a veritable marsh. It is in the summer especially, when the rivers are nearly dried up, that the tree is most active.

If this admirable quality of the rain tree were utilized in the arid regions near the equator, the people there, living in misery on account of the unproductive soil, would derive great advantages from its introduction, as well of the people of more favored countries where the climate is dry and drouths frequent.

Did the prophet Isaiah ever eat at a railroad station? It certainly looks so, for how could he have described it so liberally if he had not? "And he shall snatch on the right hand and be hungry; and he shall eat on the left hand, and they shall not be satisfied."

Congregationalist.

A brother arose in a weekly prayer meeting in New Jersey and said: "Brethren, when I consider the shortness of life, I feel as if I might be taken away suddenly, like a thief in the night."—*New York Star.*

"Now," said the teacher in a primary class to one of his pupils, to whom he was trying to impart a knowledge of division, but with little success, "if you had a pie, and I should ask you for a quarter of it, and you should give me what I wanted, how much would you have left?" "I wouldn't have any left!" quickly responded the little girl, who seemed to think that the teacher's wants were by no means small.—*Yonkers Statesman.*

It is said that a respectable tradesman of the name of "G. Sharp" was astonished one morning to find that some one had added to his name the words, "is A flat" which, however, correct in a musical sense, was certainly far from complimentary to the worthy tradesman.

The man who talks everlastingly and promiscuously, who seems to have an exhaustless magazine of sound, crowds so many words into his thoughts that he always obscures and frequently conceals them.

Washington Irving.

Lying is like trying to hide in a fog; If you move about you are in danger of bumping your head against the truth; as soon as the fog blows up, you are gone anyhow.

Those who have few affairs to attend to are great speakers. The less men think the more they talk.—*Montesquieu.*

PRAYER.

Canterbury, N. H.

1. O, Fa - ther, to Thy throne we come, In at - ti - tude of prayer,
2. O, bless us with a fer - vent zeal, To know and do thy will;

Our hearts pe - ti - tion-ing Thy grace, Thy guid - ance, love, and care.
With more a - bun-dant right-eous-ness Our un - der - stand-ings fill:

We ask for pow - er to con-trol The el - e - ments of earth;
That we may walk with pur - pose fix'd The path - way of the pure;

For wis - dom, to ex-pand the soul Un - to the high - er birth.
Ful - fill - ing all the law of grace, Thy fa - vor to in - sure.

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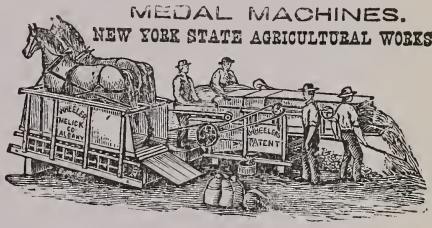

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Shaker Village, N. H. Feb. 8. 1882.
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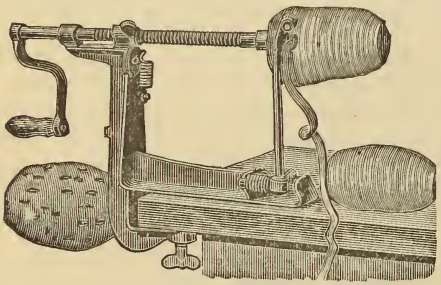

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Shaker Manifesto.

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Vol. XII. MARCH, 1882. No. III.

WHAT SHAKERISM TEACHES.

F. W. EVANS.

Shakerism is the Nazareth of Christendom. One hundred years ago the Christ Spirit, through Ann Lee, broke the seven seals with which the Little Book, written on the inside, the outside, on the backside, was sealed. The unlearned could not read this book, because they knew neither Greek nor Hebrew. Neither could the learned, because it was sealed. In the old heaven and old earth, there was not a man who could either open the book, or endure to look upon it, so as to read even what was written upon the outside thereof. It took a Christ woman to break the seals and *begin* to read its contents. What new theology did she read? If there are to be a new earth and new heaven in place of the State and Church that have hitherto ruled in the affairs of men, the first principles—foundations—of both the old and new should be clearly understood.

Is it any marvel that the rulers in the old earth and heavens, Church and State, are not able to bear even a look into those principles that underlie the new order in Church and State, which will supplant the old? It is like the change in life relations at Pentecost, or as paganism passed away before what was called Christianity in the Roman Empire.

All existing forms of Christianity, whether Catholic, Greek, or Protestant, are, in their essence, Church and State organizations. Collectively they are the Church in the Wilderness state—1260 years. This Church in the Wilderness claims authority, in the name of God, as against the right of private judgment in matters of faith and conscience. It assumes to regulate the human understanding.

The subordinate Protestant sects—little images—protest against this claim to authority and infallibility on the part of the Greek and Catholic churches, while they, each in its sphere, exercise the same power as those churches, so far as they can control the State. They send heretics to prison in this world, and to

an eternal hell in the next. It asserts that belief is a product of the will, not a result of evidence; that salvation is a reward of belief, not the result of ceasing to do evil; while damnation, eternal hell, is the punishment for not believing some theological mystery that the teachers thereof don't profess to comprehend. It asserts that war is a Christian element; the Church and State in one nation may properly wage Christian warfare with the Church and State of another nation, thus making hell upon earth.

The Church, from the Catholic hierarchy to its least image, claims the right to use State laws and State power to restrain heretics, to support an inquisition. At present, in America, it seeks to inflict pecuniary loss, and to ostracize heretics from good society. This is only the beginning. The Church teaches, also, that there is no probation beyond the grave, no progression, at death eternal happiness, perfect and complete, or eternal hell fire, excruciating, helpless, hopeless, endless physical pain, and horrible mental agony. Finally, it teaches that the old earth and heavens, which are to be destroyed at the Day of Judgment, are the material earth and heavens. They will be burned with material fire, and all the physical bodies of past time will be reorganized. After being judged out of some big books, the righteous, sheep, will inherit the earth again, rejuvenated by fire. The wicked, goats, will go into a material lake of fire and brimstone everlastingly. Amen.

What are the claims and principles of the new order in earth and heaven? 1. God is dual—Father and Mother. 2. Christ is not Jesus, but a Spirit that may be in each human soul as really, practically, as it was in Jesus. 3. No man or woman is a sinner until he or she willfully commit sin, nor any longer than the sin is persisted in. Total depravity does not exist. 4. Repentance goes with existence, and the mercy of God endureth forever in all worlds. 5. There are many heavens and hells. Those in the heavens and hells of one dispensation or degree may be gathered into the heavens of the succeeding dispensation or degree, as scholars may leave the ignorance, errors, and faults of one class, or school, by going up. 6. The Church, Christianity, when first seen was pure and holy, like a woman clothed with the sun, standing upon the moon, and crowned with twelve stars. When she formed improper connections, she was called hard names.

The Shaker Church has the moon under her feet—lets it alone, and desires that all other sects and peoples of earth shall let it alone, and leave us a pure secular government that takes cognizance of no theological sin.

I propose to pile up evidence, add line to line, precept to precept, confirmation to demonstration, until such men as Ingersoll are conquered; and if it cannot be effected in any other way, to be so good and do so much good that if they believe not my words, they will yet believe for the works' sake, in a word, to overcome what I think evil in them by what they think good in me.

Mt. Lebanon, N. Y.

CARE.

Take care of life,—
Why should we not
If life is worth the giving;
The gift should
Never be forgot,
But we take care of living.

Canterbury, N. H. M. W.

CHRISTIAN EXPERIENCE.

PATIENCE VINING.

Friend Editor;—I am one of the few left of the eighteenth century. I have enjoyed the privilege of reading the Manifesto from its first number, and it has been a great pleasure to me.

I now wish to add to it my mite by writing a short autobiography, including my experience as one of the witnesses for Truth and Righteousness. It may do a little good to some inquiring minds, to know that there are many that they have never heard from, who have lived for many years in the Society, and still feel thankful for their privilege, and for the protection of God particularly when age brings infirmities, that cannot be avoided. It is good to have kind friends ever near to smooth the roughness of the way.

I was born in Lyden, Mass. Nov. 9, 1799. My father's name was John R. Vining, and my mother's, Rachel Field. There had been more or less acquaintance in the family with the Society of Shakers for many years. My mother, at one time, related to me a vision that she received previous to becoming a member of the Society.

"I saw a man standing in the center of the room. Again, I saw the same person standing in the highway. His peculiar manner and appearance led me to invite him into the house. I now [redacted] parents, one brother, three sisters and the writer moved to the Society at Mt. Lebanon. It has now been but a few years since my parents passed from this life, a brother and two sisters have also gone before me. One sister still remains on the shores of time.

My mother, at the time that I was two years of age made a visit to the Society at Enfield, Conn. and from this date my practical experience may be said to begin. When six years of age I urged my mother very strongly to let me go and live with the sisters, which request was finally granted.

My experience of seventy six years includes many more blessings than I am able to recount. From the early date of six years I have been made the recipient of God's love, and the life of the Believer has been beautiful to me. My blessings have been abundant, and my days happier than those of Lords or Kings.

When I was young I often saw brethren and sisters under the control of spirit influence, and was in a quandary for a long time wondering how a spirit could move a body without the will of the one moved. I made it a subject of prayer. One day while alone and in deep thought on this subject, I felt the manifestation of the spirit of God on my body and knew what it was.

This proved satisfactory. I had received a spiritual baptism, and was never troubled any more about it. I have often read,—"There is no respect of persons with God." Had there been I might never have been called into his fold of love, for as a child I was very rude. I will now close with this poem.

The King may have his throne,
And the miser his gold;
The monarch his palace
And the princess her home.
I covet none of theirs
For I've a gospel call,
And a kind loving mother
That is better than them all.

Mt. Lebanon, N. Y.

A PLEASANT SEASON.

Alfred, Me., Jan. 1882.

Dear Editor, Manifesto :—Our late Christmas Festival, which for good reasons was postponed to the evening of the 26, was one of the most social entertainments, of the kind, we ever enjoyed. The following Christmas song was one of the contributions.

It was good for us all to be there, to witness the sparkling brightness, and overflowing enjoyment of all the little folks, and even the "children of larger growth," as they looked upon the three evergreen trees, with their expansive limbs heavily laden with a great variety of fruits, pretty and useful tokens of sweet remembrances. Some original and many select pieces were admirably spoken. All fitted to the occasion and tending to awaken and strengthen the bond of christian love and fellowship, and unite the hearts of all as one from the oldest, 81 to the youngest 7 years of age.

Our very special, liberal and loving friends, the GOODALLS of Sanford, and the USHERS of Bar Mills, which includes, M. U. OSGOOD, all of whom are always doing good, contributed many beautiful, nice as well as sweet things, which each recipient gratefully received.

CHRISTMAS SONG FOR 1881.

OTIS SAWYER.

Down through the ages comes a voice,—
  Israel's Shepred teaching;
That then, as now and now, as then,
  That love's the truest preaching.
By this, said Christ, shall all men know
  Who are my true Disciples;
'Tis by their fruit, nor high, nor low
  The Thorn ne'er yieldeth Apples.

The Angel with the Reed he bears,
  To measure human greatness;
Declines the selfish soul, who wears
  These marks of human weakness.
Whose hearts bear malice, spite and hate
  Towards a fellow brother,
Nor on his tablet this be found;
  "O love ye one another."

When Mother, Oh! most precious name,
  Begun her holy mission;
Her gentle love diffused abroad,—
  Inspired a heavenly vision.
The Angels caught the sweet refrain,
  And forth to man they hasted;
Good news, glad tidings, from our God,—
  Heaven and earth are wedded.

Come, woman in your strength arise,
  For your Redeemer cometh;
Fill ev'ry space from earth to skies
  With songs of love that charmeth.
Let echo and re-echo roll
  From valley, over mountain;
The tender love of God is known
  By this new, open'd fountain.

The Mother-hood of God's revealed,
  O blessed revelation;
The mystery so long concealed,
  The healing for the nations.
The comforter to earth has come
  With healing wings, to bless,
And this the name whereby she's called,
  "The Lord our Righteousness."*

The New Creation's now begun,
  The Parentage complete;
Sons of God, and Morning Stars,
  Make harmony replete.
So we this day will celebrate,—
  Renew the Sacred Story;
"Peace on earth, good will to man,"
  And unto God give glory.

We'll bless our consecrated home
  With blessing that's perpetual;
Bless the aged and the youth,
  And call this place Emmanuel.
Those other Sheep not of this fold,
  Are ours with special blessing;
Whose loving hearts and lib'ral hands,
  Are blest, ten fold, in giving.

Alfred, Me.

* See Jer. xxxiii, 16.

[redacted]

In the innocence and with the simplicity of childhood, confide in thy Heavenly Father's care.

JOB BISHOP.

BY HENRY C. BLINN.

Although it has been the pleasure of the Societies of Canterbury and Enfield to write upon their records many valuable names of the pioneers of their gospel work, yet none occupy a more endearing place in their memories than that of Father Job Bishop.

He was born in New Lebanon, N. Y. Sep. 29, 1760. His early years were spent with his parents, and so soon as his age permitted, he assisted his father in his work on the farm.

In 1779 he became quite interested in a religious revival of which he writes, I entered fully into the spirit of the work, and received great light. I was often blessed with the presence of the spirit of God, and believed that the gospel of Christ required a daily cross against sin. Although zealous prayers and religious exercises often had the effect to produce spiritual sensations, yet they were not permanent and left me a subject to temptations.

I was encouraged by the revival to look forward with hope for a manifestation of the light of God, and fully believed that the second coming of Christ was near at hand. Elder Joseph Meacham who was one of the principle leaders in the revival warned us to take heed, that we might not oppose the work of God, as it was revealed to us. He believed that in this work, a virgin life would be required, but as he saw no way to protect the people in it, he thought it was not prudent to preach the doctrine.

The spirit of this revival continued through the summer, and then gradually declined leaving its subjects in great tribulation. They had renounced the creeds and ceremonies of the churches, but their meetings though still continued had lost their power. The speakers recently so active now sat in silence with bowed heads. Those who rose to speak or to pray lost the power of utterance and were obliged to resume their seats in silence.

We passed the winter exhorting each other to faithfulness, while we anxiously waited for the accomplishment of the prophetic spirit of the revival. The work came.

In the spring of 1780 we learned of a people near the city of Albany, N. Y. who were reported to have received a singular kind of religion, and that they possessed a large degree of divine light and spiritual power. Many went out to see them, and returned fully persuaded that they were the true witnesses of God. The interest increased and I felt a great desire to satisfy myself concerning these strangers and their religion.

Early in June, in company with several others, I made them a visit. We arrived on Saturday evening and remained till Monday. We found them all kind and social. Elder James Whittaker explained to me the doctrine which they taught; reasoned from the scriptures and manifested great knowledge of the spirit and light of the gospel of Christ. We attended their meetings. The singing was inspiring, the speaking powerful and heart searching. The wisdom of their instructions, the purity of their doctrine, and the Christ like simplicity of their deportment, all reminded me of the apostolic faith.

I returned home in a state of mind hardly to be described. A deep impression had been made upon my feelings,

and a new scene had been opened to my view. I saw that the work was of God and my salvation depended upon it.

The cross that was before me was an evidence of the spirit of the testimony. On the one hand the prospects of the world were flattering to my mind. I was in the prime of life, and in the vigor of health. My reputation was fair, and my hopes not unpromising.

On the other hand religion had been my pursuit. The revival had raised my hopes, and directed my faith to a greater and more glorious work. I subsequently made another visit and was received with kindness. I confessed my sins to God, and with a fixed resolution accepted the cross of Christ. I was now taught to rectify every wrong that I had committed, to forsake all sin and to take up a daily cross.

I also became more intimately acquainted with Mother Ann Lee and the Elders who were with her, and am a witness of the purity of life which they constantly maintained. The doctrine they taught was strictly conformable to the precepts and example of Jesus Christ. By obeying their precepts I experienced the truth of their testimony. I was blessed with heavenly visions and felt my faith established on a sure foundation.

I visited Mother Ann and the Elders many times at Watervliet, Harvard, Ashfield, Hancock and New Lebanon, and have most freely associated with all the leading members of the Society. To my great satisfaction, I have seen that the principles which were first taught by Mother Ann have been faithfully kept by her successors.

"The three witnesses* who came from England had all prophesied of a gathering of the Church into order. A successor to Father James, however, had not been appointed at the time of his death, although Joseph Meacham had been named as an assistant in this great work. The prophecy concerning him had a corresponding bearing upon several others among whom we find Elders Calvin Harlow and David Meacham.

"As no preponderating excellence appeared where so much native talent and intellectual power were the endowment of each, combined apparently with equal religious zeal and spiritual attainment, it seemed impossible for aught save Divine Wisdom to decide the election. No eye but that which is single to the glory of God might look in upon that praying band, who were seeking to learn whom God had chosen to lead his people to the promised inheritance where all should share alike the blessings of a bounteous Providence, so great was the power manifested in the heavenly influence, so eloquent its utterances, so encouraging its promises that a beholder might well say as each declared the message given, 'Surely the Lord hath chosen this' yet no such power was vouchsafed to the burdened spirit of the chosen one as he meekly listened to the divinely inspired eloquence of his fellow laborers. When all the candidates had ceased, still waiting for a decisive manifestation, the voice of a youth, Elder Job Bishop, was heard, calm and decided, declaring with a power which left not the shadow of a doubt on the mind of any present, that the silent listener, Joseph Meacham, was the anointed of God to lead his people."

Father Job always regarded this as a revelation from God. An out growth from their united prayers while in that

* Mother Ann Lee, Father William Lee and Father James Whittaker.

sacred conference in the church at New Lebanon. Immediately after this prophetic announcement, Elder John Hocknell kneeled in prayer before the assembly, giving utterance to this expression only, "Blessed be God."

Overshadowed with the divine presence these reverent and prayerful children of God fell upon their knees and the floor was wet with their tears.

Giving his soul so unreservedly to a life of holiness, Father Job was made the happy recipient of the life of Christ and enjoyed a measure of that inspiration which Jesus said should follow those who believed in him.

Although a thorough disciplinarian and a man of practical, sound judgment, yet through the illumination of the spirit he saw the visionary forms of many who had passed on to the land beyond.

He would relate with much pleasure the spirit welcome that he and those with him, in the ministry, received while on a visit to the society at Harvard, Mass. No less than four of the first Elders manifested themselves so fully that Father Job was pleased to denominate it the most remarkable vision of God that he had ever received.

(To be continued.)

TRUTH.

ELIZABETH MARTIN.

Truth fits to truth!
An attribute of Him who reigns
As King o'er all the powers that are;
What vital strength, what majesty
It is revealing everywhere!

Truth fits to truth!
Already hewn by law of God—
No need of plane, nor square, nor line,
It ever is the same, its mould
Attests its origin divine.

Truth fits to truth!
No circumstance can change its face,
No creed or system gave it birth;
It was, and is, and is to come,—
A part of God, diffused through earth.

Truth fits to truth!
The more its virtue we employ,
The nearer Heaven's gate we rise;
The more it enters all our joy,
We grow more just, more good, more wise.

Truth fits to truth!
Then let us build our character
On solid truth's foundation stone;
And as our edifice we rear,
Let every *act* be *truth* alone.

Thus shall it stand
Thro' Summer's smile, and Winter's frown,
Thro' whatsoe'er may test and try;
No power can tear the structure down,
If *truth* its pillars underlie.

Canterbury, N. H.

ANCESTRAL TRADITION.

ANTOINETTE DOOLITTLE.

Mortal beings, whatever powers of mind, or talents they may possess, cannot change one truth; for Truth is coexistent with Deity. Tradition and education have moulded our thoughts, and shaped our ideas, and many things which we conscientiously *think* we believe, are only shadows from pictures painted upon our memories in early life, or monographed by historians and the priesthood in later years, by iteration, which have taken such strong holds upon our minds that the impress is hard to remove, and the echo to die away. But thorough investigation on our part, often convinces us that many of those ideas are only traditionally ours, inherited, and have not come to us by close reasoning, nor earned by labor. Hence the necessity of great charity for the views and opinions of others, who think and reason differ-

ently from us; and in all cases "to be kindly affectioned one towards another." If the advancement of truth be our aim, then all can work harmoniously together.

Many times a small differance in phraseology may give a false impression of the idea sought to be conveyed, when if a different word, or phrase, were substituted, such as ourselves would have employed to express the same idea, it would be clearer to us at least, while others might have taken the idea as first propounded, as the clearest. Calm reasoning in such cases is much better and wiser, than sensorious criticism. In this is manifest the wisdom and "patience of saints." It is our privilege to take lessons from the wise and unwise, the progressed and unprogressed. Let all have a place to work according to their several gifts and attainments, "one after this manner, another after that," according to the measure of grace through the gift of God to them and the ministration and effectual working of His power by the spirit of Christ.

Childhood and youth are preliminary to full manhood; and the anterior stages of existence are a necessity to the posterior. Development and growth marks and moves everything.

As we read and understand the law given through Moses to the ancient Jews, by the light of the present Christian dispensation, and the curtains formed of rites and ceremonies are drawn aside, we see its weaknesses and defects in a large degree; but Jesus said, it was not his mission to destroy the law; he came to fulfill it. The law in its most potent form was far from being a full Savior; it was only adapted to the immature condition of its subjects in that epoch, given as a safeguard for the time being, and a delineator, pointing to something higher and more perfect in the future. That it was defective and weak in many points, no one can deny; that it also contained much truth we will not undertake to dispute.

The Israelites, unto whom that code of laws was given, were a rebellious, hard hearted, warring and licentious people. It dealt with them as they would accept, or reject. If the light of the present age shines brighter and clearer than in the past, let us learn wisdom and seek to divide the true from the false. Cast that which is unworthy to be retained, back into the great sea of human passions; and let all that is true, still live.

The progressive spirit of the ages will roll onward the great car freighted with the ripest and best fruits of the centuries gone by; and let us say, as did Jesus, that it is not our purpose to destroy or annul any truth of the Law or Gospel; but pray and work to the end, that every jot and tittle may be fulfilled, and glorified.

One writer recently said; "We cannot down with the Old Testament and claim that it is obsolete, for it contains truths that will outlive the centuries! Truth can never die. Hence we see the Old and New Testaments, bound together between two lids, lying on our tables and in our Churches; while they contain errors, there is truth enough in both to bear them up, and commend them to the better feelings of all."

Truth is a unit, it is indestructible! and, whether physical, intellectual, moral, or spiritual, pertaining to body or soul, belongs in the final issue, to a perfected dispensation, and forms a part of one great whole.

The Ark, which was the repository of the archives of the ancient Jews, and contained their covenants, and also the Mercy Seat, overshadowed by the wings of the Cherubim which was a beautiful type of the dual Christ Spirit, a representative picture that is still pleasant to look upon after the lapse of ages, was very sacred to them, and was guarded with care, while it was borne upon the shoulders of the Levites, the highest order of priests.

The growth of the ages has been slow, but sure. Stepping stones have been laid from time to time, and pioneers in the march of truth have ventured to go forth as vanguards and occupy a little higher, and still higher ground, while they kept in sight of the main body. The path of progression is an up hill grade and difficult to travel; its possibility has been tried, and successfully proved by many who have climbed its rugged steeps, and have come off conquerors.

The first Christian Church had its defects and also had its days of prosperity. While it maintained its integrity by firmly adhering to fundamental principles, it was invulnerable against the powers of darkness and spiritual death; but when anti-Christ came and knocked at the doors of the sanctuary, and sought admittance that there might be an alliance formed between them, then; disintegration began to take place, and the power of the holy people was scatterd.

Shall we learn, and be warned by the past to look well to the present, and to hold fast our veracity, while we press on to know and understand the future, and prepare to meet whatever may betide, whether weal or woe, prosperity or adversity? If forewarned, we may be forearmed; and thus be able to stand where others have fallen; and then we shall be debtors to the wise and unwise.

Mt. Lebanon, N. Y.

NOTHING LOST.

MARY WHITCHER.

Waste not thy time—
That moment spent
In idleness and play,
Might benefit some needy one
In this, and future day.

With good intent,
From heart sincere,
Deep answers back to deep,
And no good deed is ever lost
Though long the silent sleep.

Our thoughts have voices—
And will tell
On many a heart and mind,
The *feeling*, greatest gift of all
The senses of mankind. *Cty., N.H.*

EZRA SHERMAN.

We have received a copy of "The Harrison News," in which we find a notice of the death of our Brother at White Water, Ohio, published by his friend, THOMAS SCHROYER.

ANOTHER PIONEER GONE.

"Death has again visited our Community, and claimed for its victim one of our most honored and respected citizens,—EZRA SHERMAN. None knew him but to love him.

During the three months of his sickness, we visited him a number of times. On our first visit he seemed delighted that we called. He said, Thomas, I am glad you came to see me: I wanted to see you and talk with you.

I may get well, but I think not. I am old and willing to go. * * * * * Don't pay any attention to creeds, but live right. Do right, and when you are called to enter the great hereafter, you will have nothing to regret. For several days preceding his death he had a presentiment that he should die at nine o'clock, A. M., the same hour that he was born, and sure enough, on Sunday morning, as the hour hand reached the hour of nine, his spirit took its flight."

GOOD WILL TO ALL.

O. C. HAMPTON.

The goodness of God leadeth on to repentance;
  Forgiveness, the need of confession sincere;
Man's weakness, a plea for entire dependence
  On God's tender mercies while traveling here.

Contrition and sorrow become the Believer,
  For sin and short coming, and hardness of heart;
And who of such gift is the happy receiver
  Can truly be said to possess the "good part."

I know that the true consecration of spirit
  Which we are commanded in deed to possess,
Is genuine Love and good will to inherit,
  And ev'ry good saint and vile sinner to bless.

To soften each feeling of coldness and hardness
  In tender conpassion, to friend and to foe;
Of all to be anxious and watchful, regardless
  Of what they are doing or going to do.

The old roots of bitterness, malice and slander,
  O let us dig up, and consume in the fire
Of patient forgiveness, and charity tender,
  If nearer to Heaven and Christ we aspire.

Cease, once and forever, from all evil speaking,
  And learn the new language, to speak well of all;
The good and the union of all to be seeking,
  For this is in earnest the trumpet's loud call.

Why should we continue to injure each other
  O God! shall the sword never cease to devour?
O are we not ready, dear Sister and Brother,
  Of Peaceful *at-one-ment*, to hail the glad hour?

Sweet union, is Heaven on earth to believers
  It strengthens the wav'ring, and comforts the strong;
Ev'n here in this life, from all grief it delivers,
  And fits us for joys of Eternity long.
    Union Village, Ohio.

UNION.

O how blessed is the union of God's children just and pure;
Bright and shining are the mansions, which our Father does ensure,
Ever blessed, ever holy, shall our work and calling be:
Free from evil, clean and lovely, in the spirit we'll agree.

NOTES FROM THE LIFE EXPERIENCES OF MOTHER ANN LEE.

Great pains were taken by Mother and the Elders, to teach and instruct the Believers in the care and management of temporal things. They were often taught to be industrious; to put their hands at work and their hearts to God; to be neat and cleanly and to observe good economy. They should be prudent and saving and let nothing be lost or wasted through carelessness or neglect; to avoid equally coveteousness and prodigality; to be kind and charitable to the poor and to keep clear of debt.

These things were strictly enjoined upon the Believers, from time to time, as matters of special importance, in order to secure a spiritual blessing.

It was always held as a doctrine of truth, and abundantly proved by experience, that those who were unfaithful in temporal things, could not find the blessing and protection of God in their spiritual work.

It was essentially necessary in order to inherit the true riches that they should make a faithful and wise improvement of every talent and all their time.

In addressing the sisters, Mother Ann said, Are you willing to be the daughters of Zion; to be searched like Jerusalem with candles, and confess and forsake your sins, to put away all wrong, and be the children of God? Regard your privilege. Go and keep the way of God and not return to your former sins, for the labors of the people of God must not be lost. They will be a savor of life unto life, or of death unto death.

Mother Ann on passing an apple tree that was filled with blossoms, called the attention of those who were with her and said,—How beautiful this tree is now! By and by the fruit appears; but some of it will fall off quite soon; while some will hold on for a longer time, till they are fully half grown and some will get ripe. So it is with souls who set out in the way of God. Many will set out very fair, and soon fall away; some will continue longer and then fall off, while others will go through to the Kingdom.

The gifts and calling of God are given to souls in nature's darkness; not because they have repented, but the gifts are intended to lead souls to repentance.

Some one asked, What is repentance? and were answered, To cease from committing sin, is the only repentance that God accepts, and this no one can do except by an honest and faithful confession of all sin to the chosen witnesses of Christ.

The severe persecutions and cruel abuses which Mother Ann suffered in consequence of her faith and testimony, were occasionally related to the Believers.

They are striking evidences not only of the inveterate hatred and malice of a lost world against every increasing manifestation of divine light, but also of Mother's unexampled confidence and resolution in maintaining her testimony.

Mother and the Elders abounded greatly in visions, prophecies and revelations. Many who received the testimony were also blessed with the same gifts. They were given to strengthen, confirm and establish the faith which the people had received.

Inspiration is the breath of the Almighty; whoever catches this breath of life is stimulated to deeds of Holiness and Love.

OBEDIENCE.

ARTHUR THEOBALD.

"Behold! to obey is better than sacrifice." I. Sam. xv, 22.

Never has anything been more fully verified than this statement. The Jews, as long as they were obedient to the law, grew and flourished; but as soon as they threw it aside, they were plunged into wars, which resulted either in poverty or slavery. The Jews however are not the only people upon whom this severity has been inflicted; the Romans in their disobedience to the laws of nature and of humanity experienced a fall which has become proverbial. So with every nation, whose ambition, driving it madly on in disobedience, finally plunges itself into difficulties from which there is no extrication.

All history is replete with corresponding examples.

So also in the spiritual sphere, although the penalty may be delayed, it is, nevertheless, sure to be measured to the delinquent, in its fullness. The stings of conscience may quicken a soul to confession and repentance, by which some atonement can be made, and forgiveness obtained; while, on the other hand, obedience to established law would prevent, in all cases, the sufferings which always follow disobedience. The result of obedience is peace and prosperity, and an unalloyed enjoyment.

A difference of development must have a corresponding difference of conception. It is not possible for the child or youth to understand, fully, the meaning of the term obedience, and therefore, are not under the obligation that belong to age and judgment.

It could not be expected that a short privilege in the Shaker or true Christian life would enable one to discern duty in this direction, as clearly as those, who by their experience, and therefore more mature judgment, are capacitated for that obligation. Every one has a part to act in life and that faithfully performed, brings its reward. Even the children find happiness in obedience, and as the understanding matures, the necessity of more strictness forces itself in, which if heeded, will result in a blessing.

There are two forms of obedience—one voluntary, willing and cheerful, the other a kind of forced obedience, which is shown in the half way manner in which it is yielded. This latter kind, in fact, is not true obedience. It seems closely conjoined to disobedience and is of a low type, under handed and mean; while obedience, willingly and cheerfully rendered is a virtue to be desired and obtained.

This is accomplished by bringing all selfish desires into subjection to the "higher law." It requires the crucifixion of self-will, the slaying of false judgment, and in fact, the burning of all selfishness in the fire of gospel testimony.

It is an obedience that knows only the straight and narrow path of self-denial. To those who walk therein, the blessing is vouchsafed.

It is the path in which is found the living soul; and as it demands a childlike subjection as rendered by our Exemplar, we must expect to find those only who having accepted its searching light, are still striving for greater perfection. Unabated by trials, they have an ardor, more determined than ever to gain the proffered treasure; thus attesting that although there are struggles in the way, there are joys also, which more than counter-balance the sorrows. It is the earnest workers who are in an enviable condition, whose happy faces and cheerful voices give strength and encouragement to many a weary toiler;—whose lives shine with a never dimming lustre as an example to all who would behold.

This condition is surely the indication of that happiness which the world cannot know. It is ever increasing, filling their spirits with love as they hold out to us the joys of the gospel of obedience and leave an inheritance for us to beautify and enjoy.

We who are young should not be unmindful of our duty; should ever strive to gain those virtues which they possessed, by a careful daily life in obedience.

It seems befitting that at the beginning of the New Year we should pledge ourselves to greater obedience hoping to have the union of all who are young. In this we shall feel assured that we share the truth of the prophets word:—"Behold! to obey is better than sacrifice."

Enfield, N. H.

TIME FLIES.

DANIEL ORCUTT.

Young persons seldom think much of old age, but when old age comes, they are surprised that they did not think of it more. "Rejoice, O youth, and walk in the ways of your hearts, and in the sight of your eyes; but know that for all these things, God will bring you into judgment."

"What is your life? It is even a vapor that appeareth for a little while, and then vanisheth away." Time flies; and ere you are aware, golden opportunities may fly too. God has given you ability, employ it for His glory. You may not have ten talents nor even five, but you have at least one talent, and that one talent, rightly used, will produce good results. Every moment spent for God yields unalloyed happiness. While your day lasts work. Garner the durable riches, as you would garner a supply of luxuries. Moments are more valuable now, than years that are gone.

"Seconds and minutes are the gold dust of time, which are often wasted. Take care of your gold dust." If any portion of time can be called yours, it is the present. Past opportunities will not return. "You cannot catch the moments that no longer tarry, they are gone forevermore."

Too much time has already been lost. Lose no more. What is time, but the brief hour for preparing for eternity? This may be your last hour. Prepare. "Work in my vineyard," is the Master's command. Living to God is every day work. Begin now. He will not forget your service. He offers riches lasting as eternity. Eternal life is the gift of God; accept it while it is proffered. There's danger in delay. Living in sin hardens the heart. Break from evil habits now. The more convenient season will never come. Tomorrow may be too late. "You know not what shall be on the morrow," God commands, obey now. Now, for it is the accepted time. "Harden not your hearts." They are hard enough already. Life is uncertain.

"Thousands of lives are extinguished as a candle is suddenly blown out." The thought of death has brought many to a decision. The voice of God is the voice of authority. He has a right to speak to you; obey now. Defer not later. Should you repent tomorrow, yet it would be a sin to remain impenitent to-day. You cannot afford to put off until tomorrow, that which should be done now. Every day leaves a day more to repent of, and a day less to repent in.

A day will not last always; a day is only a day. Time flies. Well improve it and you are saved, misimprove it and you are lost.

Enfield, Conn.

BEAUTY OF ZION.

See Zion fair city, in beauty arise,
Her children in heavenly harmony join,
While thousands their order behold with surprise
And truly confess that her Laws are divine.
No nation, or people that dwell on the earth
Can boast the bright joys of this lovely abode;
O bless'd emanation from mansions of mirth,
Such harmony, union and peace are of God.

Harvard, Mass.

SHAKER MANIFESTO.

MARCH, 1882.

Change of Office of Publication.

The "SHAKER MANIFESTO" for the present will be published at Shaker Village, N. H. All business matters connected with the financial department of the paper will be directed to the,—

Publisher of Manifesto,
Shaker Village,
Mer. Co., N. H.

All other communications may be addressed,

Editor of Manifesto,
Shaker Village,
Mer. Co., N. H.

TERMS.

One Copy per. year,	Postage paid,	.60
" " six months,	" "	.35

Enclose a two cent stamp for a specimen copy.

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One inch, one insertion		$ 1.00
" " three "	each	.75
" " six "	"	.65
" " twelve "	"	.50
" column —— —— ——		6.00

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IN LOVING KINDNESS.

Before and above all religious Societies the Shakers should be the most earnest advocates of that discipline which incites in them the spirit of the life of Christ. The civilized world of today is well filled with a form of moralizing which savors very strongly of an order corresponding to that of those beautiful sepulchres to which Jesus so aptly referred.

Among many the daily practical life of the christian is becoming more or less obscured by the term of non essentials. If a man is able to reconcile his mind to the belief that his habits and practices are in accordance with a well regulated religious society, and all are made for the honor and glory of God, then his fortress stands upon a pretty firm foundation.

Believers may not, however, be able in their communistic order, to accept the liberty of the radical or of the indifferent minds of other churches, as ours must be a united brotherhood and sisterhood in every temporal and spiritual duty.

St. Paul's lesson to the Brethren in the church of Corinth was most excellent and charitable. He found that the members were not equally developed in understanding, and yet they were no less his brethren in Christ.

He advised those who had a knowledge of some of the non-essentials to exercise a care lest "by any means this liberty of yours become a stumbling block to those who are weak."

Then like a father in the Church, the good apostle makes this avowal in regard to the eating of meat which had been sacrificed to idols. If the eating of this meat maketh my brother to stumble, I will eat no more flesh forevermore.

One of our religious exchanges publishes this fact; "The attendance upon church prayer meetings are mostly women, and the rest chiefly middle aged or old men."

As a matter of course the writer should know whereof he speaks. Possibly something more attractive than a

prayer meeting calls the attention, of the absent class, another way.

Shall we not, as Believers, find in this a lesson which will admonish us to more carefulness? We certainly need not fear to learn a good lesson, as taught by the experience of those not of our faith. We also have prayer meetings. Are they so organized that all wish to be present? Shall we not make them fruitful seasons of spiritual love and life, in which every member of the household shall hold a privileged place?

The spirit of prayer must of necessity grow with a body of christians as they grow in the spirit of righteousness. The explanation which Mother Ann gave to prayer is the embodiment of all that helps to lead the soul home to God.

"Every breath," said she, "is continual prayer to God."

It may take the form of a petition for protection, for guidance or for determined resolutions. Whatever it may be, let us give it as a free will offering to the cause of right and truth.

A society of ladies in Washington, D. C. have organized themselves into a society under the name of "Guardian Angels."

May the beautiful spirit of our Lord so inspire them with an abundance of his loving and saving grace, that they may be able to direct the wayward into the paths of righteousness and peace.

Once on a time Br. R. P. sent by express, two fancy chickens, to a Brother in a distant Society as a present. The brother not understanding it to be a free gift, wrote to Br. R. of the beautiful fowls he had received but that he could not find any bill.

Can't you, said Br. R. really, I am very much surprised as I thought I sent you two bills.

Correspondence.

St. Kitts, British West Indies, November, 28, 1881.

Elder F. W. Evans, Mt. Lebanon, N. Y.

Dear Friends: Your postal card, and the three pamphlets also, with your letter came safe to hand. I will hear by mail due here on 2.12, if my family received them at Bothwell. We have had three weeks rough seas and a half gale blowing so that I have not heard from our friends in Nevis, except one visit from a member of the meeting, just before your valued papers came; but I told him to call at the post office at Charleston, as soon as the mail was in, as I knew there would be some matter for them from Mt. Lebanon.

Thou wilt please accept my heartfelt thanks for thy prompt answer to my request. Thou knowest how very weak words are to express deep feeling. I was much pleased that it was in thy heart to write to me. I did not expect more than the pamphlets. I can assure thee I enjoyed thy lecture very much. Some matters are new to me and require to be well considered.

The life of Mother Ann touches one and calls out our sympathies. I believe if our Lord was to come to earth this day, he would be crucified again by the rigidly righteous. I am free to tell thee, they are being read by quite a number of people, and are passed from one to another as soon as read. It may be bread cast on the waters. Thinking men here who know the rottenness of these islands, say and feel the end cannot be far off.

It was in my mind to speak with thee regarding what T. L. Harris says about Ann Lee, in the book "The Two in One," but will not enter upon that subject. I never heard even a hint as to the Duality of God, or that God was male and female—two in one—until I read it in Harris. To me these are new truths, and some of them can only be comprehended as the Spirit gives me light.

One thing is plain enough; let me live the life marked out, and by and by, that will bring confirmation. In the meantime, life is a hard fight, and it is hard to get along without in some way hurting your neighbor. I may tell thee frankly, the world is made up

of two classes—those who eat and those who are eaten; if you don't eat you will be eaten. Quakerism was, and is said to be, Primitive Christianity revived. Since getting a glimpse of your system, I begin to think it was and is, Primitive Christianity revived, wanting the principal idea. Community of goods, or all things in common, Robert D. Owen tried it at Lanark, on the Clyde, but it was a sham and a show; it was tried near to my home in Bothwell Parish, but broke up with loss. Land is required.

If the present state of matters is to continue, we will see the next great movement in Britain to be the land question. The land belongs to the government for the benefit of the whole people. The mass of the present owners got it when Might was Right, and under conditions that have long passed away; but Right is coming to the front, and Might must go down.

Had I got over to Nevis, I could have sent thee a fair account of how matters really stand, their number, character, and all particulars. I dare not judge, but we cannot shut our eyes to the state of matters around us. And I am much afraid few people in these islands are willing to sacrifice the animal nature in themselves. Climate, nay all around them is against it.

One reason for the loss of shame (women don't know what modesty means) is, children in the country run naked up till four or five years of age. Little girls have generally a cover of cotton; boys up till able to work a little have only a shirt, or trowsers in rags. I am speaking of the children of the estate hands, or laborers. I have no doubt from what I have heard, that the majority of children here know more of what lust and bestiality means than one-half of your people put together. It may be the result of slavery.

No one works here if they can get along without it; and as no fire is required, and no bed clothes, little does them. A cane cut from the nearest cane-piece is quite sufficient for a day's provision, with a little bread. Indolence is so grafted into the nature of the people that to expect a fair day's work out of them is quite out of the question. Mark, I do not blame them. I have done hard work in factory life at home; I have tried to work here, just to prove the matter to my own satisfaction.

A white man cannot work in these islands, and I do not blame the colored people for doing just as little as they can. Just as in slavery times the hands are crowded into gangs. Young boys and girls pulling weeds and gathering stones, get about eight cents a day; women sixteen cents, and men from one to two shillings. All are paid by the piece. Dig so many holes for one shilling; if you are willing you may do two tasks. So with all the rest.

No laborer on these islands can get a piece of land to buy, or even to rent; if they do get a bit up the mountains, after they have brought it in from bush it is taken from them, so that few of them have a little bit The owners know that half an acre will make the laborer and his family independent for life; for that half acre will produce far more yams and sweet potatoes than will keep them, and from the overplus they can get salt fish, which is about all they get or require; or, now and again if they can kill a monkey, it makes a feast.

At home I was a vegetarian, here I can't be. Unless an American schooner comes in we never see cabbage or any other vegetable. I had fully intended writing out an account of a trip I made on the first of this month to the little Dutch island of St. Eustacia, known as Statia, not that for one moment I could expect to take up thy time in reading anything I could write, but thinking it is the only means in my power to prove that I feel grateful for thy kindness.

I can assure thee the card brought a sort of peaceful feeling, or sphere, with it. I trust thou knowest something of this, as I have been sneered at for holding such an idea. The American steamer will not be here before tomorrow, but the post office closes the mails shortly, so I must close by simply saying, I feel much at thy kindness, and will try to deserve it.

Thy obliged friend,

J. McNish.

Whatever is really useful is virtuous, though it does not at first seem so.—*Cicero*.

Lowell, Mass. Dec. 27, 1881.

Elder F. W. Evans, Dear Sir;—

This is to inform you of my whereabouts and that I have not forgotten you. I have had my land surveyed and expect to sell in a few days. Dear Sir, I will, herein, ask you a few questions, if you please. In the first place, if I come to live with you, I must quit all female society, moral or immoral, and associate with men only. Next, I must stop the use of Tobacco. Next, must live that sober, industrious and retired life that I see among your people. Also drop all my Music, of which I have over $500, worth, and I am called a good Musician, a talent very much respected by the common people. Also, I must drop the Lecture Roll and attend strictly to the industrial duties of your Society, notwithstanding I have a cash income, sufficient to support me through life, without work.

Under these circumstances, do you think it advisable for me to come and sacrifice all these so called blessings?

I presume I have all the natural instincts of the natural man. Will your sort of life become so unnatural and monotonous as to destroy all the beauties of this life? I trust you will condescend to answer the above in your clear, honest way, and by so doing, not only oblige me, but prepare me better to know just what I am to meet, if I come with you. On sabbath, the 18th inst, I preached in Grand Army Hall, in this city, to a very large audience. Subject; Why stand ye idle. Last Sabbath, I spoke in Well's Hall, this city, before the Reform Club, of some 2000. Subject; Why do young men learn to drink? To night, I am to speak in the Congregational Church, this city. Subject; Where is my Mother? On Sabbath next, in the Well's Hall again. Subject; Prisons, Prisoners, and the great cause of crime.

Again, will you be so kind as to enlighten me on the above subjects? I don't want to come to you to bring discord among you nor to lead you in a new field. If I come, I want to do you good and make you happy, if possible. Sir, I look upon you as the great head of the Order, and to you I appeal for light on the subject. Your letter shall be strictly confidential. I still see those great golden Letters, LEBANON. What does it mean?

Please give my undivided Love to all your Family, especially to the good Brothers and Sisters with whom I spoke.

Please answer and oblige your well wishing friend.

Mt. Lebanon, Jan. 3, 1882.

Esteemed Friend;—Your letter of Dec. 27, came duly to hand. I have not before had time to answer it. It is an unique letter. You have formed a singular character, have had a strange history. The habit of moving has become second nature. Starting when you like and going where you please; perfectly independent, you refute Pope's axiom; "God never formed an independent man."

How is it that a man, of your general intelligence, asks so *Stupid* a question (excuse the word, it is plain Saxon) as your first one? "Must quit all female society, moral and immoral, and associate only with men!!" Is that what you have learned, the conclusion you have come to, after visiting so many Shaker Societies and assaying to unite with several of them? I am afraid of you!!

Do you recognize no relation of the sexes but the animal? Are men and

women always to be animals, the Lords of animal nature? If men and women are immortal in their existence, what will be the mode and functions of that existence, is a matter of some interest to rational thinking people. "The Old Adam and New Adam." "The Old Man and New Man." "That which is natural first, afterwards, that which is spiritual." Do these terms represent ideas? To me, they do. "Dying daily, under a daily cross," "Crucifying the Old man, with his affections and Lusts," is reality to a true Shaker. The Resurrection means a Spiritual Order, with a Spiritual relation of the Sexes. New Heavens and New Earth. I was under the impression, after about 50 years experience, that I had found a relation of a pure, heavenly quality, not to *one* woman only, but to an hundred fold, as compared with what the World's order affords. Am I mistaken? Do I "associate with *men only?*" If what you write indicates your actual knowledge of Shakerism, you had better conclude that you know nothing, yet, as you ought to know, respecting our Order. "Eye hath not seen, nor ear heard" the things God has prepared for his people, in this Resurrection ralation in the union of the Sexes, "in the Lord."

Oneidaism turned the Grace of God into licentiousness, but it did not destroy the Grace of God. Shakers may make shipwreck of faith. as drunkards may make shipwreck of temperance, as the thief makes shipwreck of honesty. That destroyeth not true Shaker faith, true temperance, nor true honesty. "Stopping the use of Tobacco;" Is that such a dreadful thing? A Temperance Lecturer, who goes about exhorting those who are ready to perish for want of strong drink, and with the social poverty and spiritual destitution of a system of false science, false religion and false Spiritualism, beginning by robbing human beings of the land, to which they have the same inalienable rights that they have to life itself; himself using tobacco!! I should suppose your words would choke you before they reached the ears of your fellow sensualists. Alcoholic preparations, Opium, Tobacco, even Licentiousness, are but substitutes for a *substance* that God has for his people. They inherit *substance*, having no need of miserable, Devil substitutes. They are satisfied with God's goodness, physically, morally, affectionately, spiritually. The Souls of the Priests of the Resurrection Order, are "satiated with fatness."

Even in the Natural Order, there are those who live intellectual Celibates, Platonists, like Andrew Jackson and Mary, who claim to have lived, for many years, in Platonic Love, as brother and sister but that does not constitute them Shakers. They are intermediate between the two Orders, Generative and Resurrection. From that class, Male and Female, when we have a true Republic, I look to have all the Governmental Offices filled, leaving the married people at home to care for each other.

"Music to be sacrificed too;" I thought Shakers were among the most musical of people. For worshiping God with music and dancing, they have been persecuted by Antichristian sects. Perhaps you refer to *Instrumental* Music. That is only a matter of time, of wisdom. Many Societies have it; some not. If you have $500 worth of Music, sell it, "Drop the Lecture business." I should suppose it would be a blessed

thing to do that, for a goodly season. Paul did it, and all whom we have ever gathered, of Preachers, Lecturers, Exhorters, Reformers, have done it, until they have passed through the river of Judgment; the river of repentance, and become New creatures. I did it. Let all such *first* take the beam out of their own eyes, before they preach to, or attempt to rebuke others, lest they become castaways.

What good of your "Cash income;" is it not the price of blood? What shall it profit a man, if he gain the whole world; property wife, honors &c.; if thereby he lose his soul? When he enters the Spirit World, whose shall these things be?

Without faith, you cannot please God, but will continue to please yourself. You must be the judge. Except a man forsake all he hath, can he be a Shaker? If living in possession of all those blessings, you are satisfied, what more do you want? Let well enough alone. Do not come here to be looking back to, and murmuring for, the good things of Egypt. While you have them, enjoy them. If you love them, more than you "love me," hold on to them, but know that sooner, or later, the end will come. You might anticipate that end; might flee from the wrath to come, the wrath of your own soul against those things that will make its misery when death says, Come! Should you desire still to come here, you may come as a probationary member. Thus doing, you run no risk of losing anything you possess. You may gain that which will be of more value to you than all the wisdom of this world, or all the gold of Ophir. If there be a work for you to do as an individual, first, and then a work for others, I know of no law against Love, nor against doing good.

The whole world is to be redeemed. The harvests are ripe unto the sickle. We have prayed the Lord of the Harvest to send more laborers into the Field. If you are one of them, remember that whoso runneth a race, must observe the Laws of the Race Course, or he will not be successful. Now you run when no organization has sent you. You preach willingly, willfully, and have your reward; a scattering Gospel.

In much Love, your friend,

F. W. Evans.

THE SPIRIT WORLD.

JOSEPH W. NYE.

The spirit world is not afar,
As taught in ancient song and story;
Alone beyond the farthest star,
Lies not the realm of bliss and glory.

Around us here and everywhere
Though not discerned by mortal vision,
Are "angels ever bright and fair,"
Celestial scenes and fields elysian.

They have not gone—those we call *dead*,
And laid away with grief and weeping;
As softly by their mounds we tread,
We say, "Not dead but sweetly sleeping."

Nor yet asleep! awake, they move
Among us none the less, and ever
Are drawing us by cords of love,
Which death no power hath to sever.

Veiled by the flesh, we do not see
The glory all around us beaming!
The veil will drop, the shadows flee
Before the light forever streaming!

Then will all souls, from earthly thrall
Released, forevermore be singing,
And God at last be "all in all,"
His love and peace to all hearts bringing.

O, triumph grand of truth and love!
Then Faith beholds its full fruition,
When all the earth and heaven above
Will see fulfilled the Saviour's mission!

Lynn, Mass.

Society Record.

DEATHS.

Ezra Sherman, at White Water Village, Ohio, Jan. 22. Age, 76 yrs. and 4 mo. (See page 57.)

Elizabeth Deere, at North Union, Ohio, Jan. 26. Age, 79 yrs., 9 mo. & 25 days.

Juvenile.

WORDS, WORDS, WORDS!

Much innocent gratification may be derived from getting a friend to read over the following, and holding the dictionary on him,—so says the Argonaut,—and then devotes a whole column to those who make merry over obscure sentences and illimitable words.

We begin midway in the story,—"These preremptory tripartite brethren arrived at Greenwich, wishing to aggrandize themselves by indulging in exemplary relaxation, indicatory of implacable detestation of integral tergiversation and exotic intrigue.

They fraternized with a phrenological harlequin who was a connoisseur in mezzotint and falconry. This piquant person was heaping contumely and scathing raillery on an amateur in jugular recitative, who held that the Pharoahs of Asia were conversant with his theory that morphine and quinine were exorcists of bronchitis. * * * * * * *

Meanwhile an unctuous orthoepist applied a homeopathic restorative to the retina of an objugatory spaniel.

The best speller stands at the head of the class.—Here is the name of a German organization. "The Winterthurerhandwerksburschenvorwartsgrupp.

A small Welsh village is named, Llanfairpwllgyllgogerpwllllandypilwgogo.

Here is a passage from Mr. William Crookes:—Dinitroaniline, chloroxynapthalic acid, which may be used for coloring wool an intense red, and nitrophenylenediamine of chromatic brilliancy.

An attractive volume is entitled "Ontipericatametanaparbengedamphicribrationes."

Argonaut

Hens. Hens lay eggs and keep them warm. The hen will have some chickens and when they get old enough to go out the mother hen will take them out to walk in the fields and catch some grasshoppers to eat. Then they go and dig in the dirt and get some bugs and worms to eat. This is all I will say about hens now. C.

FABLE.

The Father and his Sons.

A father had a family of sons who were perpetually quarreling among themselves. When he failed to heal their disputes by his exhortations, he determined to give them a practical illustration of the evils of disunion and for this purpose he one day told them to bring him a bundle of sticks. When they had done so, he placed the faggot into the hands of each of them in succession, and ordered them to break it in pieces. They each tried with all their strength, and were not able to do it. He then took the sticks separately, one by one, and again put them into their hands, on which they broke them easily. He then addressed them: My sons, if you are of one mind, and unite to assist each other, you will be as this faggot, uninjured by all the attempts of your enemies; but if you are divided among yourselves, you will be broken as easily as these sticks.—*Æsop.*

Letter Box.

Mount Lebanon, N. Y.

My Dear Young Friend;—Your effort to comfort and cheer those whom you esteem as parents, I much admire, and return many thanks for the lines addressed to me.

I am glad to witness any young person consecrating her life and strength to noble purposes.

I would encourage every resolve, knowing that an upright christian life, freely rewards the heart thus dedicated; not only in that land beyond the river, but here in our present home, surrounded by loving friends whose affections prove truer than any worldly ties. I am happy to know that yours is

the portion of the highly favored among earth's daughters.

You have a christian home where the highest opportunities for developing the spirit are given. Cherish, prize and use the means placed within your power, and your life will prove no blank, but victory over every opposing element, will bequeath you laurels worth wearing.

Remember, my young friend, the foundation of your strength lies in the blessing you draw from those veteran friends of whom you have spoken with so much reverence; and your strict adherance to the principles which have made them glorious.

I think of so many to whom I would love to breath sentiments of affection! I cannot individualize, but trust you will be willing to express my love to all as you may have opportunity.

I have much to be thankful for, when I only stop to count over my blessings, and the darkest night *always* opens to the morning of a new day.

Now to my dear sister C.—I would wish every blessing, while I trust by a good, virtuous life here, to meet in one spirit in the hereafter.

In these wishes I remain your friend and sister, Amy Reed.

Shaker Village, N. H. Jan. 1882.

Dear Mother, Mary Ann C;—I send my love to you. I am pleased with those cards you sent me. When I am not in school I carry some wood to the Cottage, where sister Mary and sister Marcia live. Sunday, I learn a Bible text to speak in prayer meeting. Every Wednesday evening at 5 o'clock, the children have a singing school. I learn a good deal and I like to go to school every day.

Last summer I watched the Honey Bees to see that the swarms did not fly away. Please give my love to sister Tamar. Thank her kindly for my pretty card. My love to you, my mother. Good bye. From your little boy. Harry.

None preaches better than the ant, and she says nothing.—*Franklin.*

House-hold.

Oatmeal in the Household. In Great Britian children of all ranks are raised on an oatmeal diet alone, because it causes them to grow strong and healthful, and not better food can possibly be found for them. It is also quite as desirable for the student as the laborer, and for the delicate lady as for the hard-working sister; indeed, all classes would be greatly benefited by its use, and dyspepsia, with all its manifold annoyances, can be kept at a safe distance. Oatmeal is more substantial food, it is equal to beef or mutton, giving as much or more mental vigor, while its great desideratum consists of one's not becoming weary of it, for it is as welcome for breakfast or tea as is wheat or Graham bread. It can be eaten with syrup and butter, as hasty pudding, or with cream and sugar, like rice. It is especially good for young mothers upon whose nervous forces too great a demand has been made, when they lose the equilibrium of the system and become depressed and dispirited. Oatmeal requires to be cooked slowly, and the water should be boiling hot when it is stirred in.

Mustard Plasters.—By using syrup or molasses for mustard plasters, they will keep soft and flexible, and not dry up, and become hard, as when mixed with water. A thin paper or fine cloth should come between the plaster and the skin. The strength of the plaster may be varied by the addition of more or less flour.

Jellies, jams, etc., can be preserved perfectly from mold by cutting a piece of letter-paper just the size of the top of the tumbler containing it, dipping in brandy or alcohol and pressing it down close upon the jelly, the tumbler then closed securely with a paper gummed or pasted around the top.

For toothache caused by a cold, use a woolen cloth of several thicknesses wet with vinegar and put over a hot brick or stone, with something thrown over the head to keep in all the steam.

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The following are among the contents of the February number of THE HOMILETIC MONTHLY: Sermonic:—The Transfiguration—a Communion Sermon, by Charles Gerok, D. D., translated from the German; Opposition to the Truth, by John Hall, D. D. Christ's Statements as to the Fact and Eternity of Future Punishment—a Discourse to Young Men, by S. V. Leech, D. D.; Parental Responsibility, by W. F. V. Bartlett, D. D. What is your Age? by Rev. W. H. Luckenbach; Is Giving a Help or Hindrance? by Justin D. Fulton, D. D.; God the Chief Object of Search, by B. M. Palmer, D. D.; The Perfectness of the Character of Jesus, by T. H. Skinner, D. D.; Young Men's Service: An Important Question Answered, by Edward P. Ingersoll, D. D.; Vicious Bondage, by Herrick Johnson, D. D.. Beside the above this number contains a Lecture to Students, by Spurgeon; Homiletic Studies in the Book of Hebrews, by Rev. D.C. Hughes; Thoughts on Suggestive Themes, by C. S. Robinson, D. D.; Themes from Revivalists of Yesterday and Today, by Rev. G. W. Hervey; The Power of Persuasive Speech, by Prof. E. P. Thwing. Then there are a number of articles under Sermonic Criticism, Preachers Exchanging Views, and Living Issues for Pulpit Treatment. A United Effort Against Polygamy is a note-worthy appeal to the Clergy to assist in arousing public opinion against the crime of Polygamy. The present number of this MONTHLY will prove of more than usual interest to all students of the Bible.

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Select.

HUMAN HEARTLESSNESS.

Alas! the heartlessness of which human nature is capable. Some in gluttony and drunkenness are endeavoring to still the voice of a reproving conscience, are striving by brutalizing their nature, to obliterate the memory of past crimes; or worse still, are laboring to produce that fiendishness of spirit which actually delights in dwelling upon the revolting scenes of former iniquities. Having enlisted soul and body in the service of Satan, they attempt to silence the whisperings of God in the soul, so that they may sin henceforth unrebuked.

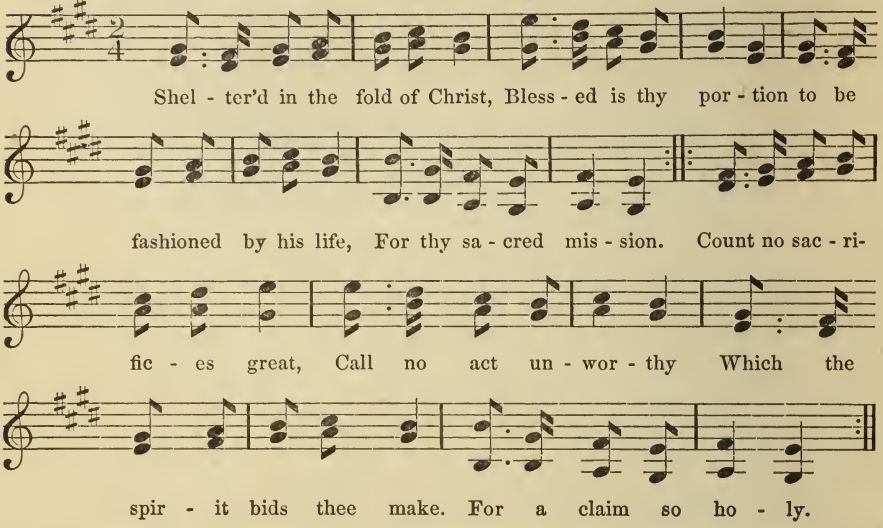
The rich and the gay, in lordly palaces or in gaily decorated saloons, are eating and drinking, are revelling and rioting, while the world's unfortunates are pining away in cellars and garrets, unknown, unrelieved, unpitied.

The piteous wail of anguish, deep-drawn sigh which only hopeless poverty can heave, [illegible] which in midnight solitude

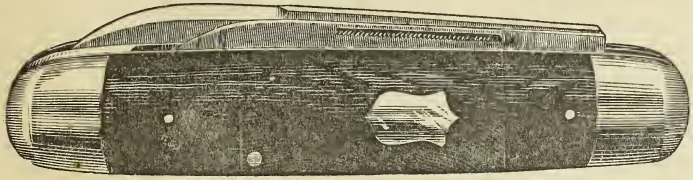
should take up next term. While consulting about the matter she read over the long list of text-books on science, language, literature and mathematics, when suddenly she exclaimed, "I'll tell you what I would like to study—I would like to study medicine. I don't mean that I want to be a physician and practise, but to know what to do at home if anybody is sick or anything happens. I am sure that it would be more useful to me than"—and she turned to the prescribed course of study—"than spherical trigonometry and navigation? But we can't run for a doctor every time anybody sneezes or coughs, and I would like to know what to do for any one who is a little sick" Here is a matter concerning which young women need some simple but careful instruction. But who gives them any? As daughters in the family, they can repeat the dates of the Grecian and Roman wars, work out an intricate problem in algebra, and give the technical names of all the bones in the body; but if the baby brother left in their charge burns his hand or is seized with croup, how many of them know the best thing to do while waiting for the doctor? And when, as [illegible] of life increase

FOLD OF CHRIST.

CANTERBURY, N. H.



OLD FASHIONED HAND FORGED RAZOR STEEL KNIFE.



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SEEDSMAN & FLORIST,

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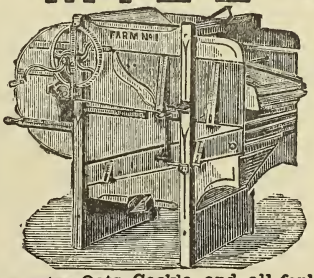
CENTENNIAL FANNING MILL

THE BEST MILL IN THE WORLD.



It separates Oats, Cockle, and all foul stuff from wheat. Is also a perfect cleaner of Flax, Timothy, Clover, and all kinds of seeds. The great improvement over other mills is that it has two shoes. It is especially adapted for warehouse use. Send for Descriptive Circular and Price List. Liberal disc. to dealers, address

FREEMAN & SONS,

RACINE, Wisconsin.

EXCITEMENT IN ROCHESTER.

The Commotion Caused by the Statement of a Physician.

An unusual article from the Rochester N. Y., *Democrat and Chronicle*, was republished in this paper and was a subject of much conversation, both in professional circles and on the street. Apparently it caused even more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henion, who is well known not only in Rochester but in nearly every part of America, sent an extended article to this paper, a few days since which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal enquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed an editorial necessity.

With this end in view a representative of this paper called on Dr. Henion, at his residence on St. Paul street, when the following interview occured: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued such as you can sustain?"

"Every one of them and many additional ones. Few people ever get so near the grave as I did and then return, and I am not surprised that the public think it marvelous. It was marvelous."

"How in the world did you, a physician, come to be brought so low?"

"By neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next: felt dull indefinite pains and my stomach was out of order, but I did not think it meant anything serious."

"But have these common ailments anything to do with the fearful Bright's disease which took so firm a hold on you?"

"Anything? Why, they are the sure indications of the first stages of that dreadful malady. The fact is, few people know or realize what ails them, and I am sorry to say that too few physicians do either."

"That is a strange statement, Doctor."

"But it is a true one. The medical profession have been treating symptoms instead of diseases for years, and it is high time it ceased. We doctors have been clipping off the twigs when we should strike at the root. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicates the approach of Bright's disease even more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, stomach, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it Doctor?

"Precisely. Thousands of so-called diseases are torturing people to-day, when in reality it is Bright's disease in some one of its many forms. It is a Hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as I was by the timely use of the same remedy—Warner's Safe Kidney and Liver Cure. I am getting my eyes thoroughly opened in this matter and think I am helping others to see the facts and their possible danger also. Why, there are no end of truths bearing on this subject. If you want to know more about it go and see Mr. Warner himself. He was sick the same as I, and is the healthiest man in Rochester to-day. He has made a study of this subject and can give you more facts than I can. Go, too, and see Dr. Lattimore, the chemist, at the University. If you want facts there are any quantity of them

VOL. XII. APRIL. NO. 4.

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SHAKER MANIFESTO

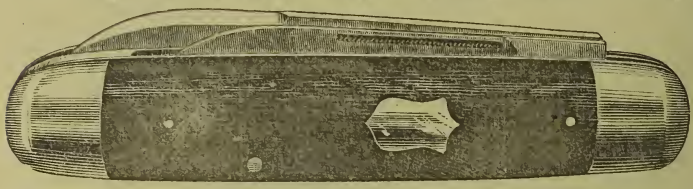
PUBLISHED BY THE UNITED SOCIETIES.

CANTERBURY, N. H.

"Blessed are they that hear the word of God and keep it."

SHAKER VILLAGE, N. H.
1882.

OLD FASHIONED HAND FORGED RAZOR STEEL KNIFE.



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New and choice FRUITS a speciality. **JERSEY QUEEN, BIDWELL** and 50 other varieties of Strawberries, also new Raspberries, Blackberries, Grapevines, Currants. PEACH TREES. APPLES, PEARS, CHERRIES, &c. &c. Kieffer (blight-proof) pears, Champion Quince and other desirable novelties. Catalogues free; prices VERY LOW.

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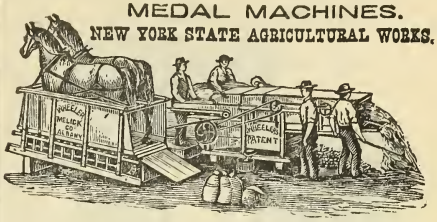

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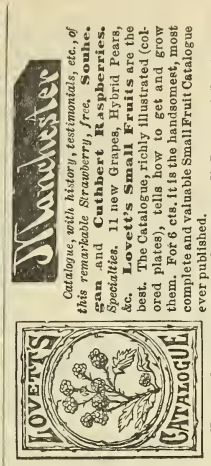

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We have advantages as Seedsmen of which we wish to tell the public. Thirty years experience as **PRACTICAL MARKET GARDENERS AND FLORISTS,** gives us such knowledge as to enable us to judge not only what are the best kinds for **Fruit, Flower or Vegetable** crops (whether for Private or Commercial Gardening), but also to thoroughly test the quality of all **Seeds** and **Plants.** Our **Greenhouses** and **Frames** in Jersey City, are the **largest in America,** covering upwards of four acres, sold in glass, employing an average of seventy men throughout the year.

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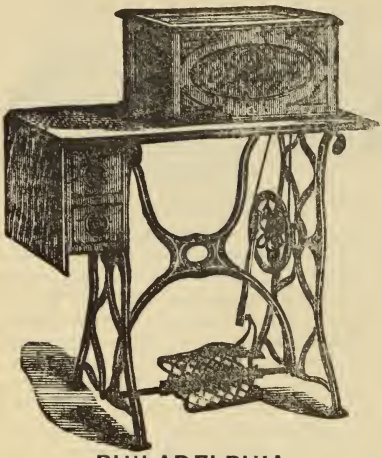

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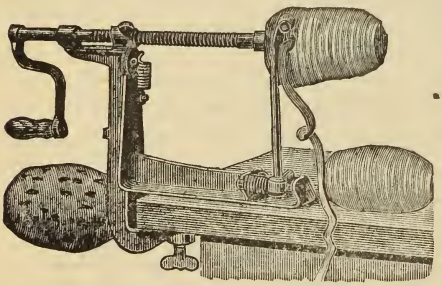
WHITE MOUNTAIN POTATO PARER.



The White Mountain Potato Parer is the only machine ever made that will not only pare a potato much better than it can be done by hand, taking off a thinner paring from every shape or kind of Potato, but will go into and clean out the eyes, and altogether at a saving of at least **twenty per cent.** It is free from the objections made to the old style of rattle-trap geared parers; is solid and substantial, cannot get out of order, and so cheap, as to be within the means of everybody. Almost any of the Potato Parers in the market seem as if they might do the work better "next time" but the "White Mountain" does it now. *Every machine warranted as represented.* Ask your hardware merchant for them. Sent by mail, post-paid on receipt of $1.00.

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Gold Medal Baking Powder, Gold Medal Cream Tartar, Gold Medal Washing Crystal.

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NEW CROP

Wethersfield Onion Seed!

We offer 3,000 lbs. **choice new crop** genuine (Conn.) Wethersfield grown Onion Seed, by express or freight, as follows:

Large Red Wethersfield, per lb, $3.50.

Early Red Globe, $3.50.

Southport Red Globe, fine, $4.

Yellow Globe Danvers, $4.

Large White Globe, $6.00.

If ordered by mail, add 16c per lb to pay postage. We make a specialty of choice Onion, Cabbage, Beet, Turnip, seed Peas, Corn and beans for the market garden trade. Our spring catalogue is now published, and sent free to all applicants. Our seeds being all Northern grown, are highly recommended for earliness and purity of stock. Prices reasonable. Send for our Spring Seed Catalogue at once.

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RECENT UNSOLICITED TESTIMONIALS

FOR THE

THOMAS SMOOTHING HARROW.

MANUFACTURED BY

THE THOMAS SMOOTHING HARROW CO., GENEVA, N. Y.

S. N. Watson, North Fayette, Kenebec Co., Me., says: My first experience with the Thomas Smoothing Harrow of ten feet spread, you sent me last May, was to hitch two slow walking horses to it and to harrow over five and one-half acres of land before sowing in three hours without hurrying them at all. The work was so well and satisfactorily done and in so short a time, that having over fifty dollars in other harrows and cultivators I did all my harrowing with this, except a very stony piece in pasture. I believe in thoroughly pulverizing land before planting or sowing, and this is the harrow to do it with before any other that I have seen in use. It is all that it is recommended to be so far as I have proved it, and to any one in want of a harrow that thoroughly pulverizes and smooths land in the shortest time with light drafts let me say try the Thomas.

E. Wesner, Flat Rock, Crawford Co., Ill., August 30, '80: I am now using my Harrow preparing my wheat ground. We won't have the Roller. It is the boss thing out for pulverizing the ground. I also use it in tending my corn this spring.

E. Bristol, R. I., Dec. 28, 1880.
Wm. T. Wardwell says: I am very much pleased with the working of the Thomas Smoothing Harrow. I have not yet tried it on greensward, but everywhere else it has given perfect satisfaction.

R. B. Gilmer, Blue Rock, Chester Co., Pa., August, '79: The harrows I sold this year have given perfect satisfaction and could not be bought of the parties for three times their cost.

J. L. Peters, Worcester, Mass.: Your Harrow gives perfect satisfaction. I have used it on corn, potatoes, and for putting in seed, in all of which its work is a perfect success.

E. L. Lawrence, Corfu, N. Y., Sept. 1, '80: I like my harrow very much; prefer it to any I ever saw. Harrowing wheat in spring will convince any farmer of its value.

SAVED! 8 cts. per bushel can be saved in raising corn and 25 in Wheat by using our **HARROW.** Our **PULVERIZER** contains 72 sharp steel Blades in three frames covering 10 feet. Warranted the most *Powerful* **PULVERIZER** known. For Illustrated Pamphlets address Thomas Harrow Co., Geneva, N. Y.

Bicknell, Ind., Aug. 6, 1881.
Gents: Your **"Pulverizer"** works like a charm; draws lighter than I expected. An implement that will crush such clods as we have this season, and level the surface so rapidly, is truly commendable.
JAS. C. MAHAN.

"Will not Disappoint the most Exactious Tiller of the Soil."

Markham Station, Faquier Co., Va. 13th July, 1881.
Gents: Your **"Perfect Pulverizer"** is exactly what its name implies, and having fairly tested its merits, it affords me pleasure to recommend it as an implement *which will not disappoint the most exactious tiller of the soil.* Respectfully,
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Shaker Village, N. H. Feb. 8. 1882.
Esteemed Friends; I take pleasure in giving a hearty testimonial in favor of **The Thomas Smoothing Harrow.** It is all that you represent it to be, and much the best we have ever used. It is constructed upon the right principle and does admirable work. Our land is very stony, and a **Harrow** that will succeed well here, will succeed any where. Yours truly,
JOHN BARDSLY.

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IT RESTORES THE ENERGY LOST BY NERVOUSNESS OR INDIGESTION; RELIEVES LASSITUDE ERRATIC PAINS AND NEURALGIA; REFRESHES THE NERVES TRIED BY WORRY, EXCITEMENT OR EXCESSIVE BRAIN FATIGUE; STRENGTHENS A FAILING MEMORY, AND GIVES RENEWED VIGOR IN ALL DISEASES OF NERVOUS EXHAUSTION OR DEBILITY. IT IS THE ONLY **PREVENTIVE** OF CONSUMPTION.

IT GIVES VITALITY TO THE INSUFFICIENT BODILY OR MENTAL GROWTH OF CHILDREN PREVENTS FRETFULNESS, AND GIVES QUIET, REST AND SLEEP. IT GIVES A BETTER DISPOSITION TO INFANTS AND CHILDREN, AS IT PROMOTES GOOD HEALTH TO BRAIN AND BODY. **Physicians have prescribed 500,000 packages.**

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WITH OR WITHOUT

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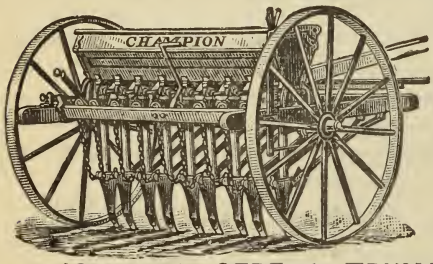

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The only Grain Drill having a Special Device for Planting Corn for the Crop.

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A Cold Water Engine, for light work in cities and villages having Water Works.

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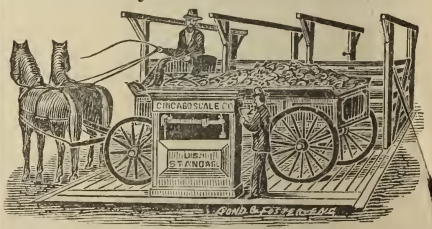
147, 149, 151 South Jefferson Street, Chicago,

Manufacture more than

300 DIFFERENT VARIETIES

THE BEST QUALITY AT LOWEST PRICES.



2-Ton Wagon Scales (Platform (6x12) - - **$40**
3-Ton (7x13) - **$50** | **4-Ton** (8x14) - - **$60**
All other sizes in proportion. All scales perfect. Iron Levers, Steel bearings, Brass Beam, Beam Box, and building directions with each scale.

The Little Detective, "FOR FAMILY OR OFFICE **$3.**
Sold by dealers everywhere. Send for price list.

Shaker Manifesto.

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man, and help to elevate him to his proper niche in God's temple. This is living worthy of existence. All else is sham; life buried in death while threading the pathway of time.

The pursuit of knowledge, may be good, it ought to be; but, knowledge merely, is an acquaintance with facts, or a perception and comprehension of principles and powers. It may be piled up in heterogeneous masses in the mind like miscellaneous books in a library; or better, it may be systematically treasured in the memory, but, without *wisdom*, it simply plays around the head, or like the babbling streamlet, tumbles over the obstructions in its pathway, noisily and uselessly, dashing along to the ocean of forgetfulness.

Wisdom peers its way into causes and consequences, adapting its powers to the accomplishment of necessary and blissful ends, feeling out, with its electric like fingers, the long lines of intelligence, and charging their connecting wires so speedily as to be ready to meet any exigency of occasion, or dignity of impor-

tance of condition; banishing animal dullness and stupidity of perception and comprehension, and appropriately adjusting itself to all needs and purposes.

Wisdom teaches, first, the necessity of running in the journey of life. Secondly, the prizes for which to run.

The true benefactors of our race have been a class of earnest, honest, toiling and self-sacrificing souls, in all the history of earth's unnumbered ages! The devotees to the pursuits of selfish gains and pleasures, at the expense of a neighbor's, a brother's or sister's need or comfort, have never, in all their races of life, yet reached the goal of bliss. It has ever, like the cup of Tantalus, been distant from their lips, and though, like Numidia's horsemen, it has been swiftest in the race for earthly gains, like them, too, it has been faithless and unscrupulous relative to the rights of fellow man; hence, its spoils have not been the dispensers of happiness, but the treasuries of envy, hatred, and remorse.

But, shall gold, silver, jewels, piles of earthly pelf, or palaces and monuments of earthly glory engulf the soul of humanity and harness man down to earth forever? Shall saint like professions of godliness, hollow as the apples on the lake of Sodom, though painted with their inviting mellow orange hues, deceive the soul forever? Shall religion, like a clerical cloak, be only worn on the exterior of human life, and be as destitute of life as the shorn wool the cloak is made of?

Must still unnumbered ages roll and their history record the race of man plodding only in the mire and dross of earth. Shall soul resurrection lie couchant as a slain lion and man essay to find its bliss by the display of an empty skinny form? O let earth roll up her musty scroll of self, of pelf, of sinful pleasure, and burn it in the fire of God's truth and Love. Let man burst his snail shell of sensuality and animalism, and, like an uncaged bird, fly to the freedom and redemption spread forth on the plains of God's great salvation, perch on the trees of life that grow on either side of that river of love that makes glad the city of God, and daily feed on their twelve manner of fruits. Thus living make earth an Eden, and Heaven a sure inheritance by bringing it to earth!

Mt. Lebanon, N. Y.

JOB BISHOP.

BY HENRY C. BLINN.

(CONTINUED FROM LAST NUMBER.)

So very peculiar was the impression that rested upon those present that a solemn stillness prevailed for several minutes.

Father Job afterwards conversed freely and encouraged all to keep their union and to build upon the foundation of truth. "The time will come," said he, "when 'one will chase a thousand and two will put ten thousand to flight.' Not by words of steel, 'not by might, nor by power, but by my spirit, saith the Lord.' Those who bear the cross of Christ, who come forth with a testimony that the world cannot gainsay, will be the victorious children of God."

Father Job Bishop was among the itinerant ministers who visited New Hampshire several times between the years 1782 and 1792. It had been anticipated that Elder Henry Clough would be commissioned to organize these churches, but in 1788 he was called to the church at New Lebanon, as an assistant to Father Joseph Meacham. At this time Father Job was chosen to succeed Elder Henry as a minister over the people of Canterbury and Enfield.

In personal appearance Father Job Bishop was erect and well proportioned, being about five feet and ten inches in hight. His hair was dark chestnut and very strait ,his nose of the Roman type and his eyes a brilliant black. His voice in speaking was keyed higher than is usual for men and yet those who listened to the power and spirit of his exhortations soon learned that he was a living servant of God. He was remarkably gifted and endowed with the prophetic spirit in an eminent degree.

In 1795 the title of Father was conferred upon him by the Ministry of New Lebanon and from that date he has been known only as a wise, honorable and loving parent.

In his ministrations Father Job always spoke in the spirit of loving kindness. He manifested at all times a great degree of patience, and was constant in his exhortations for every one to accept the beautiful cross of Christ.

Even the little children shared largely in his parental care and looked upon him with reverence and respect. They sensibly felt through him an inspiration of holiness, to which in more mature years they affectionaly bore witness.

Father Job always manifested a deep reverential regard for those who occupied an order before him and conformed implicitly to the rules and regulations that were established by the mother church.

He insisted that the trustees should have a care over the articles that were manufactured for sale, and unless free from blemish, they should be retained at home.

The apostolic injunction, had to its fullest extent enforced itself upon the first elders of the society. "Owe no man any thing, but to love one another." To be in debt to the children of this world, was indeed reprehensible, and Father Job would not suffer an infringement of the rule, even in the least degree.

A case in point was that of a brother who had, in closing a trade, found himself in debt to the value of a few cents. Not having the necessary change he gave his promise to send the balance early on the following Monday.

The brother on being reported to

Father Job, was admonished to return, a distance of four miles, on Saturday P. M. and cancel the debt.

Although Father Job was among the elders first gathered as ministers at New Lebanon, yet it was thought best by Father Joseph, for him to enter the family as a common member that he might find his union and order in the church of God. For several months he devoted himself, faithfully, to the temporal and spiritual interests, but in the spring of 1790 he was again called to officiate in the order of the ministry and in company with several others visited every place where the churches were being gathered into order.

In 1791 he visited the people of Canterbury. At this time he was not as successful in his labors of union as he had wished and in consequence was much depressed in spirit.

On his return to New Lebanon he immediately informed Father Joseph who very pleasantly remarked. Well, Elder Henry may go with you, and you may confer with each other in regard to your christian work.

In a few days the two brethren were journeying on horse-back, side by side, on their way to New Hampshire. After traveling several miles, a deep anxiety to ascertain the cause of the failure began to pervade the mind of Father Job. Becoming deeply absorbed in these anxious thoughts, he finally fell far in the rear of his companion.

In this revery he received the impression that gave him some new light on the subject and putting spurs to his horse soon overtook Elder Henry and said to him,—Henry, you are my gospel elder! Elder Henry reined up his horse and replied:—Go, Job, you will have a gift in your ministration. I will return. Father Job entreated Elder Henry to continue the journey but he answered decidedly. Nay, it will be of no use, you have the gift, and immediately returned to his home in New Lebanon.

Father Job now continued the journey alone and visited the Brethren and Sisters at Canterbury and Enfield who kindly accepted him as their leader. It was not, however, till the following year that he was permanently established as the Elder of the two Societies in New Hampshire. At this time he was accompanied by Elder Henry Clough, through whose agency, he received the cordial union of the people. Active preparations were then made to establish the order of society, agreeably to the form of the first Church.

The following incident relating to President Madison's tour through N. H. in 1817 was found in a work Published in Hartford, Ct. 1819.

"Amid the regulated forms and the fashionable style of modern etiquette, the President was received by one of the Shakers at Enfield, N. H. in a style of plain hospitality which comes directly home to "men's business and bosoms." The Elder in all the majesty of conscious integrity approached the President and said, 'I Job Bishop welcome James Monroe to our habitation.' This must have been the language of the heart which can neither be ornamented by the flourishes of rhetoric nor degraded by the sneers of formality."

(To be continued.)

It is good discretion not to make too much of any man at first, because one cannot hold out that proportion.—*Bacon.*

SHAKERISM.

H. L. EADES.

Being a reply to an Article in the Boston Investigator, by an "Ex-Shaker."

Friend Editor:—In replying to Ex-Shaker's Article on the Confessional, which appeared in your paper of the 4th Inst.—I would say, first, that I take the pen more to enlighten the public, than to controvert his mis-statements; but will notice the more essential before closing.

All who believe in, and look to the Scriptures for guidance, well know that there is no christian precept more clearly and positively enjoined than that of Confession, beginning with Adam and ending with Ananias and Sapphira, who, for their dishonesty, were struck dead to the spirit life of the Church and were, Adam like, ejected "from the garden," "struck dead" and buried in the world, and Ex-Shaker seems to have shared the same fate. Joshua, in his advice to Achan, gives the most clear instruction on the subject, thus: "Achan my son, give, I pray thee, glory to the Lord God of Israel and make confession unto Him and tell me what thou hast done, hide it not from me." Joshua vii, 19.

On and on through the typical law, it was enjoined, up to Jesus who confessed to God in the hearing of John the Baptist; when the new gospel dispensation commenced, and Jesus himself became the Confessor, and appointed his successors, saying; "Whosoever sins ye remit they are remitted unto them and whosoever sins ye retain, they are retained. Jno. xx, 23. The Apostle Paul makes it clear, by saying; "Some men's sins are open before hand, going before to judgment, and some they follow after." I. Tim. v, 24. And further, "The saints shall judge the world." i Cor. vi, 2.

Whenever a soul is convicted of sin, and is led to the house of God, "where His name is placed for Salvation," his "hour of judgment is come," thence-forward to worship Him that made the heaven and earth and sea," Rev. xiv, 7, instead of doing as infidels, giving their worship to the things that are made, instead of their Maker. (!) But, I need not quote scripture further; besides the spiritual and scriptural injunction, there is a reasonable necessity that the Elders should know the weak points of each applicant in order to be able to throw around them the proper safe-guards and succor them. Besides, it is incumbent on the Elders, and a duty they owe to the Church, to know what kind of material is admitted into the body. The writer of this has been a confessor for near half a century, and quite willing to anticipate Ex-Shaker's exposure of the Confessional.

There are but two motives which should induce any persons to seek entrance into the Shaker Church. viz: First, to get rid of all the sins of a past life, by letting them go before into judgment, and 2nd, To place themselves in a condition where they can live a better, higher, purer, more useful and a more sinless life than is possible to any one, while remaining in the world. "For, without, (in every part of the world,) are dogs, and sorcerers, whoremongers, murderers, idolaters and adulterers and they that love and make a lie." Rev. xxii, 15.

Every city, town and village on the earth's surface, comes directly under this category, except Christ's Church and followers, who are in the resurrec-

tion, and neither marry nor are given in marriage. Matt. xxii, 30.—Who, then, would not desire such pure heaven-born company? But many come from selfish consideration, to obtain a living without rendering an equivalent. Such ones usually fight shy of the Confessional, and come forward, not to confess, but to conceal their sins and weaknesses from the light of God's order, and sometimes need enlightening to help them, hoping they may receive a conviction which has not yet reached them. I am led to believe that Ex-Shaker was one of this class.

My uniform course with applicants has been to inform them, that the first step to be taken, is the confession of every transaction of life, within one's immediate remembrance, which the confessor knew, or now thinks, was wrong and sinful.

The earnest, honest applicant, then begins and goes straight forward and gives a satisfactory account of himself, puts his name to the Novitiate Covenant, and comes into full fellowship with the body of Christ.—So, God, in His Order, and God in the penitent, remits the sins and lifts their burden from the soul. A mountain is removed, and "Saith God, their sins and iniquities will I remember no more." Heb. x, 7.

The honest soul then feels a releasement, which it never felt before, and which cannot be obtained in any other way. The burden gone! and harmony restored between the soul and its Creator!

Some, foolishly choose to put off the mortifying ordeal until they shuffle off the mortal, expecting then to appear before some big imaginary Deity, seated on a large white Throne, perhaps inside the rings of Saturn, or somewhere else among the stars! But, the scriptures, properly understood, justify no such belief. In this, such souls will find themselves mistaken, for God has His Order, composed of finite agents, in both worlds, to which all must bow, whether angels or men.

1. As to confessing all the acts of a married life I will say:—It is only necessary to confess what the enlightened mind now sees to be wrong.

2. We know nothing about "the recording angel blotting out sins by our intercessions." I have shown how sins are forgiven, by God, in the saint, and God within the sinner. The latter with repentance and honesty, the former with love and charity. But it is all labor lost with one sin willfully covered, God, in the sinner, will not bless and lift the burden from the soul, and God in the saints cannot.

3. The Shakers have no masonic secrets; they wish to be investigated and probed to the bottom. They have nothing to conceal or cover from the eyes of God or man. The Pearl obtained by their life, is the "Pearl of great price." Its value is only known by the possessor. The more it is exposed the more beautiful it appears; the more it is rubbed the brighter it shines. 'Tis a pearl that worlds cannot buy.

4. It is sometimes charged that the Shakers require confessing every week! Just so, if one sins every week, not otherwise!

5. As to books and papers, no family is without them; but it would be better to have none, than not to have them well selected.

6. Of furnishing children brought among the Shakers and expect them to

abstain from generation, would be just as sensible as to give them a spoonful of brandy every day, and expect them not to be drunkards!

7. Shakers are not required to subdue every natural instinct, as ex-shaker testifies. Our desire is to change the carnal for the pure and spiritual! Is this objectionable?

8. Ex-shaker complains that letters are to be read by the Elders. This is a good rule. If members cannot trust their Elders, How can they expect to be trusted?

South Union, Ky.

DAY DAWN.

CECELIA DE VERE.

In the still hour of the morning,
E're the light began to shine,
When the blush-rose of the dawning
Fluttered to the silvery line;
When the silvery line expanded,
Changing to a fan of gold,
And the rising mists were stranded
As the glory upward rolled.
Woke I then from peaceful slumber
To review a darkened earth,
With its burdens that encumber,
With its ignorance and dearth;
Custom, creed and superstition
Form a veil of every land,
Usurpation's Inquisition
Works below to starve and brand;
There the countless toiling masses
Never see with normal sight,
Life, the night-mare, as it passes,
Brings them only pain and blight.
To support the torturing errors
That their hearts are forced to know,
War, with all its blackening terrors
Fill them with appalling woe.
There are noble souls contending
With the monsters of the world,
Scaling high, and low descending,
Wheresoe'er the serpent's curled.
But, I said, O vain devotion!
What will all the effort do?
Will the reeds beside the ocean
Change its rolling or its hue?
'Twas a thought of earthly reason
Unillumined by the light;
'Twas a doubt, and doubt is treason
To the sacred cause of right.
Quick reproof my heart was taking,
When a vision o'er it came,
Faith, that like the day when breaking
Flushed it with a holy flame.
And I saw, not trembling grasses,
But the angel world of thought,
Bending down to reach the masses
Through the minds that it had taught.
They will tear the veil asunder,
They will rend it thread by thread,
Show the tangled warp of blunder
On which scenes of blood are spread.
They, commissioned, strong, indignant,
That false covering will destroy,
And declare the God benignant,
Made this world for peace and joy.
God's estate, in fair division
To his children doth belong,
Might has cancelled His decision
Brutal might that fights for wrong.
But an angel might is coming
Like the billows of the sea,
Hark! the waves are softly humming
Snatches of a symphony;
When the broken strains are blended,
And the music is complete,
War and darkness shall be ended.
Light and harmony shall meet.
When the lands of every nation
To the people are secure,
Earth shall know a new salvation,
And her peace will then be sure.
To this end, O let us labor!
Every one can take a part,
Love to God and to our neighbor
Forms the bond of every heart.
O, a mighty day is breaking!
We must hail its light, and grow,
Earth and heaven alike are shaking,
Only truth can safety know,
Light alone the truth will cherish,
And expand its latent bloom,
But the rankling wrong shall perish,
Day-dawn ushers in its doom.

Mt. Lebanon, N. Y.

A Point Worthy Of Consideration.

WILLIAM C. LANGBRIDGE.

In reviewing the assassination of President Garfield, and all of the various circumstances pertaining thereto, I perceive many inconsistencies not the least of which I will mention. Guiteau says that it was an act of the Deities, and that he was simply an instrument called to perform that act. Of course all pious people express horror at such "shocking blasphemy." Yet President Arthur in his Thanksgiving Proclamation, and again in his message to Congress, says, "Whereas in His inscrutable wisdom it has pleased God to remove our beloved Chief Magistrate, the late James A. Garfield," or words to that effect.

Nearly every Governor and clergyman in the United States has used similar phraseology, and I might add every pious layman. Now I readily give President Arthur and every other one who has thus expressed himself the credit of having good motives. But when a grave public document is issued by the President of the United States, it should at least be in accordance with known facts, which President Arthur's declaration was not, as by it he reaffirms what Guiteau so stoutly asserts, viz: "That it was the will of God that President Garfield should die as he did," and by this assertion he practically admits that Guiteau was but an agent in the hands of Providence, and is therefore an innocent man.

The President was doubtless prompted by the best of motives and by a tender regard for the memory of his illustrious predecessor, but allowed himself to be betrayed into the usual conventional form of expression. Nothing can be worse blasphemy to my mind than the present fashion of charging God with fathering every crime committed. And I believe the time is not far distant when the majority of thinking, intelligent people will regard with unqualified disapprobation and contempt this irrational method of accounting for the sins and transgressions of mankind, and instead rest the blame where it belongs—upon society.

To say the part Guiteau took in the tragedy was the result of "devilish depravity," and then in the next breath assert that it was the will of God, is a species of reasoning the "national mind" fails to comprehend; and which appears to me like what logicians would term reasoning in a "vicious circle."

This "inspiration" business is becoming far too dangerously common, and Guiteau should be made such an example of as shall cause other would-be murderers to pause before committing an act that must surely end in ruin to themselves. They should be made to understand that the plea of Divine revelation will not shield them from the penalties of the law. It is not even necessary to deny these pretended revelations. Thus it may be said to Guiteau: "Possibly God did command you to shoot the President; but in doing so he must certainly have intended you to be hanged, as hanging is the punishment inflicted for murder."

Personally I do not favor hanging Guiteau, but if by so doing it shall teach a salutary lesson to others of his kind, the sacrifice will not have been in vain. The best way to put an end to this pretense of Divine revelation is for all sensible persons to take the view Mrs. Garfield does, when she says that she fails to discover any Providence in

an act that at once deprives her of a husband, the staff of her life, and her children of a father.

Mt. Lebanon, N. Y.

TEACH ME TO TRUST.

ANNIE STEPHENS.

Time's golden sands are flowing
One by one,
Our life its course below
Will soon have run.

Then whither wilt thou go
O soul divine?
Where are the realms of day
In which thou'lt shine?

What subtle power controls
Thy destiny?
Why wrap thy future life
In mystery?

Enough to know is given,
A voice replies,
Prepare thy soul for heaven
The spirit cries!

Then trusting, I will wait,
And hopeful be,
For I know the angel's love
Rests over me.

And though my path may lead
Up mountains steep,
The hand that guards all life,
Will guide my feet.

And I shall learn through faith,
That hand is just;
O blessed light of heaven,
Teach me to trust!

Mt. Lebanon, N. Y.

We must beware of admitting into our souls the belief that there is no soundness at all in arguments. Let us rather believe that it is we ourselves who are not sound; but let us act like men, and bestir ourselves that we may become so.—*Socrates.*

FRAGMENTARY THOUGHTS.

ABRAHAM PERKINS.

Much is said and written in regard to the present moral condition of man compared with the past. The verdict is largely, that conditions of society, as a whole, are improving and the world is growing better.

In a certain sense, as I perceive and realize it, this judgment is true; in another sense, it is not true. Taking the view that there never was an age when man was more enlightened, when greater knowledge of truth never before existed and when truth was never more cheerfully acknowledged and accepted as truth, the judgment is correct. But in the sense that today man is truer to conviction than in any preceding age, it is false.

Although divine truths are in a good degree understood and accepted as the higher revelations of God, yet there exists a species of belief that man may be justified in a life less perfect than what he knows to be most perfect; that it is not expected he will accept fully the teachings of our Lord as his guide and example. In fact, that he deems the cross too heavy to carry, that human nature demands ease and relaxation, that man is mortal and should not presume on making the Savior strictly his example: therefore he yields to the impulses of a depraved, selfish heart and is condoned on the ground that all men assume this position and he is as good as his neighbor.

We would ask, why then did our Master say,—"Follow me?" Did he require more than man is able to perform? And because of his weakness

and short comings which he cannot prevent, is he to be deprived of an heirship with Christ, a relation to his body and a place in his kingdom, which admits of nothing that worketh iniquity, that defileth or maketh a lie?

Again the injunction was,—"Be ye perfect, even as your Father who is in heaven is perfect." What can we learn from this? As I understand the words, we are to become perfect children in Christ; perfectly obedient to his instruction, truly subject to the dictates of conscience, living watchfully, prayerfully and carefully in the spirit and life of Christ.

I acknowledge that manifold are the truths abounding today. They are ours to enjoy; a blessed gift from the Father and Mother of mercies. And however much "the earth is filled with the knowledge of the Lord, even as the waters cover the sea," yet sin abounds in equal ratio.

It has probably never been known in the earth, when the catalogue of crimes, murders, suicides, robberies, incendiarism and evils of every name was greater than today. The servants of Satan are legions, all busy in his service, opposing every movement of reform, obstructing every avenue of light and sowing tares which are yielding a harvest that is manifestly impeding and checking progress and darkening many a soul; thus robbing the earth of the genuine fruits of peace and leaving man to groan under suffering and pain, with little prospect or encouragement of deliverance.

I have favorable auguries, by which my confidence is strengthened of a "good time coming;" and from the effects of the operation of an apparent inner work of the spirit, we have the best of evidence that a brighter day is dawning.

"As fast as people learn to think, they demand liberty," and greater light is sought and resources resorted to to obtain it; which, in the providence of God, in His own time, is dispensed, giving liberty in a corresponding degree with the acceptation of light. It comes not without sacrifice; and the greater the sacrifice required and conscientiously made, the greater the progress, purification and freedom of the soul. Yea, and the more careful will be the obedience rendered to the principles of truth, the freer the relinquishment of self to the consuming fire of the gospel, which cleanses the soul from all impurities of the flesh, and of a depraved animal nature, bringing it into that baptism and resurrection of the spirit which constitutes man the true image of God and makes him an angel.

Enfield, N. H.

THE SECOND EVE.

RUTH WEBSTER.

According to the allegorical account, men and women were created having equal rights; but in consequence of the woman taking the lead in the transgressing the law given them, she was told that her "desire should be to her husband and he should rule over her," thus making her condition little superior to that of a slave, and in fact, when united to an immoral man, she has experienced the worst kind of slavery. But in all this she was not left without hope, for the promise was given that the seed of the woman should bruise the serpents' head; thus give a death blow to that

propensity which was the cause of all our woe.

Finally, the Messiah was promised, and the people who kept the knowledge of God, looked to that event as one that was to benefit them as a nation; for they expected Him to come as a temporal prince, notwithstanding, the promise had been given that in Him all nations should be blest.

In process of time Jesus came, and it was said of Him, that he should "save his people from their sins." He was called the "second Adam." Now, if there was a second Adam, should there not be a second Eve? Jesus was called the "son of man;"—after the spirit descended upon him he was called "Christ," the "son of God." He was said to be "God manifest in the flesh." As he said; "the words that I speak unto you, they are spirit and they are life; the flesh profiteth nothing."

God is also known by his works, "even his eternal power and Godhead." All things that are made are male and female, hence, the same principle exists in Deity. If the second Adam was the representative of the Eternal Father, there should be a second Eve to represent the Eternal Mother.

As Christ became the author of eternal salvation in his first appearing, to all those that obeyed him, so was he in his second advent "the author and finisher" of eternal life to all who were obedient to his testimony.

In Christ's first appearing, woman was not redeemed from the curse, but was required to be silent in the church and to obey her husband. The reason given, she was first in the transgression.

In Christ's first appearing there were some indulgences permitted, short of bearing a full cross; but it was said that his second coming should be "without sin unto salvation." Purity of life, purity of heart and an entire consecration to God is the aim of every true christian believer. Indeed, "holiness to the Lord" is our motto, and all that will not bear this inscription should be rejected.

There was seen in vision an angel flying in the midst of heaven having the everlasting gospel to preach, saying; "Fear God and work righteousness, for the hour of his judgment has come."

There are many earnest men and women who are zealously engaged in the different reforms, and as God works by human agency, as well as spirit influences, much good will be the result. When the cry is heard,—"Babylon is fallen;" and the call is heeded, "Come out of her my people that ye be not partakers of her plagues," many will gather to the spiritual order to live the Christ principle of regeneration. Those who are not ready to be harvested from the earth will observe times and seasons and beget their offspring according to law. These will constitute the natural order or new earth. When their children shall be called into the spiritual order, they will not be like those who are begotten in drunkenness and lust, so that it will take ages to redeem them.

We have been under the curse, and have been a partaker of its sorrows, but thanks to God for the revelation of this cleansing work. I am now a free woman! O that mankind were as ready to follow the second Eve out of sin, as they have been to follow the first into sin.

Union Village, Ohio.

All habits grow by unseen degrees. *Dryden.*

MEMORIAL LETTER.

Enfield, N. H. Jan., 1882.

My Beloved Young Friends;—As the time approaches for the Brethren and Sisters to attend the funeral and bid a long and loving farewell to H., a life member of our order, I find that my spirit goes out to be with you in your affliction.

For many years I have taken part with you in bidding adieu to those honored souls who have lived out the full measure of their days in this life, and who have gone to reap the reward of 'well done, good and faithful servant." Beautiful Brethren and Sisters who have so nobly fought the good fight of faith, and earned for themselves a crown of immortal glory.

I have, also, with you seen those who were taken from us in the morning of life. Children, of tender years, whose lives so prematurely cut off, must if they ever become heirs of the Kingdom of heaven, earn it by a faithful adherence to the principles of godliness in the land of souls.

And there have been youthful minds from whom we have so regretted to part. Those who were active, intelligent, interested, and so far as time and gospel privileges afforded, had earned for themselves a home in the hearts of their beloved fathers and mothers in Christ.

Among this latter class we find our loved and loving sister H. A child of the church,—and how much more consoling it is to be able to commit her to the care of the good angels, with a recommendation of which we need not be ashamed, than to record that which so often carries sorrow through this life, and must follow even beyond time.

Although the youngest have no more assurance of continued health than those more advanced in years, yet this summons has been, to me, very sudden, and indeed, very reluctantly accepted. So recently one among the most active, bidding so fair to pass on from year to year as a comfort and blessing to the guardians of her youth, that we had not matured any thought in our mind for this hasty transition. We had fondly anticipated a recovery to health, and that on our return to you, she would have been advanced many degrees in strength and in the hope of a long and useful life. But we were destined to be suddenly and sadly disappointed.

Beloved young Friends; while we are bidding farewell to one of your class, you must bear in mind that her departure takes from your ranks another of your loved companions, and leaves upon those who remain, a greater responsibility to be honest and steadfast believers. Although lost to our natural sight, H. has by no means left us. By appointment she has only moved into another sphere of action. Reserve for her a place in your memories, that shall award to her an honorable position in your class for all time to come.

I trust that she may still be with you in every good work, growing more and more faithful unto the perfect day. I trust also that you will all add to your present faithfulness and be able to leave a clean record of your journey through this life.

As it is a Divine decree that all who are born into this world must inevitably, at some subsequent period, again pass out from among us, into the better (?) world, it becomes us as rational beings to accept the ultimate with all due consideration.

In this age of inherited physical sins, of deformities of mind and body, so fearfully transmitted from generation to generation, as well as a legion of morbid appetites, we can only hope and pray for an inspiration of God to enable us to so walk that life may be a blessing, and an honorable old age our deserved inheritance in this world.

No one should defer till tomorrow that which may be performed today. To hesitate may often be the first fatal step to ruin. Every age urges its demand. The honesty and truthfulness and chastity of a child foreshadows a virtuous youth, and this cannot fail to develope into an honorable and spiritual manhood or womanhood.

It should be thoroughly impressed upon the mind of every young person that no transgression, however trivial, can possibly fade away. A penalty is as sure to follow, as we are to exist. We are creatures of law, andl,God's laws are imperative. Hence the very great and persistent care that should be exercised over children that not only an actual wrong may be prevented but also that the predisposition to wrong may be anticipated and doubly guarded.

All this is an Angel's work, and consequently it is a preparatory work for the Kingdom of God. We are all engaged in it, but it sometimes seems so necessary, and especially for those who are yet on the ascending grade of life's journey, that we cannot forbear adding a kind word of monition. We would have the whole world good, and then we should be so happy. Farewell,

Henry C. Blinn.

☞He who does a base thing in zeal for his friend burns the golden thread that ties their hearts together.

H. S. KELLOGG.

An ancient maxim says, "Speak nothing but good of the dead;" but it surely would be more consistent for the true Christian to speak nothing but truth of any, whether in the body or out.

Those with hopes and aspirations centered on this life, whose thoughts are engrossed by the narrow affections of earthly relationships, or perhaps lost in the elements of the world, will find nothing but terror in the thought of death. But they, who, by the love of God, the baptism of fire and the Holy Spirit, have fought the good fight, who have mounted up like eagles in spiritual aspiration,—such have also tasted of those divine powers which will yield a more abundant harvest. The aspiration of the Christian, under such heavenly influences will be to work out a character in true practical life which may bear the test of Christ.

We will briefly review the life of the deceased. At the age of nineteen years he received faith in the testimony of Christ's Second Appearing as manifested among Believers, and as soon as circumstances permitted moved into the Society at Enfield, Conn. He was then twenty one years of age. It was through much tribulation that he gained a permanent planting in the faith. He has been for forty five years a true and consistent Believer in Christ.

For many years he officiated as a Trustee and for a few years as an Elder. Though of a feeble constitution, he possessed the spirit of determination which enabled him to triumph over every burden. His life has been a protest against the evils of the world. He has always had a testimony against sin, and kept that spirit power which is the life of the soul. He was a ministration of strength to those whowere young; many have leaned on his strength and loved him for his tenderness of heart. Though bearing a heavy burden in society he preserved his faith unchanged, and gained the love and esteem of all who knew him. It is over such, that death hath no power; the soul has within itself the consciousness that this is only an angel call to "Come up higher;" to enter new fields of self-discipline and spiritual culture.

Enfield, Conn.

SHAKER MANIFESTO.

APRIL, 1882.

Change of Office of Publication.

The "SHAKER MANIFESTO" for the present will be published at Shaker Village, N. H. All business matters connected with the financial department of the paper will be directed to the,—

Publisher of Manifesto,
Shaker Village,
Mer. Co., N. H.

All other communications may be addressed,

Editor of Manifesto,
Shaker Village,
Mer. Co., N. H.

TERMS.

One Copy per. year,	Postage paid,	.60
" " six months,	" "	.35

Enclose a two cent stamp for a specimen copy.

To avoid mistakes, those who send money, should write the name of their Post Office, County and State.

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One inch, one insertion		$ 1.00
" " three "	each	.75
" " six "	"	.65
" " twelve "	"	.50
" column —— —— ——		6.00

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NOTES.

A pastor in one of our liberal churches recently had for the subject of his Sabbath discourse;—"Is the Gospel, Good News?" By this it would seem that he was fractionally, in doubt, and had raised the question, preliminary to an investigation.

From his subsequent remarks he seemed to prove, conclusively, that what was commonly called the "gospel," instead of being good news was quite the reverse. If to be a christian one must unhesitatingly believe in the theology of the church, a fall from original purity, the incarnation of a savior and the vicarious atonement, then, we would rather be excused from accepting the so-called "good news."

The pastor then goes on to illustrate how the churchal order has taught the inherent depravity of the race and the utter condemnation of all who died in infancy, unless they had been so fortunate as to receive a baptism. That those who pass away at a more mature age, unconverted, are denied one ray of hope or one moment of consolation through endless ages.

We are not surprised that the good pastor asked this question, as the same interesting inquiry must necessarily occupy the minds of a large class who entertain even a faint ray of hope in the immortality of their souls.

There may be reasons for believing all this and a great deal more of the same order, but there is an old work, first published some two thousand years ago which teaches, emphatically, that the "Gospel is Good News."

In that day it was so fully believed that even the poor people are said to have heard it with pleasure. The pastor of the former age, in his illustrations of the gospel of good news, gave full instructions how to become a peace-maker, that they might be called the children of God. How to become pure in heart, that they might see God. In fact, how to establish an order of universal brotherhood that would afford to every member the peaceable fruits of righteousness.

It may be that this ancient story of God's love for man, can even at this

date, be found in some of the old fashioned homes of New England.

A writer in a recent number of "The Truth Seeker" takes exceptions to the term, "Gospel Temperance," and remarks. "As if there were more than one kind of temperance, a gospel temperance and an anti-gospel temperance."

If the gospel is good news and glad tidings, then the term Gospel Temperance is correct, and no other should be used.

We have thought that some of the Conventions would be more appropriately styled,—"Political Temperance," and others "Vindictive Temperance."

To do good we must be consistent. Show to the beer and cider drinker and to the tobacco smoker, that we mean what we say, that we are wishing to lead them from error to that which is right. It is rather paradoxical, however, when a churchal member calls to the people to abstain from wine, and cider, and alcohol because they are injurious to the health, while at the same time he indulges largely in the chewing and smoking of tobacco.

For the present we shall conclude that there are two or more kinds of temperance in the land, one the herald of "glad tidings" and the others faithless and truthless representations.

The subject of cremation is slowly but surely gaining a hold on the minds of the people. Already it is reported that societies have been formed in several of the United States, while in Italy, Germany and England, Crematories are in successful operation. The subject is not popular, however, as it is a strange innovation, hailing as it does from the land of the heathen and revived among us by Free Thinkers or Radicals who are not expected to have much of a chance in the resurrection.

It is quite fortunate, in this case that these cremationists propose to burn the dead instead of the living, and as they say, "to preserve from corruption the air we breathe and the water we drink."

Correspondence.

[From the Letter of a Friend, in Pawtucket, R. I.]

Elder Nicholas A. Briggs;—I have perused the documents you gave me, on my leaving the Village, and am pleased to say,—That I see no inconsistency in your teachings, more than this;—I am fully persuaded that yours must be a very enjoyable life and expands into peace and happiness, such as few or none attain in their natural living, for the vanities and pleasures of this world.

That you emulate the life of Christ is of tself a sufficient guaranty of the nobleness of your aim and commends your life of purity and chastity. I know that he has said, If we would be his disciples, we must deny ourselves and follow him. I here had a train of thought about these matters since reading your circular. I don't know that I am prepared to grasp your theories in their entirety, at once, but they are very feasible if a man would live holily in this world.

I feel with the Church, there is too much form, while the power of religion is denied by the life." Your life and work in the world is not in any degree understood by the masses of the people and only few could be persuaded to accept it did they know of it, because of the lusts of the flesh and the pleasures of life, which in themselves, are only emptiness and leave a sting behind. I am in strong sympathy with you and wish that I was more pure, as He, Jesus, was pure. Accept my thanks for all kindness.

Ever yours. J.

S. Mabee, Dear Sir;—A few days since I received the Jan. No. of the Shaker Manifesto: from whom it came I knew not. I tried to satisfy myself, but in vain after a studied effort. But subsequently I learned it was from you desiring to hear from me. You are an entire stranger and why, or what you wished to hear from me I could not imagine, unless it be my opinion of the pamphlets you sent me, and I cheerfully give it.

It was enough for me to know it was a Shaker production to satisfy me that it was well worthy of my attention, and I read it through with pleasure and instruction. I have considered the two families or denominations of Quakers and Shakers as Christian brothers standing upon the substantial, practical, happifying principles and truths of christianity, unmarred and undisturbed by the doctrines and dogmas of popular orthodoxy.

They have at an earlier day realized the slanders and persecutions of the orthodox churches, but by patient lives and a more progressive civilization survived and come to the enjoyment of a toleration secured, however to them more by the free, independent thought outside of the churches than by the spirit governing within its pale. The world is moving on despite of ecclesiastical influences, rather than with their aid.

You have more of the christian heart and spiritual liberty in your religion than there are in the orthodox schools of theology: and you are on a foundation as firm as practical wisdom and love can lay, the teachings and life of christ being the corner stone.

You (i. e. an article in the Manifesto) truly say, speaking of our institutions of learning, they "are not for the learning of the simple religion of Jesus" but for peculiar theories that "teach the full cross of Christ unnecessary and a great deal of the worldly life not only admissible in the church of Christ, but so harmonious as to become sacraments therein."

The time has come when the world is turning away from the church as the school of truthful, practical instruction in religious matters, and demanding the more reasonable, philosophical, and God honoring theology.

The idea that a religion a little child can understand and enjoy should be remodeled, hampered, confused and made ridiculous by the bewildering cunning, and crafty selfishness of men in the dark ages long gone by, when addressed to minds like yours as well as of infancy, is a sad commentary upon the appliances and methods brought to bear to win or rather force into the church. But I cannot dwell. Let us seek and hope to be more enlightened on the great questions of the life we should live, and of the life to come. Thanking you for the little book you sent me I subscribe myself, Yours, with high respect for the Shakers,

Thomas Barlow.

Canastata, N. Y.

Society Record.

DEATHS.

H. S. Kellogg, at Enfield, Conn, Mar. 7. Age, 65 yrs. and 10 mo (See page 85.)

Harriet Gill, at South Union, Ky., Feb. 28. Age 78 yrs. and 7 mo.

Edward Bennett Bolton, at Shirley, Mass. Mar. 10. Age 79 years.

And thus our aged friends are passing away.—But they leave the blessed gospel to comfort us, and the same way of God, they have so faithfully traveled, and for which they have given up all to support—Let us not be discouraged! But in the same spirit of thankfulness they have manifested, let us toil on, that we may not be unprofitable servants of our God, but by patient endurance inherit the promises, and, finally partake with them in the joys of the redeemed, beyond the reach of earth sorrows. In kindest love to all our dear relation Yours very truly,

John Whiteley.

Juvenile.

"TWO COATS."

"My little girl must pay attention to what is read," said May's father one morning, as they sat down to family worship; and May, who was usually too restless to listen to all, for once was quiet as a mouse, and scarcely took her eyes from her father's face.

"Papa, I did pay attention," she said eagerly, as they arose from their knees. "I heard you read about the man that had two coats, and that he was to impart to him that had none." Then she asked mamma the meaning of "impart."

That day an old man came to the door with shoe-laces to sell. May's shoes all buttoned; but from her own little store of spending-money she bought a pair of laces, just because the poor peddler looked so forlorn; and as she gave him the change she saw that he wore no overcoat although it was midwinter, and his old blue army jacket had not a button to hold it together.

"Dear, dear!" sighed May to herself, "what would I do if my papa had to go like that? and I expect, as like as not, he's somebody's papa." And then she wondered if he did have any little girls why they didn't sew some buttons on his coat. The old man read her sympathy in her eyes, and as he dropped the pennies into his p cket said sadly;

"I had a little girl once like you, but she went away one day and never came back." The peddler drew his sleeve across his eyes. "The preacher said she'd gone to sing with the angels;" and then he picked up his pack and turned away.

May watched him with a pitying face. "I'm 'most sorry I didn't ask him to come in and let me sew some buttons on his coat," she said, as she saw how the wind blew back his ragged coat; and then she remembered the passage about coats that her father had read that morning. "Papa has three coats," she said to herself, "and I'll ask him if he can't give this poor man one."

"Isn't that rather a literal rendering of the text, my dear!" asked papa, a little startled at May's proposal.

May knew nothing of "literal renderings," but she was very anxious to have the coat.

"I really don't know how to spare one," said her father to mamma.

"But we ought to mind the Bible," said May, quickly, "oughtn't we, papa?"

Papa looked down into the pleading eyes. "So we ought, my darling," he answered, wrapping the coat about her, and kissing her eager face. "Now we will go and find your old man, and tell him that this is what comes of a little girl being attentive at prayer-time.

The shoe-string peddler was just fastening the gate across the way, and when May's father beckoned him over and made him put on the large, warm coat, it was hard to tell who was the happier—the old man or the little girl.

"I mean to pay attention every day," said May, as she skipped into the house.

And papa felt that he would have to "pay attention" too.—*Angel of Peace.*

STORY WRITING.

Composition is the bugbear of the children, not without cause. When J. is told to write upon the subject, "A Conversation among Themistocles, Aristides and Pericles, on the Proposed Appropriation of the Funds of the Confederacy of Delos, for the Ornamentation of Athens," no wonder she groans in spirit, wishes the schools were at the bottom of the sea, or at least, that she had the management of school affairs for a short time. With what a glorious feeling she would abolish from the curriculum all composition! And woe to the luckless wight who would dare to suggest its re-ins tallment! Alas, poor J.! thou hast not the power to do this thing; but we hope that wiser teachers of an advanced and wiser age will pursue a course which will make composition pleasant.

A teacher of experience says, "Let us call it story-writing, for story-writing is a word which every child understands, and *composition* is not. I would have my reading-lesson first, and have every member of the class read a paragraph; then order all books to be put away, slates to be distributed, and the subject of the lesson made the subject of the story to be written by the children." *Sc. Jour.*

LETTER BOX.

Shaker Village, N. H.

Dear Sister Mary;—I thought some of the other girls had written to you, so I thought it would be nice for me to write and tell you how much I loved you, and what a good sister I think you are.

I wish I could grow up and be as good as

you are, then I should be happy, and all the little girls would love me too.

I thank you very kindly for that pretty card you gave me. I think it was very pretty. All of the children send their love to you.

Yesterday it snowed. I am glad it is winter. I love winter because it snows. I am trying to be a good girl. Don't you love to have some one to write you? I love to have some one write to me. Last summer I had two gardens to pick flowers from. I love flowers. Good by, from your child, L.

[Age, nine years.]

Our Dear L;—Your nice letter was very acceptable, and you may be quite sure that I do love to have somebody write to me, and especially the little folks, that I may see how well they write, and learn what they love and what they are going to be.

It seems you love flowers, and love the snow, and love to be good. All these things are very pretty and pure; and now I judge you are to make a good woman. If you are good you will be pretty and always happy. My love and thanks to you, and my love to all your little mates. Affectionately,

Mary Whitcher.

BERTIE'S VOYAGE ACROSS THE ATLANTIC.

My Father came to America from England, about six years ago and got acquainted with Believers, and he returned to England to bring us, [a boy and two girls] to live with Believers; so we would grow up and become good brothers and sisters. It was six years before he made his return to Believers. He said he would be much happier here, than he would in England.

Now I will tell you about our voyage across the Atlantic Ocean. It was very stormy coming over here, for I was very sea sick, and at night I could hardly sleep a bit. All day we were coming in sight of land, there was a man on the look out to see how far distant we were from land; and when he could tell how far we were from land he would shout to the man at the helm, and he would steer the ship in the right district.

Now I will tell you about the man who stands at the compass, who tells the man at the helm where to steer too. He has a whistle which he blows so many times to tell the man where to steer.

When we got to land we rode to the station and met a brother who was looking for us. We had our dinner and got into the train to go to C— when we got to C— we rode with S—to the Village. Bertie.

[Age twelve years.]

Shaker Village, N. H.

I went to the Camp with the Brethren and gathered sap. When noon time comes the brethren blow a horn for the boys to come to dinner. We boys went out to play and swing on the trees. Two of us little boys had some sugar in a bucket. We had a little red, white and blue ball. It squeaked like a mouse, and then we had some dinner.

Little Isaac was at home, but Albertis brought him some candy. Everett.

[Age six years.]

House-hold.

The air we breathe.—Our first, constant and imperative need is pure air. If we lack this, we have nothing. Upon this vital point intelligent people are sadly and willfully stupid. A large majority of the cars, theatres, halls, parlors and churches are dens of poisons. It must be a strong attraction which can draw me to a public hall. In lectures before lyceums I quarrel with the managers about the atmosphere of the hall. I return from church sincerely doubting whether I have not committed sin in exposing myself in a poisonous atmosphere. The eminent Baudeloque declared it as his conviction that the lack of proper ventilation in our dwellings is the principle cause of scrofula. He believed if there be pure air, bad food, improper clothing and want of cleanliness will not produce scrofula. Sir James Clarke expressed the opinion that the bad air of our nurseries, sitting rooms and bed rooms produce an immense amount of scrofulous disease.

As a medical man I have visited thousands of the sick, but have never found one hundred of them in a pure atmosphere. Among the well, not one in a hundred sleep in a well ven

tilated room. The air of our close furnace heated houses produces fits in our cats and dogs, and would kill our horses or cows in a few months.

God has provided this immense atmospheric ocean, a hundred miles deep, with its winds and hurricanes, an exhaustless fountain of life and health! What a shame to our civilization that we should expend thousands of dollars in erecting splendid houses, and so contrive them as to compel ourselves to breathe, instead of the pure air of Heaven, a vile mixture of the poisonous execrations from our own bodies, and the poisonons gases emanating from our gas-burners and fires.—

Dr. Dio Lewis in Golden Rule.

Moth Preventive.—A correspondent of the *Furniture Gazette* commends the following remedy for exterminating moths in carpets and furniture. After some years of experience with the troublesome pests, says the writer, I found a sure preventive of moths in pitch paper, the same as roofers use. The moth will live and grow on cayenne pepper and tobacco, while I could never see that the use of these articles kept the moth miller out. The plan for the furniture dealer or housewife is to cut the paper in slips and place about the room, under and behind sofas, chairs etc. This should be done as early as the middle of April, and in warm climates earlier. If the dealer wishes to make parlor suits moth proof he should place on the inside of backs of chairs and seats small strips of the pitch paper, and rest assured that the miller will not select these places to deposit eggs. It is the miller that is the foundation of all the mischief.

Ivy Poisoning.—For dog-wood, or ivy poisoning the following is said to be an infallible remedy: Boil wood ashes enough to make a strong lye; wash the poisoned parts in this; let it remain a few minutes and wash off in soft luke-warm water; when dry anoint with grease. Repeat this process as the poison develops itself, and one or two applications will cure the most obstinate cases. It acts like magic.

Farm and Garden.

Principles Governing the Production of Milk.—From an article on this subject in the *Scientific Farmer*, we condense the following items: "I understand very well, as probably every man does who handles milk, that there is a wide difference in the composition of pure milk, especially in the matter of the percentage of butter. All milk is richer in September than in June, and it varies in this respect in different seasons in the same herd or cow. The cow that is fleshy gives milk richer in butter than the cow that is thin and poor. One that has reached her full maturity givesbetter milk than she did before she reached that age. A cow that is gaining flesh day by day gives a richer milk than a cow that is losing it gradually. Experience has taught me that a cow's milk very deficient in butter often fattens a finer calf than that of a first class butter cow. When a man tells me what a splendid fat calf his cow always rears, I do not wish to perchase her for a butter cow. A man cannot procure milk profitably for any purpose without feeding his cows liberally with good, sound, healthy nutritious food. It requires a certain amount of food to supply the demands of nature. All above that amount which she will take and assimilate will be converted into milk and flesh. The herd should be kept warm in winter and fed and watered with regularity. This diet should be varied as much as convenience will allow."

The Striped Bug.—Every gardener knows that this is a most destructive insect among melon, cucumber and other young vines, sometimes damaging the crop seriously. Many remedies have been suggested, some of them no donbt good in their way but troublesome. Now we have tried, for several years, another which has proved a complete success. Instead of aiming to drive away the insect by soot, ashes, &c., we pet it, or rather furnish it with food better than the young melon and cucumber plants. We sow around each planting a few radish seeds, and coming up about the same time, the tops supply pasture for the bug which it much pre-

fers to the vines. Lettuce will also answer, but the radish is rather liked the best. While our vines are untouched by making this little provision for it, the young radish tops are completely perforated.

Should this fail, which is seldom the case and has never been with us, sprinkle the vines with a solution of whale-oil, soap and water. No other insect but the curculio can stand this. When this preparation is not attainable, a week solution of carbolic disinfectant soap will answer as well.—*Ger. Tel.*

THE SILO MEETING IN PITTSFIELD.

A Letter concerning it by Elder Evans.

Editor of the Sun:—There was a goodly gathering in the town hall, Pittsfield, on the 10th inst., a company of substantial, noble looking men. Instinctively I enquired, Where are the young men? Those present were uniformly past middle age. Have Massachusetts farmers no posterity, or have their sons become clerks, merchants, doctors, lawyers, priests, agents, soldiers, tramps? "Ill fares the land to thickening wrongs a prey, where idlers flourish and true men decay." Is there not something radically wrong in the system of national education when it thus results in making labor on the soil uninviting, if not discreditable, to the rising generation of young men? Suppose the clergy of New England revise its theology—form a new plan of salvation—beginning with "the world that now is," allowing none to join the churches, unless, as evidence of good character, they prove ownership of at least a part of an acre of land, and also excluding all who own more land than they faithfully and honorably cultivate.

"Woe to those who add acre to acre and house to house, until there be no place left for some of the people," and "blessed are the meek, for they shall inherit the earth"—own a piece of land. Soon the school teachers would instill into the minds of boys the idea that landless men are villians, i. e., holders of houses and lands "by base servile tenure," and that the speculative land holder is also a villian, i. e., "a vile, wicked man," a creator of criminals, poverty in land and riches in land being the primary cause of human crimes.

England is in great turmoil with her Irish soil-workers—millions. Russia is just now legislating to relieve the extreme poverty of 19,000,000 farmers who were emancipated from villiany or serfdom 20 years ago.

Educate and legislate the young men, with the best brains, unto the land. F. W. Evans.

Mt. Lebanon, N. Y.

Books and Papers.

PHRENOLOGY. The time has come when people do not question the utility of Phrenology, and men in all departments of life are now applying its principles, both in self-culture, and in their dealings with others.

The PHRENOLOGICAL JOURNAL of New York is the only periodical devoted to the subject, and it includes with this all that relates to HUMAN NATURE, and the improvement of men physically, mentally, and morally. In the prospectus for 1882, the publishers make liberal propositions to subscribers. The price has been reduced to two dollars a year, and to each subscriber is offered a new PHRENOLOGICAL BUST. This Bust is a model head, made nearly life size, of plaster of Paris, and so lettered as to show the exact location of all the Phrenological Organs. It is a handsome ornament, well adapted to the centre-table, mantel-piece, library, or office. With the aid of this, and the illustrated key which accompanies it, together with the articles published in the PHRENOLOGICAL JOURNAL on PRACTICAL PHRENOLOGY, each person may become quite familiar with the location of the different Phrenological Organs, and a good judge of Human Nature. The Bust is sent by express, carefully packed, to every subscriber who sends in addition to the subscription price ($2.00), 25 cents extra for the boxing and packing; or, No. 2, a smaller size, will be sent by mail, post-paid, on the same terms, to those who have the Bust, or prefer the new Book Premium, will be sent "THE PHRENOLOGICAL MISCELLANY," worth $1.50. Our readers cannot do better than to subscribe at once for the PHRENOLOGICAL JOURNAL; it will be found the best possible investment for the money.

Those who desire a more explicit description, together with prospectus of the JOURNAL, should send their address on postal card, or accept the publishers' offer, and send 10 cents in stamps for sample copy of the JOURNAL to FOWLER & WELLS, 755 Broadway, NEW YORK.

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Select.

QUEER BREAD MATERIALS.

Earth bread is made from a white earth in Upper Lusatia, formerly a part of Germany, but now under the rule of Prussia, and the poor of that region use this bread in times of scarcity. The earth is dug from a hill where saltpetre was once manufactured. When laid in the sun until heated it cracks, and globules like meal exude from it. It is supposed that the saltpeter or soda in this earth gives it lightness. Something similar to it is found in Catalonia and is also used for bread.

It is affirmed that in cases of extreme need many have lived on this bread for weeks without experiencing any injury. Soft stones were ground and made into bread in the late famine in India, to prolong, if possible, the lives of that striken people. Fish bread is still used in Iceland, Lapland, Crim-Tartary, and other places far North.

The fish is first dried, then beaten to a fine powder; and sometimes the inner bark of some of the trees of that region is mixed with it, and then wet and made into bread and cakes. Moss-bread is manufactured in Iceland from the reindeer moss, which toward the month of September, becomes soft, tender and damp, with a taste like wheat bran. This moss contains a large quantity of starch, and the Icelanders gather it in the latter part of the summer season, thoroughly dry it, then grind it into meal; and bread, gruels and pottages are made with it. The want of better grain frequently compels the poor Icelanders to bake a kind of bread from the seeds of the sand-reed, which, on their shores. are merely eaten by the birds of passage.—Food and Health.

[FROM THE "LITERARY MICROCOSM."]

CAUSE AND EFFECT.

L. L. KEPHART. A. M.

God governs the Universe by mutual laws. These laws permeate all creation. In obedience to their mandates vapors rise, and rain falls; winds blow and frosts congeal;

atoms cohere and planets whirl; and behind it all stands the Omnipotent Omniscient One, whose behests thess laws execute, evolving from this vast, intricate machinery, the greatest possible good, to the greatest possible number.

In the happening of all events, careful observers have noticed the workings of the invariable law of Cause and Effect. Each effect always has its corresponding cause; and each Cause, *must*, invariably produce its corresponding effect. The Infinite God is so unchangable, so reliable, that whenever we see a cause set in motion and clearly comprehend it, we know, at once, what the effect will be. The Creator has endowed man with the ability to comprehend causes. He has also given him the power to set causes in motion, and the privilege of choosing, as to the kind of causes he will set in motion. Herein consists man's supremacy. In this particular being, endowed with this prerogative, supreme, consists the fact that he is made in the image of his Creator.

But, right here, man's supremacy ends. Having once set a cause in motion, it immediately passes beyond his jurisdiction, into the jurisdiction of God. Man may choose which of two or more causes he will set in motion; but, having made his choice, that cause is so immediately linked with its proper effect, that man cannot, and God will not prevent the proper effect from following. Hence, Esau found no place for repentance though he sought it carefully, with tears.

The great mistake of mankind is carelessness as to the causes they set in motion. Then, when overtaken by disastrous effects, they expend their tears and energies in bewailing their misfortunes, or "bad luck" and in imploring Divine Providence to interpose a miracle and save them from the effects of the causes they have willfully or carelessly started. This is supreme folly. A farmer carelessly sows bad seed. When the stalks begin to shoot, he discovers that it is cheat, instead of wheat. No matter how reverent and pious his life may have been, it is now too late for him to pray, so far as the result is concerned. The seed has been sown, the cause has been set in motion, and the effects will follow, the result is a crop of cheat, instead of wheat.

A father and mother are careless in the training of a darling boy. They keep wine in the cellar, place it on the table at the evening meal, pass it around at the social gathering, drink it, and place it to the lips of the darling boy, on whom they dote with all the pride and fondness of which parents are capable. They are setting in motion a potent cause for evil, they are sowing seed, the fruit of which they little apprehend. Time rolls on, and when, in after years, they see their son wallowing in the gutter, and frenzied with rum, drive his wife and aged parents into the streets, they implore the Almighty to interfere and save the idol of their hearts from a drunkard's grave and a drunkard's hell. But, in reply to their importunities there comes back that wise and inexorable fiat; "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." And the thoughtful sympathetic observer, much as he may pity them in their anguish, is compelled to remark; "They have sown to the wind, they shall reap the whirlwind."

One of the great lessons to be taught and learned today is that men should pray for wisdom to set right causes in motion, rather than for God to interpose and miraculously save them from the disastrous effects of malignant causes, after they have been set in motion.

Let it be distinctly understood, that, wholly in temporal, and, in a large extent, in spiritual affairs, it is too late to pray, after a cause is set in motion, unless there may be some way in which our prayers may set in motion a new cause that will change or annihilate the previous one. The seed sown must produce its fruits. This is an inexorable law, hence the importance of exercising care, as to the seed we sow.

This law holds good with nations, as well as with indivduals. For many years, the great republic, sowed with the seeds of liberty, the tares of human slavery. Gradually the tares grew stronger and stronger, until the truth burst open in a terrible civil war, that filled the whole country with death and mourning, burdened it with debt, and, but for the mercy of God, and the abolition of Slavery, the annihilating of the cause, our

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He says that "The number of perfectly healthy persons is less than might be supposed. It is appalling to think how many there are who have tendencies to gout, rheumatism, epilepsy, insanity, consumption, neuralgia and other diseases, how many with imperfect stomachs, lungs, hearts, brains, etc., so that the slightest indiscretion precipitates them into misery. It would be painful to enumerate the physical defects handed down from parents to child for generations."

"Then take consumption; about 100,000 die of this disease every year. In many of the States one-sixth of all the deaths are from this one malady. No epidemic of cholera or yellow fever slays so many. War, with all its horrors, does not cause so much pain, sorrow and anguish. * * * * * * * *

We have now a population of 50,000,000 of people, aud it is safe to say that half of them have a tendency to some physical defect, which renders them more or less unsound."

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A New Health Almanac.—We have just received rom the well-known Publishing House of Fowler & Wells, their Illustrated annual of Phrenology and Health Almanac eor 1882, 64 octavo pages price 10 cts. This publication has become a necessity in many well regulated families, and well it should, for it is filled with reading matter containing valuable information relating to Phrenology, Physiognomy, Health, Hygiene, Diet, etc. The Number before us, n addition to the usual astronomical notes, monthly calendars, etc., contains the Principles of Phrenology, with the names and the location of the organs illustrated; A fine life-like portrait of Mr. Nelson Sizer, the well-known Phrenologist and Lecturer; Portrait and sketch of Mrs. Eliza Garfield, the mother of the late President; Some Contras's we meet in daily life, illustrated; Influence of Habit on Character and Destiny, illustrated; Mental and Medical Science in China, with llustrations; Character and Longevity; The Annual Sanitarium, with hints and admonitions for the farm and household, suitable to the different seasons of the year; and a great amount of information in small paragraphs, and a full and complete catalogue of Phrenological works published by this house, and all sent by mail for only 10 cents. It is handsomely published, and will have a large circulation. We will say to our readers, send 10 cents in stamps at once to the publishers, Fowler & Wells, 755 Broadway, New York.

Freemans' Monthly Magazine; Ozias S. Freeman, New York, City. Devoted to literature and home Interests. Among other things the contents of the number before us refers to—ChristianChurlishness :—and needs a careful perusal.

Church of the Epiphany, N. Y.; an Illustrated article.—

Silent Sorrow, by—Jay. The readers of these articles must undoubtedly be made wiser and better.

Herald of Health. Monthly: M. L. Holbrook, M. D. Pub.; 13 & 15 Laight St. N. Y. The excellence of this work is too well known to need an extended comment.

The Motto—"A higher type of Manhood, Physical, Intellectual and Moral," forshadows the value of a live and interesting publication.

The article in Feb. No. by Robert H. Bakewell, M. D. on the Hygiene of Bed Rooms, should be thoroughly studied, by those who love long life and happy days.

"Smoking incompatible with Fine Manners," by J. Jackson—Jarves, is also worthy of a careful perusal.

This number has also a very interesting article, written by a native of Bengal, India,

to the Editor. It gives a graphic illustration of the social customs of that remarkable people, so much so, that we almost forget ourselves and imagine we are guests at the residence of some Indian friend.

Macaulay's "Life of Frederick the Great." This is a remarkable book, for several reasons. It is the story of one of the greatest military heroes and statesmen of the world. It is written by an author almost unrivaled in literary power and brilliancy. It is sold at a price that will certainly amaze almost any one,—only 20 cts., or if to be sent by mail, 25 cts. It is the first book published by The Useful Knowledge Publishing Company, which attempts by its Literary "Rebellion" to take the place of the American Book Exchange, and the "Literary Revolution." It claims to be an example showing the quality and price of numerous standard works which they propose to issue with great rapidity. It is certainly a very beautiful and well made book, as the copy on our table will testify. "Rip Van Winkle, and other Sketches," by Washington Irving, is promised to follow this immediately, uniform in style and price. Other announcements, with specimen pages of these and other works including the Cyclopedias of Science, History, Biography, Poetry, Fiction, etc., in process of publication will be sent on application to the publishers. The Useful Knowledge Publishing Company, 162 William St., New York City.

Hall's Journal of Health. Pub. by E. H. Gibbs, A. M., M. D. 141 Eighth St. N. Y.

This is said to be the oldest Health periodical in the world. The Journal has recently been enlarged by the addition of sixteen pages "carefully selected reading matter" which gives to each number many additional pages of valuable medical advice. A reference to the contents of the Feb. number will at once interest us in the work. Mad Dogs; Taking Cold; Chronic Diarrhea; Plants that eat animals; Gossip; The Dying; Hygiene; Tobacco, its use and end; Consumption; Longevity, etc., etc. Terms $2 a year, or $1 for six months. Single numbers, 20 cts.

Religious Telescope. The Organ of the United Brethren in Christ. Weekly; Pub· by W. J. Shuey, Dayton, Ohio, and has reached the Forty Eighth Volume. It is throughly alive to the interests of its especial order. Two of its writers, in a recent number, certainly gave no uncertain sound when they wrote of "Moral Blindness," and "That Inconsistent Man."

The Telescope is also an earnest and able advocate for the Cause of Temperance, and does not hesitate to speak plainly on that subject. It is published a $2.00 per year.

The Youth's Mirror, Semi-Monthly, Ed. J. Slep, Editor., Altoona, Pa. The Mirror is already on the third year of its mission. It has accepted for its work, in all the homes where it may be read, of "Reflecting the Useful, Good, Beautiful and Humorous thoughts of Men and Women." Fifty cents a year.

Dr. Foote's Health Monthly;—is Pub. by the Murray Hill Publishing, Company, 129 East 28th, St., New York.

Its Editorial Department is conducted by E. B. Foote, Sen., M. D. and E. B. Foote, Jr., M. D. In the contents for the month of February we find;—Snow flakes and Crocuses: Race Culture; Regeneration; The Reign of Terror; The Increase of Divorce; etc., etc. Price, Fifty cents, per. year. Single copies, five cents.

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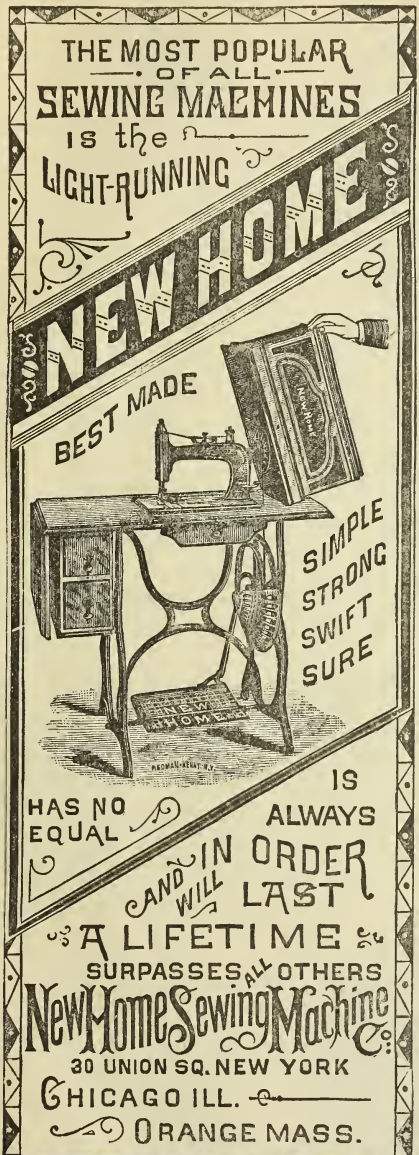

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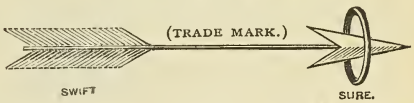

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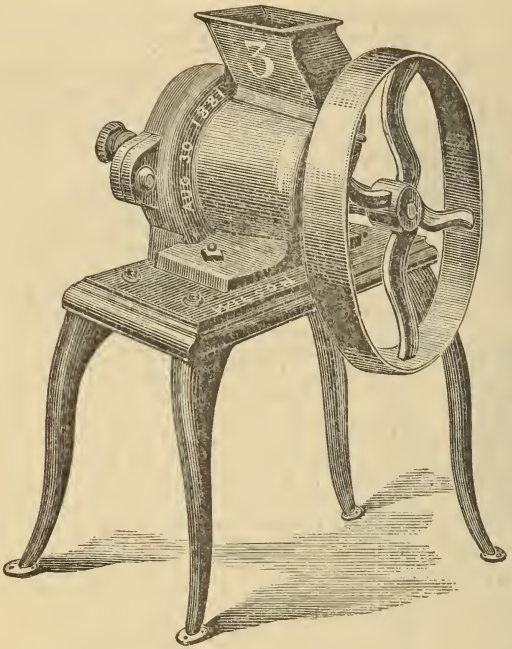

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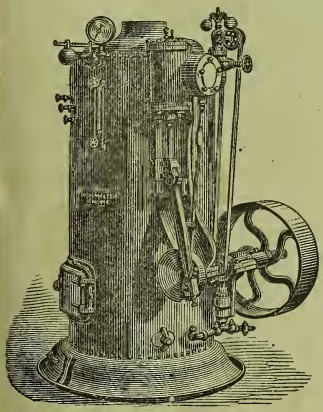

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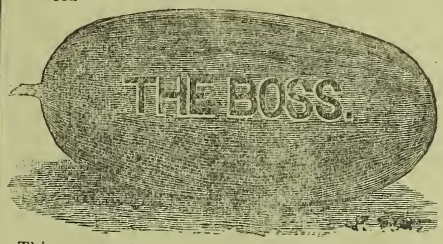

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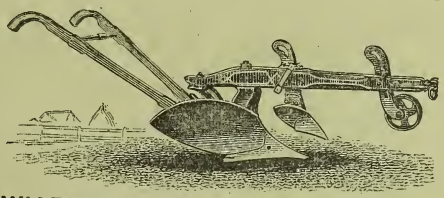

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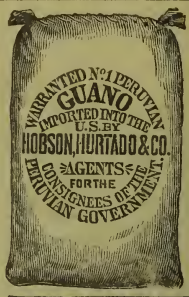

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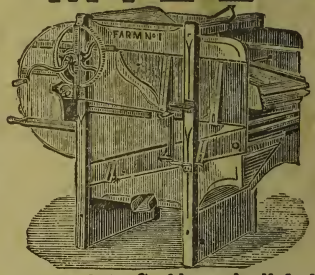

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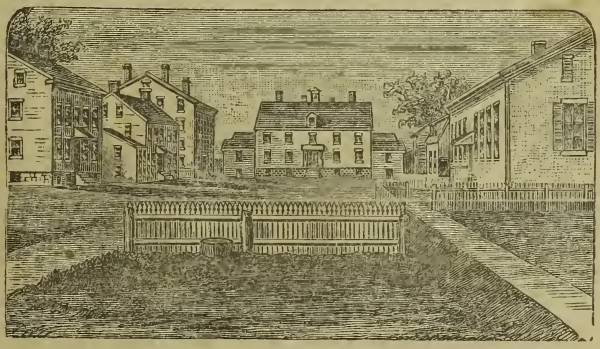

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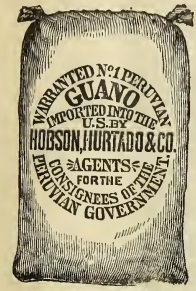

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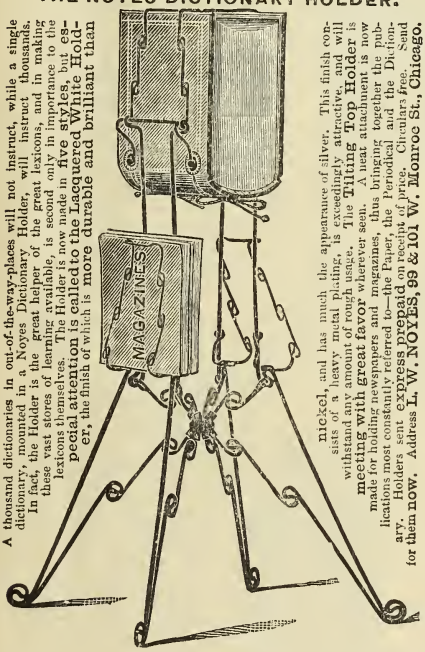

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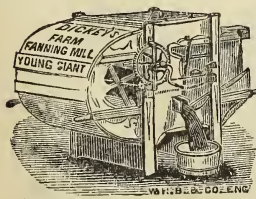

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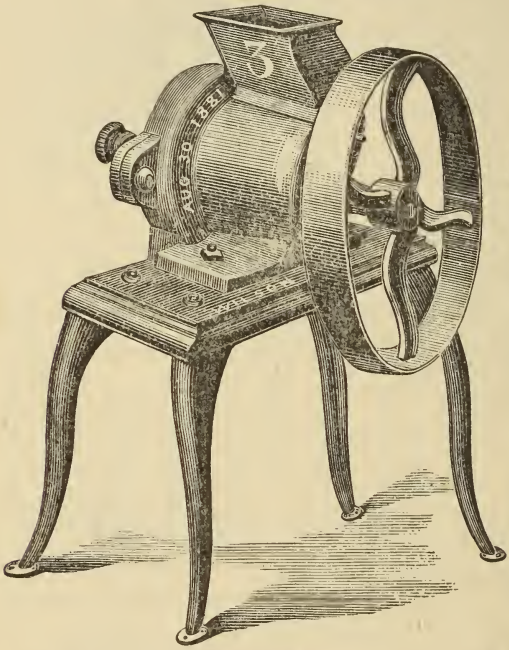

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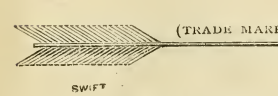

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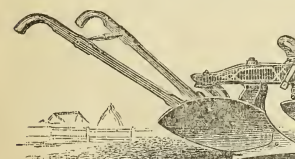

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Vol. XII. MAY, 1882. No. V.

[FROM COLUMBIA REPUBLICAN.]

"LET US REASON TOGETHER."

ANTOINETTE DOOLITTLE.

Human life is enshrouded in mystery, from its incipient stages to the end. We hear, and see through the medium of the external, or physical senses. If we claim to believe in God—a Supreme Ruler of the universe—a life in spheres beyond the present stage of existence, and are asked our reasons for such belief, we cast about to find the clearest proof, that we may reason lucidly and make our positions logical and easily understood.

We know that we live, move and have existence in this mundane sphere; but how we thus exist is not so easy to define. The mortal part is not the man, or woman; the vesture worn is the first presentation to the sight; it is a covering to the physical form subject to decay; the form is also composed of matter, that time, age and the action of the elements deteriorate, and cause to moulder and return to its former constituent parts.

Through the revelation of science, in this comparatively enlightened age, many claim that we derive our being from, and exist in the *sun*, the great central source of light to this material world; if that great luminary should cease to shine, and entirely withhold its rays from the earth's surface, vegetable and animal life would become extinct, and all would be death.

So much has been said and written upon the subject, that it is unnecessary to go over the ground at this time. It must be evident to every intelligent mind, that some invisible power or force, outside or within, actuates and moves the material forms of what we call men and women, but are in reality only frail tenements or caskets, for the *real* body to dwell in for a limited space of time. This entity we call *soul*, a body more subtle and refined than the material form, hence more substantial and enduring, and we call it the immortal part not subject to decay like the mortal. This deathless part of the being is permeated with the essence of life which fills every part, and

inspires and directs its upward and onward course.

The organs of speech, of sight and sound are in the *soul*, not in the body; the external organs are only mediums of conveying ideas from mind to mind, necessary to mortal existence. The eyes are merely windows through which the soul looks to discover material forms and objects; the eyelids are curtains to be drawn when the eye needs rest. Only that which is visible and tangible to the external senses, are *real* to the sensuous, physical part. The invisible must be reached through the soul senses, reason, intuition and spiritual perception. The mere assertion that we do not believe because we cannot see, feel and handle, is not sufficient for our purpose, for we still continue to inquire and reason concerning those things which have been hidden from the external senses for ages gone by.

If the *sun*, in the outward firmament is the life of sentient being, where is its source of supply? Shall we call it God, the great Intelligent, Central Source of all light, life and motion, in the interior of all worlds and heavens? Modern scientific discovery has revealed the fact, that by the aid of the sun rays and certain chemical processes, pictures or shadows of the outside visible forms of men and women may be taken so perfect that we do not disclaim the science, nor question the artist's skill.

In these later times science claims to go still further, not only to produce shadows or pictures of human forms, but *real* materialized tangible forms, and by some supernatural process to cause them—for a space of time—to be inhabited by intelligence from spirit spheres, who speak as with human voice and tell us of realities and experiences in the life beyond. Some say we do not believe because we have not the evidence clearly presented to our senses; if this is not done, we cannot, will not believe. Moreover, they say there are so many conflicting reports from so-called spirits or messengers from other spheres, if they are spirits—as they claim to be—they are untruthful and unreliable, and therefore unworthy of attention and trust.

How would it answer our purpose to bring the matter a little nearer home, and reason somewhat after the following manner: We have heard of a country called Lapland. We have never seen the land, and only know of its boundaries, the products of its soil, modes and manners of its inhabitants from historians. Should we send messengers, two, three or four, to that far off region, to inquire into the habits, intelligence and progress of the people there, and to bring a full, and true account that we might the better understand and judge of their physical, moral and spiritual conditions? Would not their report correspond—in a measure—to their own standard of intelligence and capability of perception and description? Still would we disbelieve their statement in general that there is such a country, and that it is inhabited by human beings, even if their detailed account should vary in many respects?

Let us continue our investigation, and send envoys into all peopled lands, from the frigid zones to the tropical regions; would they all agree? Would not the reports descriptive of the people, correspond with the different climates, soils, productive industries, modes of thought, manners, and degrees of intelligence possessed by the inhabitants of those countries, and of those who visited them as well?

May it not be quite possible, and even probable, that in what we call the spirit world, peopled by thousands of millions of immortal beings from every land and clime, who have passed into spirit spheres, that in those supernal regions there are existing today, nations, kindreds, tongues and peoples, in large multitudes, analogous to those in our own world? and that at times—by permission—they visit, and revisit this earth, and tell their story of the scenes beyond, from their stand-point, and aim to do so truthfully?

That there are among myriads of spirits, many from dark spheres, who come to mortals, and seek to communicate with them, who assume to be in name, and character, what they are not, and who would work great mischief under a false guise, we would not deny. Hence the necessity of the Apostles injunction "try and prove the spirits;" and every one who teaches anything contrary to the moral laws of God in nature, or the higher laws pertaining to the spiritual angelic life on the resurrection plane—the Christ life—let him or her be condemned as false and unworthy, and be remanded to their own place and sphere, in dark regions.

Mt. Lebanon, N. Y.

WATCHING AND WAITING.

MARIA WITHAM.

Lord, her watch thy church is keeping;
When shall earth thy rule obey?
When shall end the night of weeping?
When shall break the promised day?
See the whitening harvest languish,
Waiting still the laborers toil;
Was it vain thy son's deep anguish?
Shall the strong retain the spoil?

Tidings sent to every creature,
Millions yet have never heard;
Can they hear without a preacher;
Lord Almighty, give the word.
Give the word in every nation,
Let the gospel trumpet sound,
Witnessing a world's salvation
To the earth's remotest bound.

To the end thy church completed,
All thy chosen gathered in,
With their King in glory seated,
Satan bound and banished sin.
Gone forever parting, weeping,
Hunger, sorrow, death and pain;
Lo! her watch thy church is keeping,
Come Lord Jesus, come to reign.

Enfield, Conn.

COMMUNAL RELATIONS.

O. C. HAMPTON.

In a Community of Believers, the interests of one are the interests of all. There are no privileged parties possessing a right to absorb into themselves a greater number of communal interests than any others. And yet communities and all other organizations must have departments of direction and manipulation. These departments must be filled and manipulated by Committees best skilled in their manipulation. These departments represent the interests, spiritual, temporal, intellectual, financial and economical, of the Community. While all are eligible to the privileges, gifts, comforts and blessings of the Community, still all cannot belong promiscuously to any and all the Executive committees.

The reason of this is found 1st, in the great inequality of physical and mental ability; 2nd, in the immense versatility in talent genius and experience. Consequently absolute equality of mere standing as it regards the occupancy of offices of care and burden among Believers is

an impossibility. But this does not necessarily interfere with the equality of enjoyment in all the blessings of existence, spiritual, intellectual or physical. It is only a verification of the great Law of God's Providence, wherein "the greatest good is secured to the greatest number."

Some of these offices are of greater magnitude and responsibility than others, and consequently require minds of greater magnitude to manipulate them successfully. This extends even to all departments of the common pursuits of life. It is easier, and requires a mind of less magnitude to wind a ball of yarn than to run a steam engine, and so of all the rest. This is a species of inequality among mankind that cannot be remedied in time.

All cannot be equally good ball-winders, engine runners, school teachers, doctors, mechanics, herdsmen or seamstresses. This inexhaustible variety in mental and physical powers creates an everlasting inequilibrium through all ranks of men and angels and the graduating scale of differences even in persons pursuing the very same trades, callings and offices, forms another infinite series of inequalities, some lower, some higher in the great scale, forever approaching toward perfection.

It is folly therefore, to talk about any possible equality of conditions among mankind in matters and things above mentioned. Again, more or less experience in any business, lot of care, whether temporal or spiritual, makes all difference between persons, irrespective of their peculiar aptitudes therein.

Another inevitable but vast difference and inequality will be found between two individuals one of whom has aptitude and long experience and the other inaptitude and an equally long experience. Once more; one individual has been created better than another and remains so through life; yet, neither is one entitled to special praise nor the other to special blame: but their inequality is a fact all the same.

Finally, this inequality obtains throughout the material and spiritual Universe in the shape of inevitable gradations of intelligences from infinitely high and holy, to infinitely low, ignorant and imperfect. But all these series are ever ascending to higher and higher planes of perfection and goodness, and consequent happiness and glory, through the all-potent instrumentality of the great Law of Evolution and progress. So that each individual of the series will eventually enjoy not only all he is capable of enjoying, but also find himself elevated as far above those below him as he may find others above him.

And in this sense as the series is infinite, without center or circumference; each individual is as much the center as every other, and consequently all will consider themselves equally blessed as soon as they are sufficiently developed to understand or comprehend the full scope of this subject.

But again, here comes in sight another of the beautiful laws of the Universe, namely: that throughout the whole realm of existence, "The lower or less progressed are blessed and elevated by the higher and more progressed" and from the very nature of progression, cannot be otherwise elevated. The Units of relation between intelligences are such, that no individual is independently capable of progress. If he rises at all, it must be through attraction toward a greater body

of intelligence than he himself possesses, just as the attraction of gravitation, or electricity operates. But this greater mass is found in an individual or individuals immediately above him either visible or invisible, but most likely both. Consequently, the much mooted theory of "Individual Sovereignty" of man or any other class of finite intelligences, seems to resolve itself into impalpable nonsense in the light of the theory of Evolution.

These last remarks it seems to me might serve as a strong argument in favor of the correctness of our theory and practice, relative to our governmental machinery of Ministry, Elders, Trustees, Deacons and Instructors. Indeed it seems to me the best proof of inspiration from on high having been given to the founders of our Organization in the original establishment of the same.

Now, I do not pretend to deny that the powers delegated to burden bearers in our community may not be and have not been, and will not be hereafter, more or less abused at times, and the rights of individuals ignored, through the weakness and imperfections of our common undeveloped rudimental status. But this in no wise militates against the theory here advocated, any more than the pains and sickness of gluttony militate against the propriety of eating good wholesome food.

Besides, by the gradual diminution of our rudimental ignorances, arrogances, conceits, cruelties, jealousies and lusts, all such unholy use of power will be done away and the attractive and divine energy of Love, Mercy, Patience and Humility, take its place. Then will it be the sweet will and choice of all to live in the practice of perpetual peace and harmony. Then will each one "see the travail of his soul and be satisfied." Then "will there not be a dog to move his tongue in all God's holy mountain." Then will a universal amnesty prevail, and charity and forgiveness soothe and calm all the fierce winds of contention and all the rough billows of practical injustice, insult, oppression and injury.

Our organization is a self-mending machine and friction and antagonism must finally be eliminated from it and forced to "flee to the uttermost parts of Egypt." We shall progress in personal purity and practical righteousness toward each other and both our Administration and ourselves shall and will be all for peace, reconciliation and at-onement with God and each other; not a system of force and coercion, but of wisdom, love and attraction.

I may not see it in this life, but I feel it and know it and rejoice with joy unspeakable and full of glory in the halcyon prospect.

Union Village, Ohio.

TOIL ON.

HORTENSY HOOSER.

Ye weary pilgrims here below,
  Who're blest the way of life to know,
Your peace shall like a river flow
  And crowns to you be given.

Let all the tribes of earth rejoice
  And praise the Lord with heart and voice,
That from all turmoil, strife and noise
  A rest is found in heaven.

Thus ransomed from a world of sin,
  Thus sacrificed to be made clean,
And bowed in soul the prize to win,
  You're one with the Creator.

O happy souls who're blest to share
  A Father's mercy, love and care!
All glorious robes are yours to wear;
  No gift in heaven is greater.

Pleasant Hill, Ky.

LIFE'S TREASURE.

CATHARINE ALLEN.

Like balmy South winds in the early Spring,
That help the myriad buds their casements burst;
And like the perfumed freshness showers bring,
When earth is parched, and nature droops with thirst,
Pure love doth come to me.

Like warbles heralding the break of day,
And cheering us life's duties to pursue,
And like their pensive notes at twilight grey,
When falls on leaf and bud the cooling dew,
Are words of love to me.

And like the violets blooming in the grass,
Which brightly covers o'er the faded sod—
That greet with smiling welcome those who pass,
E'en though some heedless feet have on them trod,
Is angel love to me.

And like the fragrance of the opening rose,
Whose treasure unto all is freely given,
A beauteous life that silently outflows,
As ministrations borne to us from heaven,
Love's breathings fall on me.

Each gentle deed, and every kindly thought,
Is to my soul a messenger of good;
Far more than gems, or gold from Ophir brought,
I prize the gift of angel sisterhood.
Whose love doth flow to me.

The severing of earthly ties and kin,
Though fraught with trial, and with pain severe,
And sacrifice of e'en the life within,
I ne'er will count, if gospel friends so dear
With love encircle me

I'll humbly walk the straight and narrow way,
And oft will seek the silent vale of prayer;
Through self-denial strive each coming day
So true to be, as worthily to share
The love bestowed on me.

A shield that from all harm my soul will keep;
A light to guide me through the shadowy vale;
And staff to help me climb the rugged steep;
A living fount, whose waters never fail,
I've proved this love to be.

It giveth holy courage to the heart,
And strength that crowns with victory the strife,
All radiant in truth, it doth impart
A joy, forever new in endless life,
This power of love so free.

Mt. Lebanon, N. Y.

JOB BISHOP.

BY HENRY C. BLINN.

(CONTINUED FROM LAST NUMBER.)

During a term of more than forty years, Father Job Bishop gave his whole life to the interests of the Societies in New Hampshire. He allowed no object of minor consideration to absorb his time or to detract from the loyalty which he owed to God.

His willing obedience was far greater than he asked of others. The order before him was his life pattern of righteousness. Conforming to this with a conscientious exactness, he would allow of no variation in the style of dress, in the form of a building, in the color of the paint, or in the attachments or capacity of any thing that was manufactured, beyond "the pattern shown in the Mount."

Abundantly gifted in the manifestations of spirit power, he was a firm believer that the pure in heart, only, could see God; that those who really hunger and thirst after righteousness are the ones that are filled with the treasures of Christ's kingdom.

Several instances are recorded where the power of healing was wonderfully exhibited in him, and yet he rarely exercised this peculiar phase of spirit mediation. As Mother Ann had been to her

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WHAT IS THE MATTER?

GILES B. AVERY.

There is a conception, in the leading public mind, that even what is called enlightened, and Christian Society is losing faith and fervor, in much that is called religion! The Organs of some of the Churches declare that the Churches are losing ground; and, that of some of the most popular and populous denominations the ratio of increase of Church Members is not one to four thousand churches. That the numbers of young men for the Ministry, in our Colleges is falling off every year. That many of the wealthiest Congregations in our cities are without Pastors. That there is a general mourning that revivals cease! That Church attendance is falling off. That heretical Preachers have the largest audiences! &c. &c. And, an able and eminent Scotchman tells M. D. Conway that "The apparent strength of the old theology in Scotland is all a sham; that it is all undermined, and, that at no distant day, it will collapse in a startling way!" (Scotland has been the strong hold of Orthodoxy!)

But, Dr. C. H. Balsbaugh affirms "There is not a sillier, more inconsistent class of men on God's earth than the God disowning scientists. In the same breath, and with the same penful of ink, they are constrained to tell the world, that, at every step, in their investigations of matter, they find the justification of the christian faith! The day is here in which the boasters and blasphemers are strengthening the testimony, and enriching the literature of the Church of the Living God." But, as says Draper, "We here, at the outset, distinguish between Christianity and Ecclesiastical Organizations." "The former is the gift of God: the latter are the product of human exigencies and human invention, and, therefore, open to criticism, or, if need be, to condemnation."

But, with reference to the waning of church members, church going, and Church, or creedal christianity, souls interested in human weal ask, What is the cause of this state of society? In reply we would ask another question. Would a hungry man, seated at a table laden with choice food healthful, tasty and savory, with-draw therefrom before he has partaken to satisfaction, or before hunger is appeased? Such a manner would be contrary to common experience! May we not then reasonably conclude, that, at least, one strong reason of Congregational decimation, the paucity of church members; the lack of church attendance and religious decline, is to be found in the lack of spiritual, soul food in the churches?

And, may not another very prominent cause be found in the fact, as presented to the conceptions of some souls at least, that light, on christian principles, has so increased in the public understanding, as to discover the errors in many of the Creeds of so-called Christian Faith? Creeds which shroud faith and religion in mystery and inconsistency; Creeds which make God a revengeful Tyrant, more cruel than the savages of the cannibal races! Creeds which despoil justice of her rewards, and give the lie to God's goodness and love, His charity and mercy makes as chaff, and crowns the fiat of His alleged decrees with daggers which pierce the human soul with horror, and anoint their murderous wounds with despair. In this we refer

to what is taught as the vicarious atonement of Jesus, for the sins of all who believe in His Divinity, and confess him to be the Savior of man in sin, by, and through his sufferings for sin, on the Jewish wooden cross.

Orthodox Christian Believers, so called, affect to believe in a Heavenly Father God; that Jesus Christ is God—the Son God; that the Holy Ghost is God; that these three Gods are but *one* God; that Mary was the mother of God—the Son—though some modify this, by assuming that Jesus was both God and Man—and that Mary was the mother of his manhood, but the Holy Ghost was the mother of his Godhood; yet, the Father, Son, and Holy Ghost are all *males*, and all of an equal age, all eternal, yet, the Son God, though uncreated, was begotten by the Holy Ghost, the male!—the mother God!! It is not revealed how the Holy Ghost can be, at the same time one of the trinity of male Gods, and the mother God of the Son! and no older than his,—her child! That God, the Father, in His anger with the sins of man, laid upon his fellow Son God—Jesus, the burden of the sins of humanity, and provided for his death by the sin of the wicked Jews in crucifying him that His wrath might be appeased, and His love to man thus manifested! How His attribute of justice, or love to His Son God was thus vindicated we are not informed!

Is it strange, that, when the spiritual understanding of mankind are enlightened to discover these inconsistencies in religious creeds they should not be able to adopt them? To have faith in such a God requires ignorance,—soul darkness, and slavish fear!

(To be continued.)

OUR OWN.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind,
I said when I went away,

I had been more careful, children,
Nor given you heedless pain;
But we vex "our own"
With look and tone
We may never take back again.

For though in the quiet evening
I may give you the kiss of peace.
Yet it might be
That never for me
The pain at the heart should cease!

How many go forth in the morning
That never come home at night!
And hearts have been broken,
By harsh words spoken,
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love "our own" the best.

Ah! lips, with curse impatient!
Ah! brow, with that look of scorn!
'Twere a cruel fate,
Where the night too late
To undo the work of the morn.

—*Exchange.*

NON-MONOPOLY.

MARY WHITCHER.

The higher up possessions go,
The less of land-marks we shall know;
God owns the air and the blue sky,
In which we share, and nothing buy.

But that which is of earthly mold,
By man, in turn, is bought and sold:
Only in God doth freedom reign,
Above each hill, and earthly plane.

Then rise my soul and dwell above
Where found is universal love;
Cast off the bands of self and sin
And live as Christ without, within.

Canterbury, N. H.

TO-DAY.

NANCY G. DANFORTH.

"*To-day if ye shall hear his voice, harden not your hearts.*"

The "to-day" when we hear the voice of God, is the time present when conviction first enters the soul, calling us to leave the ways of sin, and yield ourselves, soul and body, to his service.

To say that all will be eternally miserable who do not repent in this life, would be to limit the power of the Holy One of Israel.

There are millions upon millions who have lived and died without so much as ever hearing that there was a gospel, or a way of salvation, by which fallen man could again find his union with his Creator.

Shall they forever suffer for violating laws of which they never heard? No human earthly parent would be so unjust. Then why do we judge thus of our heavenly Father, who is all merciful and forgiving?

It seems like blasphemy to say of our God that He will punish to all eternity, any being which He has created, for the sins committed in the short space of a mortal life, without any possibility of escape or repentance.

All the kindly feelings of our nature revolt at the idea, as being unjust and cruel in the extreme. What is the term of three-score and ten years, when compared with eternal ages? No more than an atom of sand by the side of the mighty universe.

It would seem to us, to be more consistent with the attributes of our God, who is a kind loving Father and a tender forgiving Mother, that as the death of the body makes no change with the condition of the spirit; so probation does not then cease.

In this way, those who have not had an offer of salvation in the present life, may still have a chance to repent of their errors, if they but heed the warning, when the "day" comes that they "hear the voice" of tender compassion inviting them to leave the wilds of unrighteousness where they have so long wandered, and henceforth walk in Wisdom's ways which are paths of pleasantness and peace.

This view of the subject gives no license to postpone the day of reconciliation to God, for when his "voice' whispers that all is not well, urging us to leave old habits, and come into "newness of life," the work is to be attended to at once "while it is called to-day."

Let us not slight the drawings of the Father, whereby we may be led into sweet communion with Christ: "In whom are hid all the treasures of wisdom and knowledge."

Canterbury, N. H.

A PLEA FOR THE SHADE TREE.

ELVAH F. COLLINS.

O, "Woodman spare those trees!" whose mighty arms
Stretch forth to shield from penetrating glare,
When o'er the hills, the sun with sick'ning heat
Sends down its beams that scorch the summer air.
Proud in their bearing, lofty in their height,
Exhaling moisture, cooling to the brow,
O, lay not low those breathing works of God,
Which in each bough and leaf, His kindness show.

O, "Woodman spare those trees!" so sing the birds,
The little warblers perched on twig and stem,
That we may longer find a leafy home,
From which to pour our praises unto Him
Who gave us right to dwell amid the green,
And quaff the sweet aroma of the air
That's wafted to us, from the breath of leaves,
Which zephyrs cause to tremble everywhere.

O, "Woodman spare those trees!" the fruit of toil
Of him who sought our comfort, and our gain,

When planting there the saplings young, and fair,
Which should such noble size, and strength attain.
The cunning squirrel runs from trunk to top,
Defying us with feet minute, and swift,
And, heeding not the noise, and hum of life,
Cracks quickly, nut or pit, dame Nature's gift.

O! spare those trees! that we may ever share,
The blessed shelter they are wont to give;
Till age shall cause the vitalizing stream
No more to circulate, and make them live.
Then, when the axe shall ring with metal note
When being plunged into the very heart,
We can with thankfulness and gratitude
Say, "faithful servants, in our peace depart!"

Mt. Lebanon, N. Y.

CHANGE.

ANNA WHITE.

"Change is stamped on all things here below." Every thing that the eyes can see, the hands handle, or, that any of the senses are able to discern, confirm the truth of that saying. The rolling seasons as they alternate, bringing forth their extremes of heat and cold, at one time producing fruitage in abundance, pouring into the lap of the industrious tiller of the soil a rich harvest reward, and filling his storehouse with precious sheaves of grain making his heart glad; but, gradually a change comes over the face of the earth, and all is reversed!

The streams that we saw while the summer's sun was shining, brightly sparkling with beauty and running their course towards their home in those larger reservoirs, the rivers, lakes and oceans, are now ice-bound and rigid, and seemingly all nature is wrapped and infolded in the firm grasp of death. It is only so in appearance; it is winter; but spring returns; the birds again are heard filling the air with their musical notes, and the fields are once more dressed in living green. Thus we see and feel that growth and expansion, decay and contraction, is the law or balancing force in nature.

Analagous to this is the history of the human race through the different stages of life from infancy to youth, full manhood and old age. As they increase in stature, their strength—physically and mentally if in a healthy condition—increases in proportion; and the spiritual faculties also develop to a greater or less degree. Thus change is wrought through the realms of mind and matter; and such has been the process from time immemorial and according to the nature of things, will continue so to be,

"For we are the same
Our fathers have been;
We see the same sights
Our fathers have seen—
We drink the same stream
And view the same sun—
And run the same course
Our fathers have run
The thoughts we are thinking
Our fathers would think;
From the death we are shrinking
Our fathers would shrink·
To the life we are clinging
They also would cling;
But it speeds for us all,
Like a bird on the wing."

If it be true, as the wise Solomon declared in his day, that there is no new thing under the sun, then there might be a suspension of ideas, a curtailing of thought, bounded by present conditions and circumstances.

The sun will never fail to warm and light the earth, if it proves true according to promise: "That while the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night shall not cease."

Life and death, in the outward, visible creation, are inseparably connected; they walk hand in hand together; but

in the spiritual area, there is no death! Life and progress is the grand impress that is stamped upon all that is really spiritual and divine; and whether we commence to ascend the high hills of religious truth, above the material, outward and sensuous, while our spirits inhabit the clay tenement, or in spirit spheres, in proportion to our zeal, energy and devotion, so will our inheritance be, and the gift of eternal life our triumphant reward. *Mt. Lebanon, N. Y.*

A NEW SCIENCE.

F. W. EVANS.

The discovery of a new planet is hailed by the scientific world as a valuable acquisition to the grand science of Astronomy. How much more shall the discovery of a new science be hailed and heralded as an invaluable addition to our Encyclopedia. Spiritualism is such a new science.

If some object that Spiritualism is doubtful in its phenomenal facts, uncertain in its prophecies, incoherent in its utterances and wild in its ravings, may we not reply by asking which of the Planets passed not through its nebulous stages in the process of becoming a respectable world? And which of the sciences had any other origin? Alchemy was the child-state of Chemistry. Stargazers, waiting, watching shepherds, grew into astronomers. In its incipient stages, Geology made Hugh Miller mad. Physiology is not yet out of its teens. Its votaries do possibly let man's blood circulate, but they take advantage of the fact to inoculate thousands with possible horrible diseases to save them from becoming diseased.

For ages upon ages, the diurnal and annual revolutions of the earth were hidden from the eyes of those who were ignorant, that they were whirling through space at the rate of 1,000 miles an hour. History itself is but a record of men and women who believed that might made right, and, knowing that Ideas are stronger than the Sword—that Knowledge is Power—kept the people in ignorance and embroiled them in perpetual wars, by which they destroyed their own power of progress, and passed their days in mutual slaughter, keeping the nations stationary, so that at this present moment, not one nation allows its Females to be represented in their Representative Governments, hold the land for the use of all its inhabitants, or know that poverty is the cause of crime and fountain of war.

Do they not need a New Science, like Spiritualism, to teach them by the operation of their physical senses, that men and women are immortal beings, that when dead they can still be seen, felt and heard to speak, can rehearse the history of wrongs suffered in the body and punish the offenders; Can recall kindnesses, down to the reception of a cup of cold water, returning the same with compound interest—proving beyond a doubt that the mighty men and women of *wickedness*, will indeed be "mightily tormented" by those whom they have injured, and that justice-loving humanitarians will be like the stars, shining in garments of love and gratitude bestowed upon them by those whom they have benefited while upon earth.

Will not such a Science be Religion to Mankind? And was it not meet that Shaker Communists should be its first pupils and staunchest witnesses, heralds of a coming Millennium?

Mt. Lebanon, N. Y.

SHAKER MANIFESTO.

MAY, 1882.

Office of Publication.

The "SHAKER MANIFESTO" is published at Shaker Village, Mer. Co., N. H. All business matters connected with the financial department of the paper will be directed to the

Publisher of Manifesto,
Shaker Village, N. H.

All other communications may be addressed,

Editor of Manifesto,
Shaker Village, N. H.

TERMS.

One Copy per. year,	Postage paid,	.60
" " six months,	" "	.35

Enclose a two cent stamp for a specimen copy.

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NOTES.

It is reported that a Conn. Jury, of recent date, set aside a will which had been made by a spiritualist. The ground of this verdict was that a person who is a spiritualist is necessarily insane. So much for judgment. Well, the Bible is filled with illustrations of spiritual phenomena from Genesis to Revelations, so that whoever believes in the Bible must believe in spiritual manifestations, consequently believers in the Bible are insane, and such persons should not be allowed to make a will.

A kind brother has offered a good word on the writing of letters. "A Shaker ought to use good paper, good ink, a good pen, and have good thoughts, well digested."

A careless draft, written with faint pencil lines and upon a piece of paper, instead upon a sheet of paper, is indeed, not very complimentary. No one can be particularly interested in the blots and multiplied mistakes that a negligent writer may feel at liberty to send, but would prefer to receive a neatly finished letter, as they would a present. Interlining should be avoided as much as possibly consistent.

A nicely written and clean page is a worthy commendation to any writer and for which the recipient cannot avoid giving thanks. This may be one of the commendable forms in which to preach the gospel of neatness and carefulness.

One of our valuable Health Journals does not hesitatate to say, that—"Sickness is a disgrace." And yet with that stigma attached, we are scarcely able to get beyond the reach of our pill box or syrup bottle without a fear of being caught by one or more of the ills that flesh is heir to, and through this lose our right to remain longer in this world.

So long ago as 3000 years, Moses informed his brethren that if they would keep the Covenant which God had given to them, the Lord would take from them all sickness, which promise, no doubt, remained good so long as the Covenant was kept. But we are not Jews and have never received any covenant that had reference to the subject of hygiene.

As a large percentage of our ills comes from the food we eat, we blindly

or otherwise transgress, while we make ourselves omniverous christians, for which we are made to suffer the inevitable penalty. By this we are frightened and hastily chase after a remedy, which in some cases proves to be as bad as the disease. It would seem that our christian nation had fallen heir to the entire list of Egyptian plagues, which fact demands of us a careful investigation into the laws of our being and may be into the "Hygiene of the kitchen."

We have just received the electrotypes of Shakers, N. Y.; Harvard, Mass. and Shirley, Mass., and shall give them a place on the cover of the Manifesto as opportunity offers. Electrotypes of our other Societies would prove very acceptable.

Correspondence.

London, England, Feb. 17, 1882.

Dear Eldress Caroline:—Will you please accept my thanks for your kind notice.

I have looked forward to the pleasure of sometime visiting your community again, but years roll on and one's youth and strength go past recall.

Even when we were in New England in 1879, I must have been not far from Enfield, for I went across the state from Northern New York to Boston and then to Providence. At the end of a long day I only reached the latter place at midnight to be in time for a funeral.

Mr. T - - went from Plattsburg to Montreal and south by a different route, or he would have liked to look in on the peaceful life of your Community. Enclosed you will find five dollars, which please credit to my account, in advance payment for the Manifesto. I always read the Shaker paper with interest and pleasure, and sometimes pass my copy into Mrs. H—the widow of a prominent spiritualist and physician, who died a few years ago. She is an advanced thinker and a splendid medium. She hardly ever speaks of her gifts and only a few people know her as she is. Her daughters are good young women. One of them is in America and if it should be in your way to see her, you will find her full of thought on all the great questions of the day.

Mr. C—sent us his photograph the other day to add to our collection of Anti-Vaccinators. I do not know, dear madam, whether I may venture to place you with these people or whether Elder Frederic Evans will allow himself to be classed with anti-vaccinators.

The weather has been until now very dark ever since early in December. No doubt you read of our fearful fogs which so alarmingly increase our death rate. I was on a train that was run into on one of the worst days. It fortunately happened that no one was hurt, but a good many of us were well shaken, and an empty railway carriage at the end of the train was broken to pieces.

I opened a window to see where we were, but the fog rolled in exactly like smoke out of a foul chimney and we could do nothing but sit still. Happily we soon drew up to a station where there were torches. Gas is of no use in such dreadful darkness as fog makes. I wish we might sometime show you or your friends, hospitality in our home. We are not always in a fog, as the spring and summer are often delightful.

I am sorry we were away from England on the occasion of Elder Frederic Evan's visit to this country, but we hear him spoken of with pleasure by our friends. There is a growing movement outside of spiritualism mostly in favor of Vegetarianism. Do the Shakers form a system of living? As a family several of us live as vegetarians for a season and then go back to a very little meat. I fancy meat rather clogs the system and prevents us from getting our best inspirations On the other hand, meat may make us better able to "hew wood and draw water" and do our work in the world.

May you dear Eldress have much pleasure in all this New Year.

Truly yours—T.

Tunnel Hill, Ga. Feb. 1882

Editor of Manifesto:—I feel impressed to write you a few lines. I have had the pleasure of reading the Manifesto some four years, and it is a welcome visitor. From no other source could I get such good teachings, except from the New Testament.

I have a love for the Shaker Society; for its purity and self-denials. I am led to believe that the Shaker Church is Christ's Church, as the faith is that which Christ teaches.

I think, however, that some of the writers of the Manifesto are very hard on the marriage question. If the married are all sinners against the law and commandments of God, what is to become of them.

I am married and the mother of six living children, and yet I am desirous of living a true christian life. I am seeking for truth and knowledge and earnestly hoping to obtain it, and yet it seems almost impossible to be a christian while absorbed in the life of the world.

My advice to the unmarried, is like that of the Apostle; if they are able to deny themselves and take up the cross of Christ, to do so at once, and obtain happiness in this world, and the reward of Eternal Life.

I send my love and kind wishes to all the good Shakers.

Your well wisher,

Lizzie M. Stevenson.

Society Record.

DEATHS.

Laura McCuere, at South Union, Ky. Mar. 23. Age 79 years and 6 mo.

Candace Russell, at North Union, Ohio. April 6. Age, 76 years 1 mo. and 13 days.

SUN SET.

I'm greeted with the setting sun,
As bright as the noon day!
Does this imply when life's near done
Like light shall gild my way?
That sun set is as beautiful
As sun rise, and as clear?
Then joy, my heart and be not sad
Though close of life draws near.

Canterbury, N. H. M. W.

Juvenile.

A SCENE IN SCHOOL.

An incident occurred in a public school of Roxbury, during the master-ship of Dr. Nathaniel Prentice, which exhibited the noble side of boy-nature. It has been often told, but will bear repeating.

Dr. Prentice threatened to punish with six blows of a heavy ferule the first boy detected in whispering, and appointed detectives. Shortly after, one of them shouted, "Master, John Zigler is whispering." John was called up, and asked if it was a fact. John, by the way, was a favorite both with his teacher and schoolmates.

"Yes," answered John "I was not aware what I was about. I was intent on working out a sum, and requested the boy who sat next to hand me an arithmetic that contained the rule which I wished to see."

The doctor regretted his hasty threat, but told John that he could not suffer him to whisper, or escape the punishment; and continued, "I wish I could avoid it, but cannot without a forfeiture of my word. I will," he continued, "leave it to any three scholars you may choose, to say whether or not I omit the punishment."

John said he would agree to that, and immediately called out three boys. The doctor told them to return a verdict, which they soon did, after consultation as follows:

"The master's word must be kept inviolate. John must receive the threatened six blows of the ferule, but it must be inflicted on voluntary proxies, and we the arbitrators will share the punishment by receiving each of us two of the blows."

John, who had listened to the verdict, stepped up to the doctor, and with outstretched hand, exclaimed, "Master, here is my hand; they shan't be struck a blow. I will receive the punishment."

The doctor under pretence of wiping his face, shielded his eyes, and telling the boys to go to their seats, said he would think over it to his dying day; but the punishment [illegible] never inflicted.

Subtlety may deceive you; integrity never will.—*Cromwell.*

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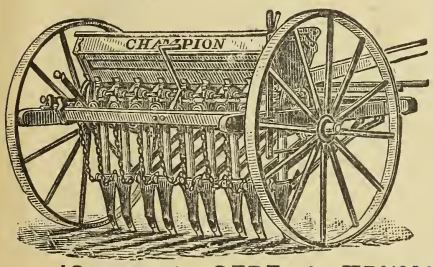

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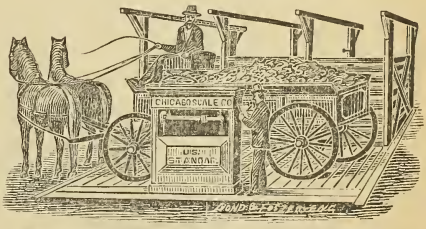

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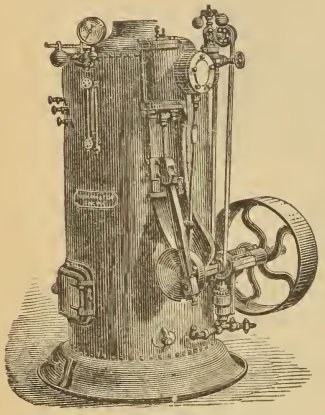

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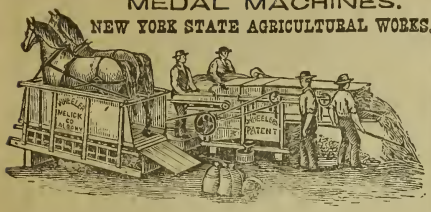

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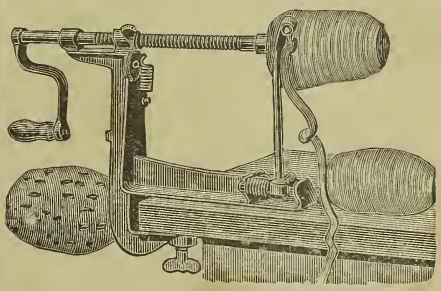

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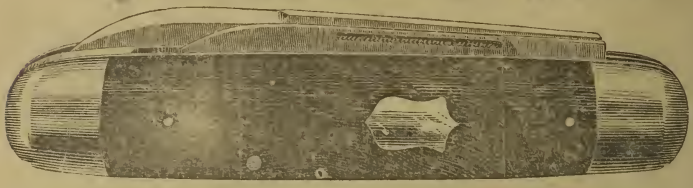

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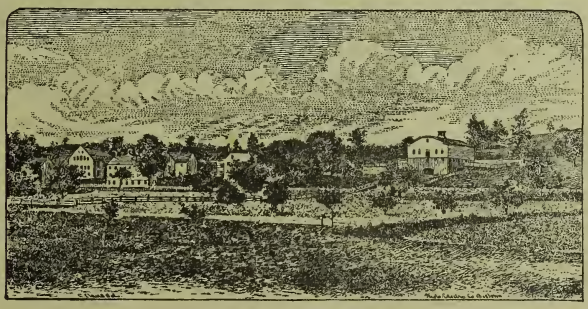

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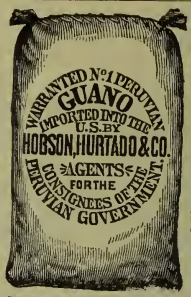

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Vol. XII. AUGUST, 1882. No. VIII.

BEAUTY.

CALVIN G. REED.

Beauty is the reflex of the inner
Life. Within the rough, unsightly stone, the
Sculptor's penetrating, cultured eye, views
All the graceful figure of the noble
Statue, and with careful, patient strokes on
Skillfully directed chisel, forms for
The admiring world, the Beau-ideal
Of his mental, beautiful conception.
The artist, sketches on his sensitive,
Receptive canvass, bright creations which
Adorn the decorated chambers of
His roseate, illuminated soul;
And fascinated throngs, admire the grace
And imagery, displayed by beauteous Art.
The skilled musician, sweeps with magic hand
The cords of harp or violin, or tunes
The soul with touching melody, and strains
Of richest music, ears enchanted greet,
Enraptured hearts with deep emotions swell,
And every sense of all our being thrill.
We breathe ecstatic air! We feel the soul
Of beauties sweet, controlling power, emersed
In holy inspiration and delight.
The poet tunes his lyre, and measures move
In harmony with finest shades of thought,
And marshalled metaphors and figures, wake
The world of loving symphonies, arrayed
In all the beauties of celestial life.
All glorious is the universal plan!
Here symmetry and beauty wisely blend.
But what of grace, hath rich and gaudy flowers?
What beauty hath the vernal landscape's robe
Of green, bedecked with blooming trees and plants,
And purling streams meandering thro' the meads,
And crystal lake, upon whose glassy face,
Is mirrored all the grandeur of the earth
And sky, within its clear and pure confines?
What charms have the arborean slopes; the
Graceful, undulating hills· embowered
Dells; rich fertile fields; grand lofty mountains,
With their vast, umbrageous forests crowned;
Or pleasant groves, the balmy zephyrs kiss,—
That, with adoring grace, bow their proud heads,
And with extended, waving arms, slim,
Emerald, silken fingers play aeolian harps,
While tuneful songsters, warble joyful praise
And hallelujahs mid their sylvan bowers?
What beauty hath the canopy of heaven,
With twinkling stars and brilliant orbs adorned,

That nightly smile, with mellow light, upon
Us from their spacious dwelling place on high?
What beauty, charm, or symmetry, have these
For those, whose inner life feels not the thrill
Of the inspiring tints and tones, displayed
In the grand realm of Beauty's ceaseless Spring?
The melancholy, superstitious soul,
Enshrouded in thick mists of ignorance,
Views Earth and her environments, with all
The multitudes that feed upon her life,
In deep disorder and confusion sunk.
Beholds the Great Creator, angry with his
Intermeddling children, who in their
Fancied bliss, by Curiosity led on,
Pried open Queen Pandora's box of
Private treasures, when out sprang all Earth's woes,
With our afflicting sins and ills, and all
The black, portentious forms of chilling death!
Sees all the mighty depths of space, alive
With specters and commissioned spirits, sent
To visit earth and erring sinful man,
With plagues and retributive chastenings,
For broken laws and unrepentant heart.
The cloudless skies, and ambient stilly air,
Are but precursors of impending storms.
The lonely Indian, simple soul, could see
No beauty in the sweet Magnolia's rich
And fragrant bloom, nor in the splendor of
The golden sunset sky, inlaid with lines
Of silver, and the rainbow's matchless hues,
To him, creation was a joyless waste,
The cheerful sun, lent him no cheering ray,
His springs of pleasure all had ceased to flow,
And all the fountains of his hopes were dry.
E'en life was but a gilded mockery!
His kindred slept in silent graves, within
The cold damp earth, or bleaching lay, stretched on
The sanguinary fields of strife. Nought left
To charm him to the love of mundane life.
What multitudes seek only glittering joys!
Chase phantoms that elude the eager grasp,
Which, while they lure, spread disappointment's thorns
Along the pathway of their votaries,
To pierce the wayward feet and grasping hands,
And sting with bitterness the heart's bright hopes,
Because they seek through Alchemy for gold,
Instead of veins, where, hidden, lies the rich,
Productive ore that pays the miner's toil.
God fills the world with beauty! Radiant rays
Of light, imprint his living glories on
His noble works. On man, He sheds the powers
Of His Great Soul, mid happy tho'ts to dwell,
In pleasant paths of halcyon peace to tread,
To be unto himself the treasurer
Of the refulgent brightness of His love.
Then why not choose the beautiful! Why not,
With faculties of mind, of soul, attuned
To all the grand sublimities of life,
Have every heart pulse beat with Wisdom's Laws,
Unfolding in us beatific grace,
True goodness, and eternal love divine.
When the deep fountains of the soul, well up
With jetting sprays of liquid blissfulness,
And all is brilliancy and joy within,
The bloom and fruitage of our daily lives,
Then will the whole creation, smiling, shed
The lustre of its beauteous spirit
On our pure, receptive minds. in halos
Of inspiring power, and symphonies
Refulgent with the glory of the Blest.
Then will the buds, the leaves, the opening flowers,
Meet kindly welcome in our loving hearts,
And open volumes of philosophy,
And heaven born truths for our improvement given.
How marvelous are all thy works! Supreme
Omniscient Architect of worlds unnumbered,
Swarming with their myriad hosts of living
Ranks, in just gradation ranged, from man
To brute, from brute to insect tribes, and thence
To floral fields, of diverse kinds, instinct
With life and beauty. Th' workmanship, divine!
Eternal Father, Great Preserver, Guide,
And kind Protector of the soul immortal,
Undying spark of thy Eternal Brightness,
Formed to shine with heavenly light, and dwell mid
Glories of bright spheres, delectable and pure,
Thou art the soul and source of harmony.
Thy beauties blend most gracefully to full
Perfection brought. Thou fillest every heart,

With constant cheerfulness and lasting peace,
Who make the inner life all beautiful
Thro' education and celestial grace.
Such see the beautiful in every thing;
And feel that happy angels, on their snow
White pinions, bear them blessings from the spheres
Of purest joys and lasting happiness.
Give, then, the mind to understanding! Rule
The soul by inspirations found alone
In Wisdom's model school,—The Beautiful.
All wise Creator of the realms of Light,
Whose every thought is full of blooming grace,
Whose breath is fragrant with supreme delight,
Whose works, unnumbered, full of harmony,
The effluence of eternal, sacred truth;—
Let me, now, offer at thy hallowed shrine,
Sweet incense of adoring gratitude;
And worship, with unfolded, graceful soul,
The God of Beauty, who created all.

Mt. Lebanon, N. Y.

GOD'S AGENTS.

ANTOINETTE DOOLITTLE.

God works through human, and superhuman agencies to perfect His plans, and accomplish His work. Mediums, or ruling spirits from age to age, have been employed to roll forward the wheels of progress, and prepare the race for higher, and still higher planes of thought, and action. Thus we reason, and decide, according to the evidence produced to our minds.

We read that "God is Love" that "He is Light." We judge that no one who believes that God *is*, will question the premises, that He is the Author and Giver of all that is good, true and just. But the mode and manner of administration to sentient beings, has been a subject of debate; whether by direct communication with mortals, or through one Mediator Christ Jesus, or through many Mediators, who are appointed agencies to watch over and guard the welfare and protect the interest of all who are in rapport with them.

There have been marked periods of time, down through the rolling ages, when the spirit of war, hatred and revenge, ruled in the hearts, and controlled the actions of the children of men, and caused them to devour one another, in so much, that thousands upon thousands have fallen in battle in a short period of time. Could we open our eyes upon the vast multitudes of beings who are now dwellers in spirit spheres, who have been slain in battle, tortured upon the rack, consumed by wild beasts, and perished by faggots and flames; what would be our sensations? Let us pass that by! The claim that the Lord not only sanctioned their cause, but commanded them thus to do, and even went with them and took an active part, and helped them fight their battles, we cannot admit. If any God was with them, it was not the good God whom we address, in a dual capacity, as the God of Love!

The god, or gods of the warring Israelites, must have been on the same plane, and in rapport with the kings of that ancient people, whose vengeance through ambition, and love of rule, could be easily stirred, and were so blood thirsty that themselves and the steeds which they rode "smelled the battle afar off." They believed in war, it was the god of that age and dispensation. How far a large majority at the present time is removed from those conditions, they who are able, and clear sighted must decide. We claim to live in an age of civilization, of free thought and christian culture; but in the recent conflict between the North and South, the professed followers of the lowly Prince of Peace, had an opportunity

to show their faith by their words, and works. How did they do it? The priests stood in their pulpits, and with uplifted hands before assembled multitudes, prayed that God would confound their opponents, and give them the victory over those whom they called their enemies, although, in a large degree, they were professedly their christian brethren, who had frequently met with them in what they called "holy communion" at the Lord's table.

We are free to say, that we do not admit that the projectors, nor the participators in that war, were influenced by the God of Love, as manifest through the Christ spirit, sent from the high heavens on a mission of peace to this sin darkened earth. If any god was in it, it was the god who rules over the affairs of men on the generative plane of life, where war, marriage and private property bear sway; but can have no abiding place in Christ's kingdom on the resurrection plane. If those elements, or principles, seek to find entrance there, He will make his angels ministers of spiritual fire that will burn as an oven, until it consumes them, as a flame devours the stubble. But those who stand steadfast in all that is true and good, will feel that "Christ has risen with healing in his wings;" and will be comforted as a loving mother would embrace, caress, and comfort a good obedient child.

As we trace the history of the past, let us read, understand, and learn wisdom. The spirit of anti-christ has been, is and will be in the future, opposed to the true Christ. In the first christian era, even before Jesus, the first prepared medium received the holy unction, the heavenly baptism which clothed him with spiritual power to inaugurate a new dispensation, and lay the foundation of a spiritual edifice, anti-christ began to work against; and mediums inspired by Jewish law givers, and law worshipers in the spirit world, instituted a system of espionage and persecution; and sought to destroy the life of the child, who was to wax strong, and bring forth a system of New ideas, and teach a higher law than "an eye for an eye" as Moses had done. His, was the law of Love, not of revenge and retaliation! "Love your enemies; bless and curse not." After he was imbued with the Christ spirit from the interior heavens, so strong and powerful was the love of the Father that dwelt in him, and pervaded his whole being, that the whole power and combined influence of the priesthood could not overcome nor prevail against him, until he had performed his mission, and finished the work his Father had given him to do. He transmitted his power to his disciples, and the Jews killed his physical body; but his testimony did not die!

The spirit of persecution followed his disciples; and the strong adherents of the law, not even its most learned devotees could prevail against the testimony of the new Law-giver. The strong spirited Paul fell prostrate before the power that attended the ministry of the new dispensation, convicted him of his persecuting spirit, and converted him to the christian faith.

The principles upon which the Father Church was founded eighteen centuries ago through the medium of the Son-ship, are as true today as they were then. A virgin life; Non-resistance and Community of temporal interest, formed the basis of that noble structure. The history of the first Christian Church, although

it has passed through many revisions, and by change may have been weakened, yet is filled with useful lessons, in many respects is our teacher and corrector today. How came that glorious church to decline and lose its spiritual power? Internal division opened the door for the entrance of the war spirit through Constantine, a man of blood, who found his way into the temple of God, dethroned the real Christ, usurped the power, and conquered by the sword. What followed in succeeding ages, they who run may read!

What spirit threatens to destroy the foundations of the second Christian Church of today? It is the sensual spirit; it has an oily tongue and already stands at our doors knocking, and singing the siren song! Let Zion's sons and daughters awake from their lethargy and take warning!

Mt. Lebanon, N. Y.

HANNAH GOODRICH.

BY HENRY C BLINN.

(CONTINUED FROM LAST NUMBER.)

She was also eminently endowed with great spiritual discernment and at the same time gifted in the spirit of prophecy. During the first years of Mother Hannah's ministry, she was quite able to bear the fatigue of the long and severe journeys to New Lebanon, as well as to the other societies, but as these journeys were generally made in the saddle, she discontinued them as soon as carriages were introduced, and the roads made suitable for travel.*

Mother Hannah Goodrich was also a woman of excellent executive abilities, and her general management of the affairs of the Societies, at Canterbury and Enfield, met with universal favor and approval.

During the twenty eight years of her administration, she very carefully and conscientiously followed the instructions of the Ministry of New Lebanon and taught her people, that in order to insure prosperity and the blessing of God to his people, they must never lose sight of their religious obligations.

At the early date of which we are writing, it was considered quite an attainment to be able to present an article of manufacture that would reflect an honor upon the makers. The Believers at New Lebanon stood first in this as well as in many other things, and Mother Hannah took pleasure in the cultivation of so worthy an object.

While on her visits to New Lebanon, she would obtain some article to take home as a model of religious care as exercised by the Brethren and Sisters of the Parent Society.

In the journal of the Church of Canterbury, it says,—"We often received specimens of the various kinds of manufacture as samples, made in the most substantial and perfect manner, such as leather, seives, clothing, boots and shoes, pails, small oval boxes, hoes, nails and other articles."

"The Trustees were not permitted to sell any article whatever, at any price, unless it was free from blemish. We

*The saddle which Mother Hannah Goodrich used on her first journey from Hancock to Canterbury is still preserved at the last named place. It formerly belonged to Mother Lucy Wright, who presented it to Mother Hannah. The acceptance of the gift was under a very severe cross as it separated Hannah from all her former friends as well as her gospel relation with whom she had so long and so earnestly prayed and suffered for the truths's sake.

were to be an example of righteousness in all our temporal management and workmanship."

At the time of Mother Hannah's initiation into the order of the Ministry, in 1792, it was found necessary to establish an equality of government for the sexes, that the sisters should have the same rights and privileges in things pertaining to the temporal and spiritual economy of the order as was vested in the Brethren.

Father Job Bishop and Elder Edmund Lougee of New Lebanon N. Y. had already been appointed to the office of Ministers, and were engaged in the establishment of the Societies of Canterbury and Enfield in N. H.

On the arrival of Mother Hannah Goodrich and Eldress Anna Burdick of Hancock, Mass. the leading authority was perfected. Under the direction of this order, and by the union of the adult members, all of the offices in the Society were established, and the management of the departments was conducted by their respective directors.

In the early part of the year of 1819 Mother Hannah was prostrated by severe sickness, while at the Society in Enfield. She was obliged to remain in that place some five months, from Feb. 10th to July 13th. During this protracted term of ill health she was kindly and tenderly cared for by Sister Esther Ferrin who was, at that time, an associate with Mother Hannah. The Brethren made their regular trips to the Societies, during this time, although unaccompanied by any sisters.

On the 13th of July Mother Hannah returned to Canterbury, accompanied by two sisters and Br. Benjamin Warren, the physician of the Society at Enfield. From this severe prostration Mother Hannah never recovered sufficiently to be able to attend to her official duties.

Her decease occurred on the 9th of Feb. 1820, to the great sorrow of all her Brethren and Sisters in the Societies of Canterbury and Enfield. Her age was 56 years, 9mo. and 13 days.

Canterbury, N. H.

[From Scribner's Monthly.]

UNATTAINED.

Tired, tired and spent, the day is almost run,
And oh, so little done!
Above, and far beyond, far out of sight,
Hight over hight,
I know the distant hills I should have trod—
The hills of God—
Lift up their airy peaks, crest over crest,
Where I had prest
My faltering, weary feet, had strength been given,
And found my Heaven.
Yet once, ah, once, the place where I now stand,
The promised land
Seemed to my young, rapt vision, from afar,
The morning star
Shone for my guidance, beckoned me along,
At break of day
light,
The path looked strewn with flowers; in that white
Each distant hight
Smiled at me like a friend—a faithful friend—
Sure that the end
Would soon, ah, soon repay with sweet redress
All weariness,
But when the time wore on, and in the bright
And searching light
Of high noonday, I lifted up my eyes,
The purple dyes
Through which I had descried my mountain hight,
Had vanished quite.
Then, suddenly I knew that I did stand
Within the promised land
Of youth's fair dreams and hopes; but with a thrill,
I saw that still
Above and far beyond far out of sight
Hight over hight,
Lifted the fairer hills I should have trod—
The hills of God!—*Nora Perry.*

REST.

Go and rest, it is the best
Of all life's panaceas
To give new strength,
And may at length
Give even new ideas.—*M. W.*

A DIALOGUE,
Between a Shaker and a Clergyman.

JAMES S. PRESCOTT.

(CONTINUED FROM LAST NUMBER.)

C. What! Having begun in the spirit do you expect to be made perfect by the flesh? Do you count the blood of the covenant wherewith Jesus was sanctified an unholy thing? O! may God have mercy on you, and save you from your awful delusion. What! Have you discarded the righteousness of Jesus Christ as the ground of your hope for justification before God? And do you expect to obtain heaven on the ground of your own righteousness? May God have mercy on you, and pluck you as a brand from the eternal burning.

Is it then in vain that God has declared that He, Jesus, who knew no sin was made sin, or a sin offering for us, that we might be made the righteousness of God in him? If our sins are not reckoned to the account of Jesus, and if his righteousness is not reckoned to our account, to us there is no hope, but the blackness of darkness forever.

S. In relation to imputed righteousness, I was led to believe that it would not be a safe foundation for me to stand upon, when I saw so much positive testimony in the scriptures of truth to the contrary, showing that a man must become righteous himself, personally, by doing right.

Christ taught his disciples that they must have an exceeding righteousness of their own, by a daily cross, by following his example, and living his life. See Matt. v: 10, 20, "For I say unto you except your righteousness shall exceed etc." If a dependence on the righteousness of Christ was sufficient for salvation, why did he not tell his disciples?

John testified thus, "Little children, let no man deceive you, he that doeth righteousness, is righteous, even as he is righteous." I John ii: 29, and iii: 7. If the single testimony of John be true, what more do we need, than to become righteous, as Christ is righteous, by doing right as he did? What need is there for imputation? And what must be the situation of those who profess the christian name, and live in sin? "He that committeth sin is of the devil." I John iii: 7, 8, 9. But time would fail to quote all the testimony in favor of a righteous life, and being saved by the cross of Jesus.

C. Read, dear brother, the epistle to the Galatians if indeed you have not discarded the precious, holy Bible. Read, I entreat of you the Holy Bible, search the New Testament, and pray much to your injured but merciful Redeemer, and may God give you a spiritual understanding of his truth.—Come and see me again soon.

S. It was by reading and prayer to God that made me a Shaker. In answer to my prayers I have received that peace which heretofore I was a stranger, and did not know that it was on the earth until I found it for myself, and in obeying the light and truth of God as fast as it was made manifest to me, I have found peace and happiness.

On reading the Testimony of Christ's Second Appearing, I found it so full of the precious holy Bible, and ecclesiastical history, that I could not possibly, discard one without discarding the other, they were indissolubly connected. Both were designed to make us wise unto salvation.

Before closing this discussion allow me to say, that "marrying and giving in marriage" was one of the charges brought against the ante-diluvians—not so much against marriage, as it was the unbounded licentiousness cloaked under it. And as it was in the days of Noah, so it is now in this day. Crimes are increasing all over the world.

It is said on good authority that houses of ill fame in all our large cities, are supported largely by the married, some of whom are clergymen, of the orthodox persuasion, church members, not a few, members of our Legislature, Lawyers, Judges, members of Congress, and other high officials, too numerous to mention.

If this be true, is it any wonder that "calamities," of which we have been fore-warned, are increasing, and growing more serious every year? When the Judgments of God are abroad in the earth, will men learn righteousness?" Will they learn to do right? If judgments begin at the house of God, what will be the end of those who obey not the gospel of Christ's second coming?

C. Having laid your views before the Church, and they consider them contrary to sound doctrine, and under a sense of their duty to God, and covenant obligations, have with drawn from you the hand of fellowship.

Done by order and in behalf of the Church.

A. D. Clerk.

North Union, Ohio.

KIND WORDS.

AMANDA TIFFANY.

O the power of kindly spoken words! Who can tell their priceless worth; who, but those who have been soothed and cheered by their sweet influence! When the care-worn heart, oppressed by the toils and burdens of life, receives a kindly, sympathetic word, how quickly the drooping spirit will revive, and show its appreciation by that glow of pleasure which lights up the countenance, and brightens the whole being, manifesting its tranquilizing influence over the soul. When naught else with the erring avails, let us try the kind loving word of unfeigned interest, and see the effect. How often has the most hardened and unrelenting heart been led to feel sorrow and contrition for its wrongs through the influence of the timely, kind word.

Be kind to the aged, those who have borne the burdens of life in the heat of the day, who have endured privations and hardships, that the rising generations might enjoy a quiet and peaceful home, and the many luxuries of life, which to them were unknown. We are enjoying the fruits of their labors, in peace and plenty. Do we realize how much we are indebted to them?

Dear young friends, let us be more thoughtful on this subject, and give to them the kind word, the pleasant smile and the helping hand, thus fill their few remaining days with the sunshine of kindness and the peace of loving, grateful hearts.

Mt. Lebanon, N. Y.

EARLY IMPRESSIONS.

MARTHA A. BURGER.

"As the twig is bent, the tree inclines." This is an axiom that should be borne in mind by those who are the guardians and instructors of children and youth. True principles may be so simplified and brought down to the comprehension of children at an early age as to form a basis of future action, and to help mold their characters for noble and useful lives.

Speaking and acting the truth in all places and at all times, should be constantly kept before the minds of children and youth; and they should be taught it is far more noble to acknowledge a fault, either great or small—than to seek to conceal it; and that by so doing, they will form a bond of love and confidence between themselves and their guardians that will not be easily broken. Also the necessity of yielding obedience to elders and teachers, and those who watch over their welfare, and to pay deference to superiors of larger experience than they, should be one of the first lessons taught.

As a general rule, we find that children at the present time are precocious, and stiff-willed; that at an early age they incline to be haughty, and independent of the counsel of those who are older, and should be wiser; but whose example, we regret to say, is many times far from being worthy to be copied.

Parents need moralizing; and to feel the necessity of regarding natural laws

on the procreative plane of life, that children may have a better start, and be better born; and not be conceived in sin of the most sensual kind—as many are, and cradled in iniquity by partaking diseased food from diseased parents. If children were brought into existence properly, under right influences and right impressions were stamped upon their minds while they were young and tender, we would have better children, better men and women, and a better condition of society.

As it is now, tens of thousands are stranded on the shores of the great ocean of time, like strangers in some foreign land, without home and friends, and are left to be lashed by the wild waves of passion, or to be guided by fate's strong decree, and take their chance for weal or for woe.

Mt. Lebanon, N. Y.

THOROUGHNESS.

If you only do one thing during the day, *do it*—don't half do it. The want of thoroughness is the cause of more than half the small miseries we endure, and which, altogether, make life almost unendurable. Try to find out the best way of doing the smallest thing, and when you have learned that way, do it, even if it takes a little more time.

Time! people are always complaining that they haven't time for anything, and the principal reason is, that everything is so poorly done, that three-fourths of our time is spent in doing it over, or in trying to remedy the mischief caused by inaccuracy and want of thoroughness.

The evil is not confined to domestic and social life; it does not stop at smearing instead of washing dishes, and pots, and kettles; it is not content with destroying all chance of peace and comfort by the destruction and waste it causes; it is sapping the moral character and integrity of the people.

Men and women are as careless of what they say, as what they do. Without any intention of really falsifying, allow themselves to convey false impressions, and seem to have almost lost the power of making a simple, plain, and truthful statement.

They deal in gross exaggerations, in high-sounding words, which convey either a wrong idea or none at all. No one is content to be themselves; every one wants to be, or appear to be, something else; and so, instead of a pleasing variety of individualities, in which every one is content to be his own best, we have a Babel of shams and make-believes, in which each one tries to lose his own identity and take up that of his neighbor.

Pretense is the natural out-growth of want of thoroughness. Persons who are thorough are generally honest, simple, truthful. Try to be this. If you are careless or have acquired the habit of exaggeration, stop it! try to control it as you would a disease.

If you have only a button to sew on, sew it on well. One of the most tedious and important tasks which the mother of a family has to perform, is sewing the buttons on shoes and garments which have been purchased ready made, and which she knows, by experience, the first strain will pull from their places.

A shoe store or furnishing store would make a fortune by advertising "buttons well sewed on."

How gratefully we remember one who

has worked for us thoroughly and conscientiously! His work lives after him, while the careless person does untold mischief, not only by carelessness, but by recklessness; for

"Fools rush in where angels fear to tread."

Young men and young women, the future is in your hands; make it an improvement on the present in this respect, at least:

Don't be a sham, and don't do things by halves. If your duty lies in digging potatoes, or peeling them, do it so well that it will be a pleasure to yourself and others to contemplate your work. The quality of thoroughness, or the absence of it, shows as plainly in one position as another, and is as valuable in the king as in the one who serves him.

Be your own *best*!—*Exchange*.

ELIJAH WILDS.

[We publish the following auto-biographic sketch, at the suggestion of Elder John Whiteley.]

I was born in the year 1746 at Groton, in Massachusetts. My parents were very careful to instill the principles of morality into the minds of their children, and took much pains, according to the light they had, to show us our state by nature, and the necessity of being regenerated and born of God, in order to obtain the Kingdom of Heaven. These instructions made a serious impression upon my mind, in early youth, and increased as I advanced in years.

I was taught to search the scriptures, and became well acquainted with the written word, but was ignorant of the spirit by which it was dictated. Having an anxiety about a future state, and desiring to find some way of salvation, I went from place to place to hear preachers of different denominations, but found none who could administer relief to my soul.

This anxiety of mind continued, till I was twenty one years of age. At this time I purchased a farm in the town of Shirley, and was much prospered in my efforts to improve it. My mind continued anxious to find the way of God, and so intense was my thought of God's work in the days of the apostles, that I often wept, hoping and praying that I might live to see the glorious day of Christ's Second Coming.

Improvements were made upon my farm, and buildings were erected for the accommodation of my family, which was now increased by the addition of four children.

In the summer of 1781 I heard of a new sect of people who were at the Square House, so called, in Harvard. I went to see them, and they taught that the gospel of Christ required us to confess and forsake all sin, and to bear a daily cross. They testified that in order to obtain salvation from sin, God required the self-denial of every impure act, word and thought. They also testified that Christ had commenced his second appearance, without sin, unto salvation, to all who were willing to believe and obey. And truly, salvation was the object of my desires. The power of their testimony, and the spirit of godliness, which I felt from them convinced me that Mother Ann was a person sent to administer eternal life, to the children of this world.

On my second visit they presented a farther degree of light, to my mind, than before. The trumpet gave a certain sound, and I felt it my duty to prepare

for battle. They said, we must overcome sin before we could sit down with the Lamb of God in the Kingdom of Heaven. That we must overcome, even as Jesus overcame. The evidences of the testimony, and the manifestations of the power of God, were so powerful and convincing, that I could not resist them. I therefore confessed my sins, to God, in the presence of his witnesses and found that assurance and releasement which I had never found before.

They taught me the necessity of righting all my wrongs, by making restitution where I had done injury to any one, and of living a pure and holy life. They also taught me that the only repentance that was acceptable to God, was to cease from sin: and that there could be no real repentance of sin without forsaking it.

This was now the work before me, and in faithfulness I should certainly find the blessing of God. I soon began to see clearly the difference between traveling into sin, and traveling out of it: as the one was directly contrary to the other. My wife also received the same faith, to follow Christ in the regeneration.

By the blessing of Divine Providence we were favored with the best accommodations of any family which had embraced the gospel in the neighborhood, to entertain our beloved Mother and the Elders, while they were visiting the people in this vicinity. They accordingly came to our house several times, and tarried with us, and received visitors. During this time they commenced their labors very early in the morning, and often continued them till late in the evening.

Many of those who accepted the testimony were heard groaning under powerful convictions of sin, some speaking in an unknown tongue, while others were filled with raptures of joy and thanksgiving to God for the great manifestation of his love to them.

I often visited Mother and the Elders, at New Lebanon and Watervliet, in the state of New York, and in many other places. I always found them engaged in the same kind of labors, pulling down the strong holds of sin, and building up Zion. They were a prudent, temperate and charitable people: wise, chaste and discreet in their language and deportment. I have not only seen the blessed fruits of righteousness which were in their own lives, but I have received the same from them, into my own soul.

In the uprightness and sincerity of my heart, and in obedience to the testimony of the gospel which I received from them, I have been saved from the power of sin, and loosed from the bands of death, and have found a daily increasing victory over a sinful nature, which has afforded me peace and justification and given full releasement and freedom to my soul, from the time of my confessing my sins to this day. It is not, therefore, a mere profession which I have found, but a substantial and permanent salvation.

(To be continued.)

JUDGE NOT.

ARTHUR THEOBALD.

Judge not; the heart thou canst not see;
And 'neath a stern outside may flow
A crystal fount of purity;
Or there may lie, unknown to thee,
A gem, with purest love aglow.

The heart, perchance to thee unknown,
May have a fertile teeming soil,
Wherein the seed of love, there sown,

May live, and flourish, and when grown,
Repay the sower's care and toil.
Judge not; the mind—the inner man,
Cannot by frail mortality
Be seen. One Eye alone can scan
That temple, and unfold that plan
Which lasts through all eternity.
The thoughts which thrill that mystic chain
Thou canst not read. They may be pure
As are the skies—as free from stain,
Or aught that would this sacred fane
Defile, as are the heavens secure.
Judge not; this life is but a span;
But let that blessing from above
O'erflow the banks of creed and clan,
And love, whilst thou hast time, and can,
Humanity; "for God is love"

Enfield, N. H.

[A LETTER FROM ELDER F. W. EVANS.]

ABOLITION OF SLAVERY.

SIR: Was it premature? So far as the South is concerned, are not they, in heart, as really slave-holders to-day as they ever were? The Israelitish law, under which, at each seventh or Sabbatical year, all debts were cancelled and all slaves released, the masters and mistresses were enjoined not to send them away empty, but to remember that they had been worth more to their owner than hired servants. Therefore, they were to give them liberally of the vat, the herd and the flock, the things that money alone represented, thus to part with them in friendship, as some of the Cuban slaveholders are doing by releasing three hundred and seven hundred at a time, and as England did with the West Indies and Russia with her millions, a free will offering of enlightened conscience, quickened by convictions of the wrong they have done to their own flesh and blood, to their own Hebrew brethren.

For be it remembered that the Jewish brotherhood did not extend beyond their own nationality. Gentiles might be held as slaves, and usury be taken of them. Something of this distinction may be observed at the South. The slave must be black. Then it must be proved logically to the southern intellect, that black people are not human beings, members of the southern nationality, or of the universal brotherhood of man, or born with the inalienable rights of life, land and liberty.

To condemn by organic law national or society wrong, is a great gain, but after thus doing the will of God, we have need of patience to endure the time of healing, when the cause of the moral wounds, bruises and sores have been removed. The North must be patient with the South. It had not progressed up to abolition; hence the war, and hence the antagonism to the North, and the persistent effort to continue slavery, in substance, after the institution has ceased to have legal existence. When it was legal, the moralists contended against it. Now that it is illegal the immoralists contend for it. When nations are born in a day, the accouchment must be with prolonged national pain and agony. The young life must be protected into manhood and womanhood by parental and filial affection, care and solicitude on the part of nursing fathers and nursing mothers. To weave a web of governmental union out of thirty-seven States is a work so great and grand that few appreciate its significance, or measure its magnitude.

Mount Lebanon, N. Y.

All religion is at a discount in the Spirit world that does not overcome selfishness.

ORVILLE DYER.

The subject of this sketch was a prominent member of the Society of Shakers at Enfield N. H. His parents united with that religious order in 1813, bringing to the community their whole family, five sons and one daughter. Orville was the fourth child and was then nine years old. With this people he was nurtured, and as he grew to an understanding and knowledge of their religious principles he embraced them and with the society ever remained, becoming one of its firmest pillars, occupying several responsible positions, and at the time of his death was a member of the board of Trustees of that institution, having occupied the office for nine years. For thirteen years he was associated with the Presiding Elder as an assistant, and twenty eight years officiated as Presiding Elder of the Church Family.

He was a noble specimen of God's handiwork; possessed of strong mental powers, moderate in judgment, but when formed, it was established as the hills; no influence or bribe of friend or foe could change him; when convinced of a truth he accepted it, and from it there was no shadow of turning. He was perfectly honest in all the transactions of life. Every manifest worthy principle he revered and no power could weaken or destroy his confidence in the integrity of those who gave him the evidence of honesty.

In giving judgment, you had his genuine opinion; as he viewed a subject, so was that view expressed. No person could accuse him of hypocrisy or duplicity in any shade; as was his profession, so was his life, an honest, upright christian, true to the name of Shaker, from the days of his childhood, and an honor to his sect.

Although not favored with the advantages of education and culture as is more universally bestowed today, it did not detract from his manliness or deprive him of the attributes and graces of the gospel. He was therefore a plain "matter of fact" man, with a spirit akin to angels. Though human and subject to human frailties, few men had less faults.

His life and character were eminently noble and exalted, which gave him power over the arch enemy. To him death had no sting, neither has the grave a victory.

Enfield, N. H.

LINES READ AT THE FUNERAL OF ORVILLE DYER.

ASENATH RUSSELL.

A sheaf well ripened now is gathered home,
Into the heavenly garners of our God;
We dare not say, the Reaper came too soon,
Our loss we know, is his eternal good.
For while we sorrow at the stern decree,
We realize this change is sure to all;
And that there comes a day when earthly
things,
Each one must leave, and heed the Angel's
call.

Our brother's life, well spent in all its years,
Worn out with care, serenely passed away;
Surely for such, death has no gloomy fears,
They find their treasure rich in endless day.
That sweet contentment only known to those,
Who've been resigned the yoke of Christ to
wear.
This was his strife, from dawn of day till
close.
Though oft times heavy burdens were his
share.

To the convictions of his early days,
Thro' every phase of life he has been true;
O! be to those kind guardians, glory, praise,
Who lent a hand, to help him safely thro'.
The conflict o'er, life's battle bravely fought,
He now receives the laurels he has won,
And hears the benedictions of our Lord,
Well done beloved, to thy mansion come.

Time, strength, and talent, unto God he gave,
When life was all before him fresh and fair;
Though others faltered, he was true and
brave,
Courage his watchword. Still to do and dare.
With trust unflinching in that arm of power,
Whose love encompasses both sea and land,
He was enabled in the darkest hour
The powers of evil firmly to withstand.

A faithful Servant in the "House of God,"
A Father kind and true has ever been,
Who chose to walk the path that Jesus trod,
Renouncing self, the higher life to win.

Long will his memory live within our hearts,
As we go forth to duty, day by day,
Nor from his precepts would we e'er depart,
However stern the conflict by the way.

An active worker never found at ease,
Filling his life with consecrated toil;
With doubts nor fears he made no compromise,
Whatever station he was called to fill,
For many years a "Shepherd of the flock,"
Devoting all the powers of his soul,
To plant their feet upon the solid rock,
Which will endure when ages cease to roll.

Not only those within our Zion home,
Can testify to his parental care;
But many whom we fain would call our own
In his affection have a loving share.
A tower of strength, and blessing to the young,
The anguish of his spirit who can tell,
When those for whom he toiled and suffered long,
In hours of trial by the wayside fell.

His bright example evermore shall be
A light in darkness, on our homeward way;
And tho' no more his earthly form we see,
We ask his blessing for us here today.
Dear Father, may we feel that thou art near,
To bless and strengthen every striving soul,
E'en as a guardian angel wilt thou be,
When earthly wisdom would our thoughts control.

Ah! we shall miss thee, in the walks of life,
And miss thee, when we meet for prayer, and praise;
For thou was't ever constant in the strife,
Of doing good in kindly, loving ways.
And though the voice which we've so often heard,
Speak words of cheer, is silenced now in death,
We'll strive to follow Christ, the Living Word,
Like thee be true, unto the latest breath.

We know kind heaven hath reserved for thee,
In realms of bliss, thy crown,—Eternal Life!
That "over there" thrice welcome thou wilt be,
To meet this treasure, gained thro' earthly strife.

O blest abode! The port of heavenly rest,
Where troubles vanish, and where joys increase;
No longer by the cares of earth oppressed,
Lie still, brave heart, safe in the arms of peace.

Enfield, N. H.

A GREAT EVIL.

There is one great evil in this country which we think the pulpit and the press ought to denounce more frequently than they do—that is the habit of getting into debt and making no effort to pay. Can a man be a consistent Christian and not strive to pay all his debts? Can a man be a Christian and not be honest? Is a man who does not try to live within his means and pay his debts an honest man? If so, we do not understand the Bible.

Should men who habitually disregard their financial obligations be allowed to remain in the church? We think not, and think that a man's being a member of the church ought to be a letter of credit in any part of the globe where the Christian religion prevails. But it is not the case. Far from it; and there are even some ministers whose sermons do no good because they are preached by men who are not considered honest even by the men of the world.

Whisky is pronounced the great evil of this country, and it is a great curse; but we doubt whether it does more harm to the cause of the church than the lying and dishonesty of sober church-members, whose promise to pay is not worth the paper it is written on. The church is not the place for fraud and dishonesty.

Selected.

CONCERT OF ACTION.

BY D. AMBROSE DAVIS.

Why stand we apart with our work in the vineyard,
Since God's every child has its mission to fill?
Oh, why not go forward like brothers and sisters,
Forever united, in earnest good will?

Are we not all in the hands of Jehovah,
All the recipients of his divine care?
Then why so ungrateful as not to be willing
To let every soul have its God-given share?

Oh, if we look upward for wisdom and guidance,
How quickly the angels respond to our call,
Using forever, their utmost endeavor,
To make us evangels of kindness to all.

The trees of the forest have no altercation,
But stand in their order as if they were one;
Their roots and their branches make progress together,
Until their great work of the temple is done.

The sunshine, the rain, and the dew drops of morning,
Are ever the same to the high and the low;
For nature, we find, in her blessed bestowal,
Is always impartial, wherever we go.

The star gems that sparkle in beauty above us,
So many and varied, all acting their part,
Are seeming to ask us to be more fraternal,
With shoulder to shoulder, and heart pulse to heart.

For tho' in God's wisdom our missions are varied,
Our hearts best emotions should still be the same;
And favors, the kindest, from one to another,
Should always be known as our purpose, our aim.

Selected.

TEMPERANCE.

Tobacco and Strong Drink.

Many persons use tobacco who do not use strong drink; few use strong drink who do not use tobacco first. These two poisons are peculiarly fitted for close companionship. Alcohol is a stimulant, exciting and irritating; tobacco is a narcotic, benumbing, stupefying, and depressing; hence either of them, if used, prepares the way for the other. When a man is wearied and exhausted, a glass of liquor excites and exhilarates him; when he is excited and worried, a few whiffs from a pipe may make him calm as a summer evening. When he has stupefied himself day after day with the benumbing narcotic, he then excites himself with the irritating stimulant.

The poisons work together like the halves of a pair of shears—alcohol exciting, tobacco soothing, and both *killing!* When a man is dull and heavy from the use of tobacco he drinks until he is excited and stimulated, then he smokes his pipe until he is calm and quiet, and then drinks again to wake himself up. So the two poisons work together, like the upper and nether millstones; and between them both the man gets ground up. Every time he uses tobacco he feels the need of a stimulant; every time he drinks strong drink he cultivates the desire for a narcotic.

Such habits, like hounds, hunt in pairs. When one vulture has fastened his claws in a victim others are always at hand to assist in destroying him. So wherever one of these vices may beset a thoughtless mortal the other one is usually not far away to assist in dragging him down to the pit.—*Christian.*

LIFE.

MARY WHITCHER.

I would not be a blithsome leaf,
While I have feet and hands;
By wind and wave so tossed adrift
That life hath no commands.

I would not be an idle spell,
And know no journey home,
To do, to be, for good or well
By which I could be known.

Life, what is life? what doth it mean
But action, work and thought?
Not merely breath, or life to seem,
With no attendance wrought.

Then up, my heart, my loins agirt
With valor, kin to steel,
To do the little in thy work
Which doth thy life reveal.

Canterbury, N. H.

SHAKER MANIFESTO.

AUGUST, 1882.

Office of Publication.

The "SHAKER MANIFESTO" is published at Shaker Village, Mer. Co., N. H. All business matters connected with the financial department of the paper will be directed to the

Publisher of Manifesto,
Shaker Village, N. H.

All other communications may be addressed,

Editor of Manifesto,
Shaker Village, N. H.

TERMS.

One Copy per. year,	Postage paid,	.60
" " six months,	" "	.35

Enclose a two cent stamp for a specimen copy.

To avoid mistakes, those who send money, should write the name of their Post Office, County and State.

TO ADVERTISERS.

One inch, one insertion		$ 1.00
" " three "	each	.75
" " six "	"	.65
" " twelve "	"	.50
" column —— —— ——		6.00

Larger spaces, rates in same proportion.

NOTES.

It is really refreshing to learn that even in this worldly-wise-christian age, a body of moral teachers have arisen who can kindly and fearlessly publish God's laws in regard to the body. There has been no end to the sermonizing about the soul; to the advancement of a speculative theology which has resulted in an almost entire neglect of that sacred duty which takes cognizance of the physical life.

The Mosaic code, notwithstanding the mistakes of the author, taught men that God cared for the body, for its food, its clothing, and for the rules of chastity by which it should be governed. An infliction of severe penalties followed every deviation from the letter of this law.

It seems unfortunate that such excellent, God given regulations should not have been more abiding but on the introduction of asceticism among the early christians they very singularly held that the body was the great obstacle in the way of spiritual progress. It must be starved into subjection, flaggellated as a mortification for its sins, and then subjected to all the uncleanness of their surroundings.

This slight estimation of the body still clings more or less tenaciously, in its varied degrees, to the christian as well as unchristian races.

A great many benevolent societies have been formed, with able and earnest workers, looking to the care and protection of the feeble and fallen, but a society for the advancement of a moral education which calls in question the deflections of adults as well as of children, is one of the new things under the sun. To become better acquainted with this interesting subject, consult the pages of "The Alpha," Edited by Dr. Caroline B. Winslow, Washington, D.C.

We shall watch with interest every phase of progress in this new order, believing that the spirit of God will abundantly reward them in all their labors.

At Mount Lebanon we observed that the pupils used for readers, some papers that were published in the interest of the schools. We thought it to be an excellent plan as it serves to awaken an enquiry on subjects that are fresh, and to create an intelligence that the old system

has failed to do. A knowledge of the general affairs of life, as pertaining to the house, or farm or workshop is far more preferable than a class of old stories, even though they may be bound in a large and expensive book.

Alfred, Me.

From the Annual report of the Sup. Sch. Com. of the town of Alfred Me., for the year ending March 1882, we take the following:—

District No. 6. John B. Vance, Agent. The closing examination of the winter term of '81 which took place after the annual report of last year was made, maintained the excellent reputation of this school.

The recitation of the younger scholars in the multiplication table was remarkably good, and some matters of oral instruction were highly creditable. We wish all our schools could reach the high rank taken by this in mental arithmetic. The class in history made sound and commendable progress and we are glad that this useful branch has now its place as a fixed study for this school.

Summer Term.—Fannie C. Casey,—Teacher.

Commenced May 31, closed July 8. Length of school, 6 weeks, five days. Whole number of scholars, 14. Average attendance, 14. Wages of teacher, including board, $4.50.

Though the term taught by Fannie Casey was short, we are only doing justice to the school and teacher in giving it a very favorable report. The reading was very good, the Arithmetic both written and mental, was remarkably well done, and the examination in Geography was thorough and admirably sustained,—comparing the number of questions well answered with the whole number asked, this was one of the smoothest and most successful examinations of the year. The modest teacher certainly has made a good beginning in the school room work.

Winter Term,—John B. Vance, teacher. Commenced Nov. 15, 1881, closed Feb. 17, 1882. Length of school 13 weeks. Number of scholars, 20. Average, 20. Wages of teacher, including board, $42.00 per, month.

This term was taught by the same teacher as the winter previous, and with like success.

West Gloucester, Me.

Report of School in District No. 9, for the year ending March 1, 1882.

Summer Term taught by Ada S. Cummings. Number of weeks 12. Number of pupils 15. Average attendance 14. Wages of teacher per week exclusive of board $5.00. Average cost of pupils per term, $4.28.

The School was reported a success in every point of view.

Winter Term.

taught by Ada S. Cummings. Number of weeks 14. Number of pupils 17. Average attendance 16. Wages per week exclusive of board $4.00. Average cost of pupil per term, $5.25.

This School was uncommonly successful. The ability of the Teacher was manifest in the good order maintained. The evident love of her work and desire to benefit the children, who were apt in learning and made good progress in their

studies. Their success in composition was highly commended considering the age of the pupils. The S.S.Committee reported it a model school for promptness in reciting their lessons, and responding to the requirements of the teacher.

Something may be said of the School building which is one of the best in town, built in 1879. Two years previous, the town abolished the old School District System, purchased of the Districts all the school houses and school property, and gave the entire control of the schools into the hands of the S. School Committee or Supervisors, and in a very liberal manner commenced repairs of School Houses or built new ones. Ours is well adapted to the purpose, well ventilated by the most approved method and furnished with adjustable single desks, Black-boards, Maps, etc.

School in District No. 12 in Poland was taught by Sophia F. Mace. Length of School in both Summer and Winter terms 20 weeks. Number of pupils 7 in constant attendance. The S.S.Committee say, "as is the Teacher so is the School." Of the ability and qualification of the teacher it is only necessary to say that she has taught nearly forty terms and in places where she has lived, has been the Principal in High Schools where there were sixty pupils, and always with eminent success.

District No. 12 is legally annexed to District No. 9 in New Gloucester, but the distance is so great for small pupils to travel, it is deemed judicious, to have an extra school.

Otis Sawyer, Agent.

To be a man's own fool is bad enough, but the vain man is everybody's.—Wm. Penn.

Correspondence.

Boston, May, 20. 1882.

Mr. Briggs, Dear Sir;—I am still inclined to believe I would like to join your Society. I suppose by this time you begin to think that I am somewhat of a trifler. But then I don't believe in jumping into anything regardless of thought.

Now what I want to know is if you desire to have me come among you, and if you do will you allow three hours a day for practice on the Violin? And another thing if I were to have my own way in selecting work I would rather teach the Violin than anything else, because I could become more profitable to you for that purpose. So I will close hoping to hear from you again,—I remain,

Yours truly,—G.

Shaker Village, June, 1882.

My Dear Young Friend;—Your letter of the 20th, inst is received. You ask if we desire you to come and live with us. We do not desire you to live with us unless you consider it to be for your best interest to do so. To be frank with you—we are not particularly pleased with your letter, nor with your past trifling.

If you really wish to live a pure and noble life, and have the ability to steady yourself down to business habits, we are still willing to give you a fair trial upon the conditions named in our past correspondence. You can visit us, and after becoming acquainted, make your own decision.

You must divest yourself of the erroneous idea that we are so anxious for your presence that our customs will be modified to suit your particular taste. Nor can you be too nice about your employment, as we all work for a living, and whoever is too good to work is unsuited for our Society. We do not object to your violin if it does not interfere with duties assigned you,—but as mere teacher of the Violin we have no use for you. You will find us to be really kind friends, and it shall be our pleasure to use every reasonable effort to make your home with us agreeable and happy; but you will find very little sentimen-

tal nonsense here, and we shall not hesitate to tell you just what we think.

Your employment, this Summer, will most probably be some light out of door work, perhaps gardening. As ours is a family relation on a liberal plan in which every member is interested to do whatever he can be most useful in for the time being, our occupation is necessarily varied, and none of us can tell what our employment may be a month or a year hence.

If you are sincerely in earnest, and have a definite idea of what you want, you had better come and see us. Considerately discuss this matter with yourself, and visit us or decisively reply at once, as we wish no more trifling.

Your friend,
N. A. Briggs.

Society Record.

DEATHS.

Orville Dyer, at Enfield, N. H. June 16. Age, 78 years. (See page 181.)

Tryphena C. Whitcher,. at Canterbury, N. H. June 30. Age, 75 years, 3 months and 3 days.

Elder Joseph Brackett at New Gloucester, July 4. Age, 85 yrs. 1 mo. and 28 days.

Juvenile.

MY LITTLE BED.

Written with, and for the little girls.

LUCY S. BOWERS.

(CONTINUED FROM LAST NUMBER.)

My blankets come from the meadows green,
Where the blue-eyed grasses blow,
And daises bloom, and hedges shade,
And the dancing waters flow.

It may seem strange but 'tis even true,
As the lambs might all declare;
They live on the verdant sod, and thrive
By the shepherd's kindly care.

And the fleece of wool that covers them,
Protects when the sky is cold;
When the winds and snow of the frosty days,
Blow over the gentle fold.

But as soon as the ices melt away,
And the balmy June appears;
With submissive will it is sacrificed,
To the workman's clipping shears.

Then with spindles and loom, and warp and woof,
The blankets are quickly made.
What would we do, but for sheep and lambs,
Through the chill of the mighty shade!

My pillow is made of the softest down,
Though not from the icy shores,
Where the Eider-duck builds her distant nest,
But from poultry round our doors.

The feathers feel good to the aching head;
Or when sleep the eyelids close:
And my coverlet is as fresh and clean,
As the whitest thing that grows.

What a goodly thing is my little bed;
What a place for blessed dreams
Of the far away hills, and meadow lands,
Where the sun in its brightness beams.

My mind is filled with the thought each day,
Of the many who have no bed;
Of how even the Saviour had naught on earth,
Where upon to lay his head.

And at even-tide when I go to rest,
I will offer this humble prayer,
That a thankful heart may be ever mine,
For the blessings I daily share.

Mt. Lebanon, N. Y.

A very smart boy returning from school attempted to prove that two were equal to three. Pointing to a roasted chicken on the table, he said.

Is not that, one?

Then pointing to another,—

Is not that two,—and do not one and two make three?

Whereupon the father said, I will take one; your mother may take one and our boy can have the third for his dinner.

"NOT IF IT WAS MY BOY."

Some years ago, the late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institute for boys, during which he remarked that if only one boy was saved from ruin, it would pay for all the cost and labor of establishing such an institution as that. After the exercises had

ceased, in private conversation a gentleman rallied Mr. Mann on his statement and said to him,—

"Did you not color that a little, when you said that all the expense and labor would be repaid if it only saved one boy?"

"Not if it was my boy," was the solemn and convincing reply.

Ah, there is a wonderful value about "my boy." Other boys may be rude and rough; other boys may be reckless and wild; other boys may seem to require more pains and labor than they will ever repay; other boys may be left to drift uncared for to the ruin which is near at hand; but "my boy"—it were worth the toil of a lifetime, and the lavish wealth of a world to save him from temporal and eternal ruin. We would go the world round to save him from peril, and would bless every hand that was stretched out to give help and welcome. And yet every poor, wandering outcast, homeless man, is one whom some fond mother called "my boy." Shall we shrink from labor, shall we hesitate at cost, when the work before us is the salvation of a soul? Not if it is "my boy," nor if we have the love of Him who gave his life to save the lost.—*Ex.*

Books and Papers.

PHRENOLOGICAL JOURNAL; July; Pub. by FOWLER & WELLS, 753 Broadway, N. Y. Contents; Robert Browning, the eminent English Poet,—with Portrait. The Transcendentalists of Brook Farm. Phenias L. Buell, Phrenologist and Editor, with portrait. Scottish Shepherd Dogs. Illustrated, A Moral Mix. The work of Culture in the face. Self Culture. Warm, *vs* Cold Bathing. Kitchen Leaflets. Notes in Science and Agriculture. Editorial. Poetry, etc.

HERALD OF HEALTH; July; Pub. by M. L. HOLBROOK, 13 & 15 Laight St., N. Y. Contents. How women may become strong. A Vegetarian danger. Know Thyself. Objections to milk. Spread of Consumption. Tobacco at West Point. Shop girls and their health. Foul Cisterns. House Flies. Hair Brushes, etc,

Terms, $1.00 per. year. Single copy, 10 cts.

CITY AND COUNTRY.—The July number of this most excellent of Agricultural publications—having also as salient features its literary department and its illustrations, has been received. It contains four fine illustrations this issue: "A California Threshing Outfit," "Falls of the Yosemite," "Ornamental Flower Basket" and "Scene on Rondout Creek, State of New York." In this number an interesting serial "Honor's Debt," is begun, written by the talented ABBIE C. M'KEEVER. Editorially, among other trite matter, it gives an able article on "Strikes and Trades Unions" and an excellent eulogy of the patriot GARIBALDI. Subscription price, $1.00 per year with premium. WILL C. TURNER, Editor. A. W. LINCOLN, Associate. CITY AND COUNTRY CO., Publishers, Columbus, Ohio.

THE HOMILETIC MONTHLY;—July. Contents; The crude cake. by R. S. McArthur, D.D. The Criminality of Neutrality by J. H. Rylance, D.D. Resurrection of Christ, by Rev. J. W. Goodlin; Total Abstinence by Rev. J. Cook; Cloaks of sin, by Rev. W. F. Crafts; The Minister sent by Rev. John McRay; Power of atonement by Rev. John Hemphill; Joy of Easter by Canon Liddon; The Singing Pilgrim, by Rev. C. H. Spurgeon; Biblical Inspiration by Rev. James Hunter; Character by R.S. Storrs, D.D. Prayers before Sermon; Prayer Meeting Service; Homiletic Studies in the book of Hebrews; Light on important texts; Eminent Preachers; Misquoted Scriptures; Sermonic Criticism; Queries and Answers, etc.

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House-hold.

To Prepare Straw for making Bonnets and other Articles.—The time for gathering the straw is when the grain commences to ripen or turn yellow. Gather in the field, the grain standing; as the best straws, those freest from mildew, can be more easily selected. Cut just above the upper joint on the stalk for bonnets, the next two are shorter and may be used for table mats and small fancy articles. It is preferable to gather the straw a little too young, than too old. Have ready, water boiling hot in which to scald the straw. When scalded sufficiently, the joints will make a snapping sound. The next process is to whiten it in the sun; three days are usually a sufficient length of time. Do not leave it out over night after the first. Unsheathe it the second day. Bleach it in the same manner that woolens are bleached, repeating the burning of the brimstone two or three times. Rye and oats produce the best straw of any of the grains. Rye straw is the strongest; oat straw the whitest.

Brimstone causes steel to rust; palm-leaf and straw being bleached with this, should not

be cut with scissors or knives that are good, as it ruins them.

It is a good idea to varnish wire that is used in making bonnets, to prevent rusting. *E.A.S. Canterbury, N. H.*

Value of Borax.—It is better than soap in cleansing the hands; and it softens the skin. For washing the hair, cleansing brushes and combs, in extracting dirt from clothes without rubbing, in driving away ants and roaches, it is the housekeeper's friend.—*Ex.*

Filling for Wood work.—Two thirds bolted whiting, one third plaster paris, mixed with one fourth boiled linseed oil, one fourth colorless japan, two fourths turpentine.—*Enfield, Ct.*

Shaker Brown Bread.—Mix together 2 qts. Indian meal, 1 qt. rye meal, and 1 pt. canaille (coarse flour.) Take 1 pt. of this mixed meal, add water and scald it thoroughly, and when cool, add a teaspoonful of stock yeast and let stand to rise. To the remainder of the meal, add 3 qts. sweet milk, scalding hot. Mix thoroughly with pudding stick, and when cooled to lukewarm, add the yeasted portion. Put in the oven immediately, and bake with a steady heat for seven or eight hours.

Glycerine for Burns.—Glycerine as an application to burns is recommended by a writer. Through the explosion of a spirit lamp the greater part of his face had been covered with rather deep burns, which healed in a week by the immediate and oft-repeated application of glycerine, without producing blisters or festering, or leaving any scar. *Ex.*

To Keep Lemons.—Take good lemons, put them into an earthen vessel and pour on new butter-milk, covering well; set in a cool place, changing the buttermilk occasionally. We have found this a very excellent way for keeping them fresh.—*Ex.*

Tomato Catchup.—Cut tomatoes in pieces, and between every layer sprinkle a thin layer of salt; let them stand a few hours, then add a little horseradish, garlic, pepper, and mace. Boil well and strain; then bottle, cork, and seal for use.—*Ex.*

When any person gets a piece or pieces of glass in the foot, hand or any part of the flesh, extract it at once by excision; then hold the part in water as warm as can be borne, five or six days, night and day consecutively. This will so far soften all the muscular fibres that they will easily part with every atom of the glass, and all the virus also, leaving the wound perfectly clean and healthy.—*Union Village, Ohio.*

Value of Ammonia.—Ammonia will remove finger-marks from paint, where there would otherwise have to be a good deal of scrubbing with soap, which takes the paint off too. Ammonia is useful to wash all the brushes that are used in a household Nothing will cleanse greasy sinks, pans, or scrubbing-brushes so well. A tea-spoonful in a basin of water will make hair-brushes beautifully white. Take care not to let the back of brushes dip below the surface—rinse them with clear, warm water, and put them in a sunny window to dry. A small bottle of ammonia is also useful for the wardrobe. Wet a little sponge with it, and you can take out most any spot.—*Ex.*

Domestic Receipts.—If your coal fire is low, throw on a tablespoonful of salt and it will help it very much.

In icing cakes, dip the knife frequently into cold water.

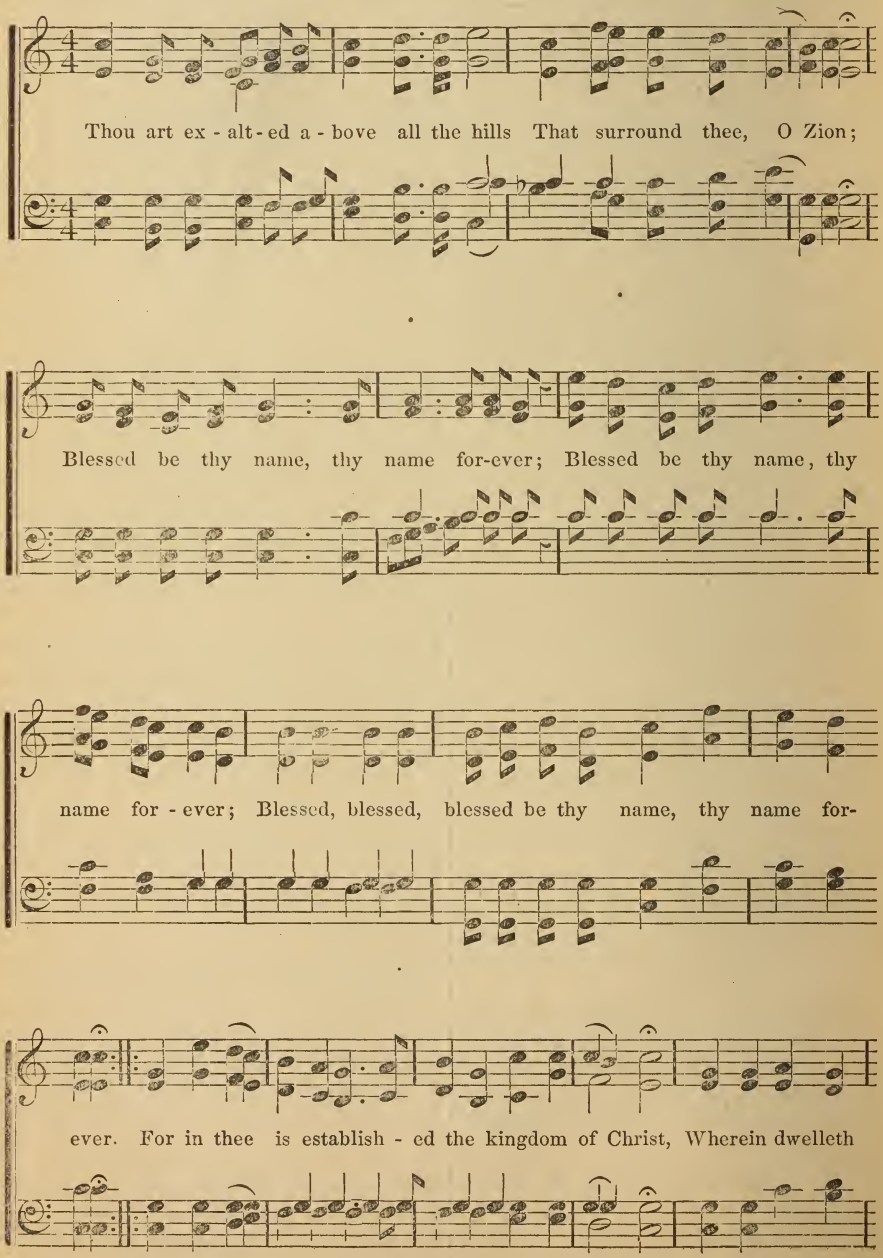
In boiling meat for soup, use cold water to extract the juices. If the meat is wanted for itself alone, plunge in boiling water at once.

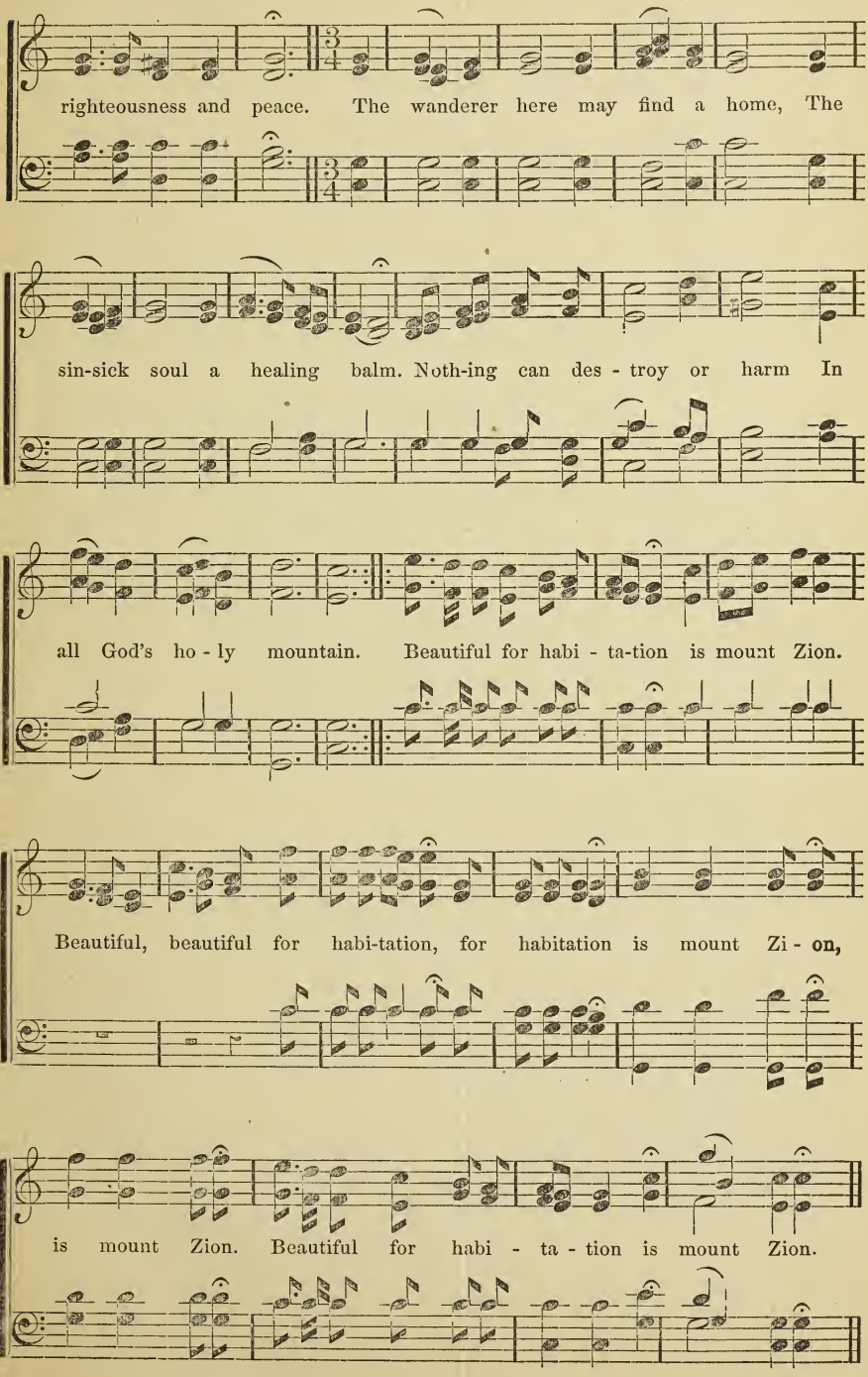
You can get a bottle or barrel of oil off any carpet or woolen stuff by applying dry buckwheat plentifully and faithfully. Never put water to such a grease spot, or liquid of any kind.—*Ex.*

The best duster with which to clean carved furniture is a new paint brush; you can remove absolutely all the dust with it. Try it.

EXALTATION OF ZION.

ENFIELD, N. H.




righteousness and peace. The wanderer here may find a home, The
sin-sick soul a healing balm. Noth-ing can des - troy or harm In
all God's ho - ly mountain. Beautiful for habi - ta-tion is mount Zion.
Beautiful, beautiful for habi-tation, for habitation is mount Zi - on,
is mount Zion. Beautiful for habi - ta - tion is mount Zion.

Farm and Garden.

Hens.—If you have to shut your hens up to keep them out of the newly made garden do not forget to throw them an occasional sod so that they may scratch and peck it. They will ever tear out the young grass The exercise does them good.—*Ex.*

Boiled potatoes are said to be a cure for diarrhœa in cattle. Feed warm and give as much as the cattle will eat.—*Ex.*

The experiments of a famous Swedish chemist, prolonged over two years, making it definitely certain that separating cream by the centrifugal secures 10 per cent. more of it than any other process, while if the cream is at once churned what chemists and other experimenters pronounce the best lasting and best keeping butter is obtained; the refuse—the skimmed milk and buttermilk, are sweet, that is, in their most valuable condition—and the milk has been in the course of a few hours turned into money. This appears to be the ultimate perfection of scientific butter-making.—*Ex.*

Forest leaves should be collected and used as bedding in the stables.

Decayed grain of any kind is highly injurious to stock, often producing paralysis and death.—*Ex.*

Value of Refuse.—The value of the refuse of the starch and glucose factories for feeding cows is about half that of corn-meal when it is dry; but as it contains a large portion of water—90 per cent.—the estimated value is only 15 cents per 100 pounds. When it has been partly dried its value is proportionately increased. The starch has been nearly all taken out of the corn-meal and the gluten left. It is an excellent food for producing milk on account of the albumen it contains, and which is similar in composition to the casein of milk, or rather that one is changeable into the other in the animal system.

Grape-vines ought, as a rule, to be pruned in the fall. If the work is deferred until spring, the hurry of the work may cause it to be put off too late.—*Ex.*

How to Milk.—In milking, do not seize the teat between the thumb and forefinger, and drag down until the end slips from the grasp of the digits. Do not grasp with the hand, pressing the nails into the teat, with a squeeze and a pull. Grasp the teat with the thumb partly upward, and the fingers in their natural position when closed, next the udder, and closing the fingers in succession, force the milk downward, with a gentle pull on the udder. So proceed alternately with each hand, going further and further up into the udder as the flow ceases, until you have all the milk drawn. Thus you may milk easily for yourself and the cow. In fact, the cow soon comes to like the manipulation. If a few simple rules founded upon common sense were observed in milking, instead of kicking cows and holding up the milk, we should find our cows gentle to handle, and much vexation would be spared to the milkers. It should however, be remembered that, in milking cows, gentleness is a cardinal virtue.—*Ex.*

Sheep are becoming popular with the masses of Western Farmers, who seek to increase their profits by stock raising and at the same time improve their soil, raise more grass, have less labor, and make more money. A pound of mutton can be raised as cheap as a pound of beef or pork, and is worth equally as much in market, and the wool is extra profit. Use thoroughbred males of any of the popular breeds, and in a few years your sheep will be a source of pride as well as of profit.—*Farming World.*

Seeding a Swamp Meadow.—J.K., Carmel N. Y.: Corn is an excellent preparatory crop to seeding a newly reclaimed swamp meadow to grass. The cultivation of the corn will clean the ground and rot the sod. When the corn is cultivated the last time the grass seed may be sown on the fresh mellow soil and will soon sink into it and be covered. But the corn should be planted flat and cultivated without any hilling up. The seed to be chosen should be six pounds of red top, twelve pounds of fowl meadow grass, and six pounds of yellow or tall oat grass.—*Tribune & Farmer.*

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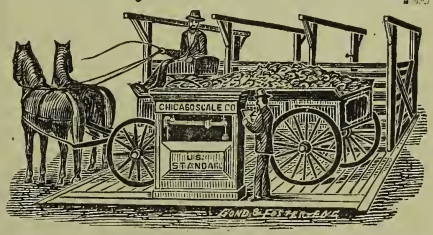

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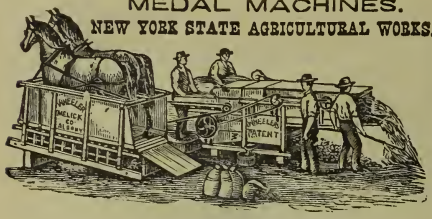

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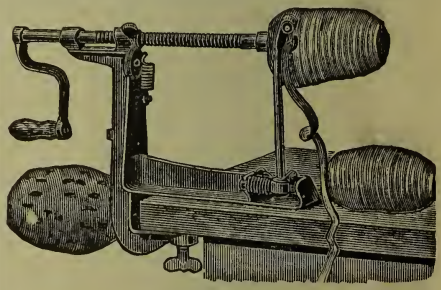

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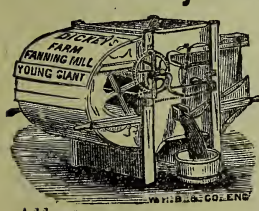

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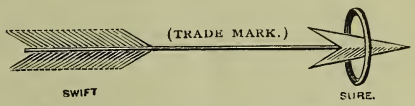

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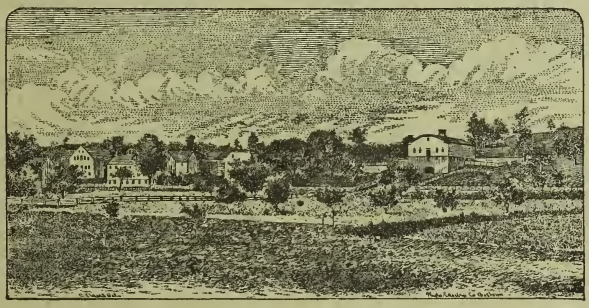
VOL. XII. SEPTEMBER. NO. 9.

SHAKER MANIFESTO.

Published by the United Societies.



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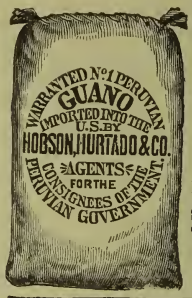

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Shaker Manifesto.

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Vol. XII. SEPTEMBER, 1882. No. VIII.

[The following Letter is a reply to an invitation from Stephen Pearl Andrews, of New York, extended to Giles B. Avery, to attend a Colloquium, in that city, "to forecast and inaugurate that grand reconciliation, mutual acceptance, and harmony, which, is believed may be the basis of the religion of the future."]

Mount Lebanon, N. Y. Apr. 1882.

Respected Friend:—Your kind letter of the 28, ult., is before us; please excuse delay in reply, as our duties, and absence from home must account for the same.

We cannot fail to be interested in the "quest of truth" and "in the mutual harmony and acceptance of the religion of the future." But, our personal duties are such, it does not appear, at this moment, to be consistent for the writer to attend the "Colloquium" therefore beg you to accept our thanks for the interest you take in our noble cause—the universal blessing of humanity; and your special respect to the Shaker Institution.

In lieu of attendance to your noble, purposed convention, we will present just a few leading ideas in behalf of universal human weal; leaving denominational "issues," out in the cold. And, first, of the question which Pilate put to Jesus. "What is truth?" Jesus never answered it, except in reference to its religious character. In this capacity, he said, "I am the truth," that is, my life's mission; my testimony of theory and practice! Our answer to the question, in its universal bearing, is this, Truth, is the manifesto of those principles, that, in their application to the pursuits of life, eventuate in the development, elevation and perfection of humanity, and culminate in the glory of God.

To define truth in all its varied phases of relations to science, art, conventional propriety, social, political, and religious economy, and delineate it in its multiform ramifications, would require volumes, instead of sentences. But to refer to religious truth, we would suggest that it is not an article made of the metal of human sophisms, or philosophy and tempered in a theological bath! It

would be falsehood to assert that there are no expressions of a measure of truth in the sentimental frame work of the multiform theologies which are the products of the labored speculations of the human mind; because each one, and all of them have a few golden nuggets of truth mid the vast amount of speculative debris, that makes up the bulk of their denominational characteristics and differences.

But, Creeds which shroud faith and religion in mystery and inconsistency; which make God a revengful Tyrant, more cruel in his purposes than the savages of the cannibal races; creeds which despoil justice of her rewards, and give the lie to God's goodness and love; his charity and mercy make as chaff; and crown the fiat of his alleged decrees with daggers which pierce the human soul with horror, and anoint the murderous wounds with despair, cannot be models of Truth.

In this, we refer to what many theologians teach as the "vicarious atonement of Jesus," for the sins of all who affect to believe in his divinity, and confess him to be the Savior of man in sin, by, and through his sufferings for sin! instead of a salvation from sin; which, especially, was his mission!

Much pseudo christianity teaches salvation simply from the consequences of sin!

In this theology is taught, 1st. That Jesus is God. 2nd. That Mary was the mother of God. 3rd. That the Holy Ghost is God. That Jesus, God's son is as old as his Father, and older than his mother; that these three are One and this One is three! That these three are all eternal, and yet one of them is a son: and this son was begotten, but not made! Was this sophistical theology the fruit of some ancient "Curriculum?"

In this remark we would not be understood, as treating with levity the noble pursuits of truth's guest; these we revere: but mean that we consider religious truth makes an end of a sinful life, revealing sin as a violation of God's law, and a life of practical obedience to the precepts of Christ, the culmination of righteousness, peace, and universal unity. Now, friend Andrews, while we have the greatest respect to all efforts to improve human society, when we reflect upon the world's history, and consider how many "Colloquiums" have been inaugurated to invent and establish a universal religion, and how fruitless have been all religions, so called, of human origin, we shrink from the effort of repeating the vain endeavor.

The decline of the influence of the Churches, and the diminished power of the pulpit, is directly traceable to the want of vitality and saving power in the theologies of human production, scholastically called, and studied, as religion. And the deserved fact that the great mass of religions professed, do not alter and improve the lives of religious professors. Amid the storms of human ambition, pride, prejudice and contention that always bear sway, to a great extent, in Colloquial organizations, we confidently rely on the truth standard that Christ hath reared, with its eternal increase in grace and loveliness. The great mistakes of the present churchal influence, are. I. An attempt to harmonize the Church and the world! II. An effort to combine, in one churchal organization, before there is a spiritual harmony in the understandings and

heart's emotions of the different religious professors. III. A harmony of denominations, before there is a harmony and unity of faith. IV. To convert religion into a mere theology. V. To embody, in a communistic relation, souls who have not been baptized into, nor grown up unto, a union of spirit.

All communions formed on a mere external or material basis, for external purposes only, without reference to unity of spirit, must fail, for it lacks the foundational principle of success!

Thus, friend Andrews, you will observe, that the Shaker idea is, I. That religion is not theology. II. That no human institution of theology that can be devised, will ever, be a reliable basis for a unification of the human family in religion.

III. That the Truth, in religion, is already revealed, and need no colloquial tinkering to render it perfect. IV. Shakers do not believe that the mere profession of faith in any special theory or dogma of theological opinion, constitutes true religion. This is accomplished only by living in harmony with the same principles of Truth that Jesus Christ lived.

What is needed for humanity's weal, is a religion and moral philosophy which will inspire patriotism and hold us strenuously to the work of making the earth a clean, orderly, and wholesome dwelling place, for human beings. All that is good and true, in the religious element of life, will work to disentangle itself from the worldly, sensual and narrow interests of the carnal life. Our religion should be utilitarian, understandable, and comprehensible, freed from mysteries, whether of God, Angels, Heaven, Hell or in the social relations. True religion consists, I. Of faith in God, as a Supreme being, unto whom all intelligent beings are accountable for the conduct of their lives.

II. Of faith in Man as a Creature of God, unto whom the same regard for the good feelings of brother and sister, should be exercised as unto ones-self.

III. In a practical obedience to the dictates of this faith, so that life's deeds will be a blessing to the doer, and work no ill to any creature of God.

While Shakers understand that Truth is an eternal reality, and that all phases of its manifestations are necessary, and living stones in its glorious temple, they do not believe that any formulated opinions of mere human conception, anchored at the dock of Creed has chained the heavenly Argosy of Divine Truth, with all her cargo of revelations, within the finite harbor of human attainments. She is out upon the boundless ocean of God's wisdom and love; and, though she may often come to human port, with her cargo, will never be chained to the dock of any finished Venice on a human strand. Your friend kindly,

GILES B. AVERY.

AMERICA.

CECELIA DEVYR.

A captive on her own domain,
A half bewildered, passive slave,
Her song to Liberty as vain,
As music breathed above a grave.
There is no time to sing, or dream,
No moments for the banquet hall:
Behold the cloud! whose lightnings' beam
Is like the writing on the wall.
With childish pride, elate and warm,
She sees the past with ruddy sky,
Unconscious of the fearful storm
That darkly, wildly gathers nigh.

Her laborers in their need for bread,
Implore her for the right to toil:
She drops her hands, she droops her head,
And whispers, "This is freedom's soil."
Above her breath, she dare not speak,
Her tyrants, awe her, with their might.
She scarcely knows that she is weak,—
Or that the right, is right.—
Whence is this power, this conquest sore?
At which her lips may not demur!
No hostile foot, is on her shore,
No foreign foe has conquered her,
But many masters, calls she lord,
And many kings she must obey.
Monopolists! a selfish horde,
Degrade America to-day.
From vallies to the mountain tops,
Her heavy golden harvests stand.
Her soil is teeming with its crops,
Yet want is seen on every hand.
The factory and the foundry's still,
Are only making broken sounds.
The work-shops long untrodden, till
With rankest weeds and grasses crowned
And idlers, idlers every where,
And tramps that no one could employ,
Till Satan takes them in his care
And makes their wreckless hands destroy.
The crimson flame is in the sky,
The crimson blood is on the ground,
But crimson of a deeper dye
Might on the Nation's face be found.
For she who saw not the distress,
Nor heard the pleadings of her throngs,
Could call her armies to suppress
The rage that swelled against their wrongs.
O had she heard them when they cried,
And waked to effort for their good,
Prosperity would now be wide,
Where desolation's terror brood.
But wealth above, and mines below,
And commerce on the open sea,
One clutching, grasping system know,
One law, and that, monopoly.
Can God forgive a sin so great?
O ye who have it in your power?
You tamper with the bolt of fate,
If you delay a single hour.
You were combined to work this woe,
Combine again to be its doom,
The coming destiny o'er throw,
And make the desert places bloom;
The land shall not in bondage groan,
Though you refuse to make it free,
For God e'er long will claim his own,
And give it back to Liberty.

Mount Lebanon, N. Y.

ELIJAH WILDS.

(Continued from last number.)

The spirit of opposition and cruel persecution which was raised against Mother and the Elders, and the patience, meekness and charity which they manifested under it, was a most striking evidence of their Christ like spirit, and a powerful confirmation of the divine origin and heavenly purity of that gospel which they preached. A remarkable instance of this took place while they were at my house.

In consequence of Mother's testimony against all sin, and every kind of impurity of the flesh and spirit, and the great conviction it produced among the people in this vicinity, a tumultuous mob was raised, mostly from the town of Harvard, and consisting altogether of the enemies of the cross. They came on Sabbath evening, June 1, 1783, about eight o'clock, and surrounded the house. Some of the leaders had been captains in the militia, and still bore that title. About one hundred men followed them, for the evident purpose of abusing Mother Ann and the Elders. They surrounded the house all night, and would suffer no one to go out, excepting one woman, who had left her infant at home, unprotected. By her we sent information of these proceedings to Thomas Buckmore, an officer of the town, who came in the morning with a constable.

When daylight appeared, the leaders of the mob called for Mother Ann and the Elders to come out to them, but they

did not think proper to comply. By permission the leaders now entered the house, when Mother and the Elders requested us to prepare some breakfast for them, and these men sat down to eat. Mother then advised me to carry some food to those who were in the door yard. All ate freely; after this the Elders went among the men and Elder James addressed them as follows;—

"Why have you come here to abuse or to hurt us? What have we done? Have we injured your persons or property? If we have, make us sensible of it, and we will make you restitution."

These words so enraged the mob, that they seized him by one arm, and the brethren by the other, and held him, till he cried out. "Lord have mercy! you will pull me to pieces!!" At this cry the hands of the mob were loosed from him. At this instant. Thomas Buckmore came forward and commanded the peace, and ordered the mob to disperse. This produced, in them, some fear, and after considerable parley they requested that the two Elders, William Lee and James Whittaker, would go with them to Jeremiah Willard's, a man of professed faith, who lived in Harvard, promising that they should not be hurt. They pretended that their only wish was to get them from this place, and have them leave the town.

Although the Elders had no confidence in their promises, yet, wishing to save Mother Ann from their cruel hands, they agreed to go. Several of the brethren accompanied them, while Mother Ann was left at my house. Most of the mob followed the Elders to Harvard.*

At evening, the Elders returned and were gladly received by Mother Ann and the brethren and sisters, at our house. Have they abused you, James? said Mother. It was soon ascertained that his wounded back was covered with blood, caused by whipping at the hands of the mob. Many places from his shoulders to his waist was bruised to a jelly. "I have been abused, said he; but not for any wrong that I have done them; it is for your sakes. I feel nothing against them for what they have done to me, for they were ignorant, and knew not what they did, nor what manner of spirit controlled them." Mother Ann, and all the company present, now kneeled and prayed to God to forgive their wicked persecutors. Elder James cried heartily, and said, "Father, forgive them, for they know not what they do."

After praying for their enemies, Mother Ann and the Elders were filled with joy and thankfulness, that they were counted worthy to suffer persecution for Christ's sake.

As they prayed for their persecutors in the spirit of love they endured their sufferings with meekness and patience, which were evidences to me that they possessed a treasure above all earthly treasures, and a power beyond all human power. My sincere prayer now, is that

*After reaching Harvard Elder James Whittaker was bound to a tree and most inhumanly scourged by the mob as above narrated. Father William Lee was saved from this cruelty by the Believers who received the blows that were aimed at him. One of the persecutors struck Sister Lucy Prescott in the face, causing the blood to flow from the wound. Lucy's former husband was present, and one of them called out,—"See what you have done to that man's wife." At this the mob dispersed, and the Believers returned home. On the 27th, of May 1882 a lot of land inclosing the place where the tree stood was deeded to the Believers; a fact that will, no doubt, give pleasure to the many who have visited the place.

this spirit of God may find an entrance into the hearts of the children of men, and lead them into the way of purity and holiness.—

Shirley Mass. 1826.

THE INCOMING WOMAN.

OLIVE F. CHANDLER.

Behold in the distance, the incoming woman!
No tarnish of fashion, no sham or display;
So divinely majestic, a halo precedes her,
Illuming earth's pathway by night and by day.
She's risen superior to sensuous desires;
A magnet of love, drawing higher mankind;
She's chaste, pure and gentle, yet strong and courageous,
Her sceptre is truth and her mission divine.
O welcome with gladness, ye brave sons and noble!
Her advent is seen in vast beauties revealed;
In tastes so artistic in paintings and flowers,
She's opened new fountains of art long concealed.
O heed her all nations, and list to her pleadings
She's wisdom eternal and culture divine.
O trust her and garner her spirit and power,
The image of God doth her being enshrine.
She's coming my friends, lo, her spring-time is nearing!
The true buds of promise are swelling to bloom;
The breezes all laden with essence of healing,
Will bring a new era and banish the gloom,
Her brothers no longer may dare to oppress her,
In her their true equal and helper is seen;
So pure is her presence, so chastened her spirit,
The "kingdom" is "come," and she reigneth its Queen.

Ayer, Mass.

An Ark.—An ark two hundred feet long is being built by an Iowa man, who believes that a second flood will take place in 1885. He intends, how-ever, to take passengers at $ 5000 each, and expects to make a fortune.

—*Plain Dealer.*

COMMUNAL RELATIONS. No. 2.

OLIVER C. HAMPTON.

Tyranny is an unmitigated curse under all circumstances. It is no part of a christian government nor of a christian spirit. Those who allow themselves to be influenced by its dictates, are unfit for Directors of the affairs of a Community. They are even unfit members of such Community, unless they reform. Some persons having experienced the baleful effects of tyranny upon themselves, become so desperate and indignant, as to propose to throw off all restraint and to become as it were, outlaws. They at least propose to strike such an independent attitude as to ignore all government external to themselves.

But this it seems to me would strike at the very foundation of all community life, yea, and utterly annihilate it. Now we are all fallible beings. We are brought into contact with earth and its conditions that we may have a school of discipline. We are likewise placed in community life, that we may have a chance to further and complete that discipline. As we come to be developed from infancy to the period of old age we gradually discover many faults, sinful proclivities and idiosyncracies disagreeable to others and tormenting to ourselves. Some of these are acquired, most of them entailed, all of them hateful. We should grow out of them and we must have time for it.

Tyranny is one of these and they are few and far between indeed, who have not one atom of it in their make up. Then there are envy, jealousy, passionateness, impatience, impurity and about a thousand more equally unbearable rudimentalisms to be gotten clear of through

the splendid discipline of our community life. And blessed, thrice blessed is he who can afford to submit to the refining ordeal. No language can do justice to the after-glory of such melting of these crude elements "with fervent heat" and their final transmutation into the fine gold of resulting and eternal fruitions. No one can know these things but those who have actually submitted to this salutary discipline and calmly passed into the region beyond.

Will any one then resort to the suicidal policy of ignoring the necessity for Directors in the affairs of our community life, or refuse to be governed and externally influenced by the administration thereof, because sometimes such administration may appear tyrannical or possibly be so, occasionally, to some painful extent?

Organization in our community implies a systematic arrangement, scientifically looking to the greatest possible advantage and success from organized effort. It also keeps forever in view the sublime and benevolent law of the greatest possible good to the greatest possible number. But do away with authority's Directors and the obligations to yield a cheerful intelligent compliance to their administration, and the whole communal structure goes to pieces under the inexorable law of desintegration and repulsion. Most assuredly none of us can afford to do this; for this pentecostal arrangement with all its faults is the very best system of communal life ever yet evolved; far seeing in results as the gleams of glory which passed across the halcyon horoscope of the ancient seers and sages.

But again, our Institution is a self-mending machine, a constantly improving and progressing community; and will finally eradicate all its crudities, all elements of unkindness, oppression tyranny and all the rest. This is one of its crowning glories. It is the embodiment of a great and sublime concatenation of events at one end of which God and higher intelligences are at work and we at the other. They are laying down the cross ties of Love and Wisdom, and we furnishing the rails, ballasting and rolling stock. They impart the holy fervors of Inspiration and we the crude ores to be transmuted by them into pure metal. We furnish the sorrows and sacrifice, they, the forces of pure love, sympathy and encouragement to melt them down into the contentment and peace which passeth all understanding."

We unfortunately contribute a great amount of "dross and tin" and they, the fire to consume it. With these very considerable taxes raised on what in moments of pain and despair we might be inclined to call our calamities, will it not be best to bear patiently, even a little oppression, than by resisting the same to rob one's self of pentecostal blessings, and the temporal and spiritual advantages of communal life, and by continuing and widening the policy of resistance, to finally disintegrate and destroy the whole organic structure and annihilate all the blessings of a systematic arrangement, the most perfect ever yet originated on earth?

I am looking at this whole subject through the lens of experience, am not the least inclined to speculate upon any communistic El Dorado, flowered over with Utopian forecasts of an Elysian existence not possible to be realized on this earth, so long as man is so full of evil as at present and likely to be as long as I live at least.

I know what it is to be oppressed both in fact and in imagination. I think I have been down to the very bottom of this Jordan and felt all its waves roll over me. So that I am not without deep lasting sympathy for any and all who may now be passing through that fearful river of experience. And now may thorns grow in place of roses and thistles in place of wheat, if I ever knowingly exercise a spirit of tyranny and oppression toward any one; under this blessed resolution I doubt not has been one of the good fruits extorted from the arid soil of these very experiences which I resolved to bear, and the painful discipline by which I determined to profit.

Dear reader, if you do not see the point "be you a doer of the work and you shall know of the doctrine whether it be true or whether I speak of myself" as Jesus proposes.

Union Village, Ohio.

ETERNAL LIFE.

NANCY G. DANFORTH.

What is it? It is a life which we may live through all eternity without a desire of change in the order of it. We may still be progressing, traveling from one degree of perfection to another; drawing nearer ever nearer to God, the Source of all life.

The Savior says, "My sheep hear my voice and they follow me, and I give unto them eternal life and they shall never perish." Thus we find that this life which we seek is obtained by becoming a follower of Christ. Being thus sheltered from the tumultuous storms of strife and ambition, which so fiercely rage among the children of this world, while contending for wealth, or unmerited fame, we turn the warfare within to overcome all that would render life unholy; those conditions which would make eternity unpleasant to contemplate.

The strife of the true disciple is to live in peace; to speak kindly to all; to forgive the erring, and let the love of God reign supremely in the soul, governing every act of the life.

Where these principles are lived they will create a state so happy that we shall not wish a change; but would have it grow into more and more of heaven, even upon earth. In this way we are sowing seed, the fruits of which we shall be willing to reap, and thus lay hold on Eternal Life.

Canterbury, N. H.

PETER AYERS.

BY HENRY C. BLINN.

The subject of our sketch was born in Voluntown Conn. Sep. 12, 1760. He was of German descent and a man of remarkable physical endurance. Loving liberty more than he loved life, he entered the army as a volunteer and had the pleasure of witnessing the surrender of Gen. Burgoyne at Bemis' heights, Oct. 16, 1777.

In the year 1854 when Peter was 94 years of age he related to the writer of this notice, the following; "At the age of 14 years I removed to the State of New York, with my parents, and remained with them till about twenty years of age.

In the month of May, 1780, I heard of Mother Ann and the Elders, who then resided at Niskeyuna and came to the conclusion to visit them. Previous to this I had convictions in my mind re-

specting my lost condition, and had been blessed with spiritual manifestations in which were represented those whom we call the people of God. The exact likeness of this vision I afterward found to be in Mother Ann and her followers.

At the time of my first visit to this religious order, I thought I would take express pains, in regard to myself, and not be deceived by any one. My visit was one largely fraught with curiosity, as I at this time supposed them to be a deluded people. In order to be doubly guarded, I concluded to take some food with me, that I need not be obliged to accept an invitation to eat at their table.

I was very kindly received and conversed freely with several of the Shakers, upon the matters of common interest, till the first half of the day had nearly passed away. Being at this time in conversation with Elder John Hocknell, he extended an invitation for me to dine with them, when Mother Ann immediately remarked, 'We will let our brother Peter eat the food which he has brought with him, as he prefers to do that, rather than to dine with us.'

How Mother knew my mind in this respect, I am unable to tell, as I was very careful of my words, in regard to the course I had chosen to follow. They then invited me to remain with them over the Sabbath, and Elder John Hocknell said very kindly and seriously, 'Young man, you ought this day to confess your sins to God, and live a new life; I told him 'I knew it was a wicked spirit that made me commit sin, and it was wrong to keep the works of darkness hid, but it was my choice to return home, as I wished to labor in my mind respecting what I had seen and heard.

While I was maturing this thought, Mother Ann said, 'Let Peter go home to his parents, and have time to labor in his mind, and then he can come again.' When Mother Ann spoke this, I thought she knew me, and could discover the innermost feelings of my heart.

Subsequently I visited Mother Ann and the Elders, three times, before I fully concluded to abide by their counsel. It was revealed to me that they were the people of God, and I was fully persuaded that I was called to accept their testimony, and to take up my cross against a sinful life. I made mention of this to Father James Whittaker, and he said to me, 'It is the gift of God.'

Soon after this I made a confession of my life to Elder John Hocknell and also to Father William Lee. Once, I saw Mother Ann and the Elders at Steventown and attended worship with them. Several persons stood by the door, as spectators, and Mother, invited them to come in and take part in the service. I was at meeting in Hancock Mass. at the house of Stephen Fitch. A mob gathered around the house while Father William Lee was speaking. Several of the brethren went out among the mob but Elder John Hocknell advised us all to return to the house. Mother Ann then spoke very kindly to these persecutors but they were very unreasonable in their replies, and in their false accusations.

It was of but little consequence to this reckless mob what the words or actions were, if they could only find some pretext whereby to accuse Mother Ann and her followers. They asked Father William what he had to say; 'I am clear of your charges, before God and his angels.' Mother Ann, Father William and Hannah Kendall were,

however, arrested and tried and fined $6.25 each." Such is the injustice of a hypocritical and sectarian jury.

"At one time I was engaged in the hauling of lumber to Albany. My wagon was formed of only one long board, one end of which was attached to the forward axletree, and the other of the board to the rear one. On my return home I overtook six sisters who had been on a visit to Niskeyuna, now Watervliet. They belonged in Hancock, a distance of 30 miles. By invitation, they accepted a ride on my carriage for some ten miles, which brought us to the residence of my parents. My mother accommodated them for the night, and soon after breakfast they left for their own homes. We now learned that these sisters had only a few days previous traveled from Hancock to Watervliet. on foot.

About three years previous to the gathering of the church at New Lebanon, N. Y. I accompanied Father Job Bishop, John Barnes and David Darrow on a journey to Alfred, Gloucester, Canterbury and Enfield."

(To be continued.)

BE MINE TO LOVE IN TRUTH.

JOHN WHITELEY.

A love sincere, intense,
Can never be concealed,
While what is mere pretense
Will clearly be revealed.

Be mine to love in truth,
If not so much is shown—
The aged and the youth
Reap from the seed I've sown.

If in humility 'twas sown
And watered with my tears,
The harvest fully grown
Will leave no place for fears.

God's blessing will attend
The toiler in His field,
And tho' life's labors end—
Kind acts will increase yield.

Shirley, Mass.

A CALL FOR MERCY.

EUNICE WYTHE.

[This poem was composed by sister Eunice while she was held in bondage to the relations of the world.]

Father of mercies hear the cries
That rend my feeble breast
Redress my sorrows, hear my sighs
And answer my request.

Kind Mother on Mount Zion's height
An outcast child behold
Let mercy's hand unlock the gate
And lead me to thy fold.

I mourn and sorrow like a dove
Thy mercy to obtain
My soul depends on mother's love
To bring me home again.

O God I look to thee for power
To cut this cruel chain
If thou wilt burst the prison door
I'll not return again.

Dear Brethren ever kind and just
Where charity belongs
Who are at Mother's banquet blest
Remember those in bonds.

Dear Sisters who in love combine
And feast at Mother's board
Unite your prayers to God with mine
That I may be restored.

Ye pure attendants of the Lamb
My fervent prayer receive
That I may ever bless the name
That does my soul relieve.

Bright Angels spread your wings around
And be my swift convoy
To bear me safe to Zion's ground
The seat of peace and joy.

But if 'tis best to stand the test
And patiently endure
Lord may I have beyond the grave
A refuge with the pure.

Let patience stand at my right hand
To keep me meek and mild
That I may wait a better state
Completely reconciled.

Harvard, Mass.

IDEAS OF INSPIRATION.

JASON POOL.

The Church was established by Divine revelation, and the leaders, afterwards, were, no doubt gifted with inspiration to lead the people. It is quite possible for a person to be inspired and not be fully aware of it, the quantity being very small.

Although the principles of the gospel are not contrary to reason, yet, human reason may not always be sufficiently developed to comprehend the gospel plan, hence it was necessary to discard this lower phase, when it came in contact with revelation.

Reason, in man, is of a progressive nature, and on this account he was destined to come to a point where he could see and understand for himself. When we take a survey of the great progress that has been made in the arts and sciences; and the many useful inventions that have been discovered, we are inclined to believe that the capacity for comprehending the philosophy of the christian religion is pretty well developed.

On the whole, mankind seem to be very much opposed to the investigation of any theological subject with an unprejudiced mind especially if it should result in establishing a doctrine which would come across their own natural feelings and inclinations. Some are very slow to give up preconceived opinions, and unless they obtain positive evidence to the contrary, will cling unyieldingly to them. On this account it is highly necessary that some should be able to throw a clear light on the darkness of theory and speculation.

It may be necessary for some one to do for theology what Sir Isaac Newton did for natural philosophy. All who believe in a kind Providence, must also believe that when there is a necessity which belongs to a superior power to supply, it will eventually be supplied.

Implicit faith in modern revelation is becoming very weak. Transgressors will commit all kinds of crime and then claim to be inspired. In view of this fact, one writer well observes:—"I believe in the revelation of God: in modern as well as in ancient revelation. But it is to be considered that a revelation to me is not necessarily a revelation to others. No person is under obligation to believe a thing because it has been revealed to me, unless I can show him convincing evidence that such a thing has, indeed, been revealed from God.

Neither am I obliged to receive a thing because another says it has been revealed to him. It may be a revelation to him, but it is not therefore a revelation to me: neither am I bound to believe it on his testimony. If the thing be revealed to me by the Spirit, I know it to be true from the testimony of the spirit, but if it be revealed to another, I cannot receive it without the proof."

Hancock, Mass.

HEROES.

ELIZETTE SUTTON.

There is much said in this day, about heroes; heroic deeds are performed by thousands of people, who are highly applauded. Too much cannot be said in commendation of valor and heroism. Very many individuals can tell of remarkable examples of courage witnessed in the hour of great peril.

We have read of a fire occurring in

one of the large publishing houses of New York city, where a young woman was seen in one of the upper story windows, holding to the outside casement with an iron grasp, while the smoke completely enshrouded her form. There she was alone in that awful moment of terror shrieking for aid. She was rescued from the maddening flames, by men of courage, who braved the danger, at the risk of their own lives. Was not this heroism?

Heroes will, and must have their own renown, though renown does not make heroes.

The lives of some persons are full of similar acts. On the spur of the moment, noble deeds are often performed deserving of great credit. Such characters exercise almost superhuman effort, to bring about great results.

We find on record, a host of adventurers who with a genuine ambition, have climbed the heights, and explored the depths of science, till its voice of wisdom speaks through their living senses, and develops the unknown to the people at large, so that, what was once veiled in obscurity, becomes familiar even to the populace.

A light flashes from electric fluid, and starts the world with its bearings.

A cable reaches from continent to continent which carries the latest news with such rapidity that in a few moments the two worlds become familiar with what is transpiring of interest to either. Wires are stretched across the country, on which plays the electric current, relating facts by a simple click, click, that the human voice would utter far and near.

Steam operates by magical power, and forces a long line of coaches through the country, crowded with travelers on every conceivable mission. Schemes of persistent daring are acted by the men of our times, who are forward in hope. They have come up to a height of physical and spiritual pressure, that pushes them on toward the truths of science, and the might of reform in all its bearings.

The world has known its Newton, its Franklin, as well as the principle scientists whose intelligence has shone with splendor, through the vista of ages; they have gone out of sight, but have left their light to illumine present and future posterity, and to mingle with greater and more powerful agencies and agents, that will yet crowd the stage of action.

Research is not only a word, but a practical reality; a disenthralled active mind, embraces it tenaciously and affectionately. Working heroes still walk the halls of science with ambitious feet.

Hail to the great Chieftain! Washington, the anniversary of whose birth we so kindly celebrate. The hero's path is not a flowery one, it is evidently strewn with thorns, his oft bleeding feet and manacled hands told of severe trial, and dangerous ways to pass over, before the shout was re-echoed from shore to shore of an independent nation. He did not live to himself, but unto the race and unto God; the divinity was stirred within him, and he lighted the fires of truth and justice in the hearts of the people. It still burns far and wide among the heroes of our times. Well may his deeds be rehearsed and adored by the multitude of today. They are emblazoned on banners that float in a free air.

Too many are willing to spend their lives in a passive condition, without

power to perfect or promote the happiness of others by a single act of self-denial. They think that all the sweetness of life is locked up in their own selfish hearts; their pleasures arise from narrow minds and untaught lives.

When will the heroes of the cross of Christ, stand in a more conspicuous light in the ranks of the brave? A seed has been sown that will yet bear its fruit in that direction. The spiritual horizon is brightening, and God will say again, "Let there be light."

People of enduring fortitude are working in fields of progress. No wider range of thought has yet filled the mind in the interest of the political, or scientific world, than will yet fill it in the religious world. When the battle is turned to the foes of our "own household," and all impurity is slain by the sword of truth; then devotion to principle, to the higher laws of being, will be our crown of rejoicing.

Mt. Lebanon, N. Y.

THE CONSCIENCE AND FUTURE JUDGMENT.

I sat alone with my conscience,
  In a place where time had ceased,
And we talked of my former living
  In the land where the years increased;
And I felt I should have to answer
  The question it put to me,
And to face the answer and question
  Throughout an eternity.
The ghosts of forgotten actions
  Came floating before my sight,
And things that I thought were dead things,
  Were alive with a terrible might.
And the vision of all my past life
  Was an awful thing to face—
Alone with my conscience sitting
  In that silently solemn place.
And I thought of a far-away warning
  Of a sorrow that was to be mine,
In a land that then was the future,
  But now is the present time.
And I thought of my former thinking
  Of the judgment-day to be;
But sitting alone with my conscience
  Seemed judgment enough for me.
And I wondered if there was a future
  To this land beyond the grave;
But no one gave me an answer,
  And no one came to save.
Then I felt that the future was present,
  And the present would never go by,
For it was but the thought of my past life
  Grown into eternity.
Then I woke from my timely dreaming,
  And the vision passed away,
And I knew the far-away warning
  Was a warning of yesterday.
And I prayed that I may not forget it,
  In this land before the grave,
That I may not cry in the future,
  And no one come to save.
And so I have learnt a lesson,
  Which I ought to have known before,
And which, though I learnt it dreaming,
  I hope to forget no more.
So I sit alone with my conscience
  In the place where the years increase,
And I try to remember the future
  In the land where time will cease.
And I know of the future judgment,
  How dreadful soe'er it be,
That to sit alone with my conscience
  Will be judgment enough for me.

—*Exchange.*

A BRAVE AND HONEST MAN.

Formed on the good old plan.

A true and brave and down right honest man!
He blew no trumpet in the market place,
Nor in the Church, with hypocritic face,
Supplied with cant, the lack of christian grace;
Loathing pretense, he did with cheerful will
What others talked of, while their hands were still.—*Whittier.*

Act well at the moment, and you have performed a good action to all eternity.

SHAKER MANIFESTO.
SEPTEMBER, 1882.

Office of Publication.

The "SHAKER MANIFESTO" is published at Shaker Village, Mer. Co., N. H. All business matters connected with the financial department of the paper will be directed to the

Publisher of Manifesto,
Shaker Village, N. H.

All other communications may be addressed,

Editor of Manifesto,
Shaker Village, N. H.

TERMS.

One Copy per. year, Postage paid, .60
" " six months, " " .35

Enclose a two cent stamp for a specimen copy.

To avoid mistakes, those who send money, should write the name of their Post Office, County and State.

TO ADVERTISERS.

One inch, one insertion		$ 1.00
" " three "	each	.75
" " six "	"	.65
" " twelve "	"	.50
" column —— —— ——		6.00

Larger spaces, rates in same proportion.

NOTES.

Occasionally we have placed before us an illustrated article referring to the cultivation of the mind, which appeals so directly and so largely to our best judgment that we take pleasure in making reference to it. In the American Phrenological Journal for July we have the portrait of a West African boy, a King's son, at the age of 13 years, and then another portrait of the same individual after a cultivation of six years by the missionaries of that country. The contrast is remarkably clear and withal very interesting.

The change is, probably, no more than might be wrought out on the mind of a white boy and for this reason it should become a valuable lesson to all who are interested in the advancement of humanity.

We all understand very well that a neglected garden soon becomes overrun with weeds and many of the valuable plants may be wholly or partially ruined, and yet this is no more apparent than it is that the neglected or undisciplined mind, in a few years, become careless, coarse and sensual.

On the other hand the careful gardener destroys all the weeds and useless plants and makes his garden a place of profit and of pleasure. Two much cannot be said in encouragement of the care and culture of the mind; to afford an education that will banish ignorance and superstition.

It must prove very satisfactory to know that a change can be so effectually wrought, that even a few years of right doing will efface many of the marks of transgression, and that by faithfully living in the works of righteousness we may be redeemed from all wrong.

Clean hands and a pure heart must aid very largely in forming an acceptable offering. Destitute of this simple preparation, all forms and ceremonies lose their vitality and the service of worship becomes a representation of the letter which killeth.

Whatever we may be led to do, the best that we have in our possession should constitute our gift for presentation before the Lord. Mutilated offerings must prove as objectionable in this day, as in the early religious history of mankind.

The Apostle, evidently had this

thought on his mind when he wrote, that it was a "living sacrifice, holy and acceptable" that should be prepared. Anything less than this would be selfish and destroy the very object for which the offering was made.

Cleanliness comes very near to godliness. To reach this desirable state make frequent use of the bath. A variety of ways have been proved to be quite beneficial for the health, such as plunge, hand, towel, sponge or shower bath. One in limited circumstances can bathe effectually with one quart of water, while the more fortunate can use a more liberal supply. The temperature of the water should be made agreeable to the one who uses it. By some advisers, water at 75 degrees would be called cold; others prefer a lower temperature. Use a little common sense and you will not be harmed: without this, bathing, like eating and drinking may be carried to a ruinous excess. We have known persons to plunge into a bath which was at freezing point, and others to stand on the ice for a shower bath. These may be heroic for cleanliness, but destructive to health.

Study some good work on the subject of bathing and then follow the directions for your own health and for the comfort of your friends.

MT. LEBANON, N. Y. Dis. No. 12.

Calvin G. Reed teacher. I visited this school on the 13 of Jan. I found everything in perfect order, and can speak in the highest terms, both of the teacher and scholars. The school-room was in perfect order, supplied with globes, charts, maps, Webster's Unabridged Dictionary, and every thing that is needed for teacher and scholars. The order was perfect and recitation superior to schools in Columbia County. The attendance was the best in the Second Commissioner District, being 95 per. cent. The teacher's success did honor to himself as a teacher, and honor to the Society.

Penmanship was one of the good qualities of the school, but reading was a success. The pronunciation was clear and distinct. Each word was accented correctly, and the scholars understood what they read. I was well pleased with the reading exercises.

The interest the Shakers take in education is very commendable. I regret that more of our Public Schools do not take a deeper interest in our schools and bring them up to the standard of the school at Mt. Lebanon.

The teachers attend the Institutes and Association, and are ready to catch every new idea or new method; therefore their teachers are well posted in all the New Methods now in use.

Isaac T. Haight.
School Commissioner.

The North Family at Mt. Lebanon maintain a private school and afford their pupils the best of advantages.

Correspondence.

Mystic, Ct. August 1, 1882.

F. W. Evans, Dear Friend:—Could not a company of your people attend our annual peace meeting, to be held the 23rd. and 24th of August? We hold large meetings and need aid. The meeting is to be held in the usual place on the west bank of the Mystic River. If you could bring some singers too, it would help us a great deal. Please answer soon. Yours, with much respect,

Fred. E. Whipple, Sec.

Mt. Lebanon, N. Y. August 5, 1882.

Frederic E. Whipple, Dear Friend: Your kind invitation to attend with a company of singers your great gathering for the noble purpose of bringing War to an end, is at hand. I assure you nothing would give me more pleasure than to be in your midst and to bring with me a band of our spiritual singers. I would also dearly enjoy your singing, and to hear the eloquent utterances of your speakers, both male and female, would be a high intellectual treat. Also, to meet and greet such friends of Peace and advocates of virtue as gather around your honored President, Alfred Love and Amanda Deyo, would be good for my constitution of both body and mind.

The primary causes of War must be fearlessly sought out. When these are found, the Mystery of Iniquity will be revealed.

Light makes manifest! What is it in human nature that in a straight, makes physical fighters out of intellectual nonresistants? In an emergency, wherefore do even the Friends, furnish their quota of soldiers? Indeed, may we not candidly ask ourselves; Why it is that War has been and is, so nearly universal?

Effects so wide spread, so general, must have producing causes that are equally present in the hearts of human beings everywhere. What are they? Can they be removed? If so, by whom and through what agency? Perhaps, when the Peace advocates adopt the Buddhist principle of "Thou shalt not kill," the axe of reform will have been put to the root of the evil tree of War and violence.

Another Buddhist principle is; Use no intoxicating beverages. How much of the war-spirit of the English nation, and of the Anglo-Saxon race in general, is due to their Bull-beef diet, we may come to know before we cease to grow in grace and in the knowledge of God and nature. It is certain that a few flesh-eating Englishmen hold in subjection the millions, of rice-eating men, women and children of India.

The Americans are a meat-eating people, and until the last quarter of a century, were eminently a pork-eating people. That they are a fighting nation is not disputed; and if the Egyptian Israelites had more diseases than the toothless Americans, no wonder the Lord changed their diet for forty years,—medical treatment.

When Temperance lecturers, first began making converts, they did not preach total abstinence from beer, cider, or even wine. Neither did Lincoln begin the Civil War with Slavery emancipation, but with it he ended the war and slavery together.

Is it not thus with Peace-advocates? Beginning with; Thou shalt not kill human beings, nor eat them, they will end flesh-eating and War together by simply saying, Thou shalt not kill.

It is possible that I, with one brother, may appear in your midst as spectators. I should so love to witness your proceedings. But it is quite uncertain.

With most fraternal greetings.

Your Friend, F. W. Evans.

Oswego, May, 1882.

Dear Manifesto;—Your sweet, little face so welcome to us, has been missed from our fireside since the Jan. No. came to hand, and we infer that our subscription has expired. Enclosed, please find am't. for one year's renewal, and consider us a life subscriber. You have entwined yourself around our hearts, and become one of the necessities of our earthly existence.

And now a word to our dear brethren and sisters greeting: As John the Baptist preceded the first advent of Christ in the person of Jesus, and as the primitive Christian church gave promise, before its extinction, in the second and third centuries, of its permanent foundation in the "latter days," so do you as an organized body of harmonious and loving, practical christians, give hope, and promise, that the time is at hand, when the leaven of true Shaker principles, will leaven the whole lump of humanity. Ye are a light unto the world, therefore, "Let your light so shine before men that they may see your good works and glorify our Father which is in heaven," and let the little Manifesto go into the hearts and homes of all God's children, who are ready to receive it, with its precious fruitage of joy, and peace, and purity, and "the angels bright, from their homes of light" will

continue to aid you in bearing the burdens of its care and sustenance.

We venture to say, that there are millions of people in this broad land, who have never heard of such a people as the Shakers, much less, are familiar with the principles of which they are the living exponents. How truly in this case, as in others, do the words of our dear Lord apply when he said, "The harvest truly is plenteous, but the laborers are few." May our Heavenly Father bestow still more abundantly, the means whereby the "Manifesto" can be sent all over this broad land, with the tidings that there is a happy, God-fearing, man-loving people. living above the law of "mine and thine" in fraternal unity and love. Where there are no Prisons, Almshouses, or Insane Asylums; where there are no homicides, suicides, embezzlements, or adulteries, clearly showing who are the followers of Jesus, for he said "Ye shall know them by their fruits."

We would if time and space permitted, gladly enter upon the discussion of the analogy between the historical events of the time of Jesus the Christ and the events of these "latter days." For instance, we have our Pharisees, Christians so-called, Sadducees, called materialists, Essenes, and Nazarites in the garb of the Shakers, and those who have dealings with "familiar spirits," called Spiritualists. And our boasted nineteenth century civilization, with its concomitants Church and State, already past the zenith of their power, weak and enfeebled with the accumulated vice and crime, of centuries. Is it not like the ancient Roman Empire, tottering toward its down fall in fulfillment of the prediction of St. John in the Apocalypse? Do not the "signs of the times," point to this approaching advent of the "True Church of the Living God," as clearly as they did, at its first appearing?

We have done. We have thrown out these few thoughts feeling quite confident they will not escape the attention of the "children of light," and now may the "peace of God which passeth all understanding" prevail and continue at the homes of our brother and sister Shakers until none shall say, "Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."

B. F. Bailey.

Canaan, Four Corners, N. Y. June 3, 1882.

Very pleasantly remembered, Elder Henry: I send you, according to request, an article relating to life and adventures among the Indians of the North West. I often go back in memory to the days spent among them. I expect the memory will follow me to the end of my life. Most of those have passed away with whom I spent my twelve years of early manhood; those who were children then, are only left to remember, me now. I hope it is to them a grateful remembrance. I know it is so to me; for very pleasant were the days I spent among them. I still cherish for them the deepest affection, and their wrongs have grieved me to the heart. I hope to meet them in a world better and happier than this—free from the many wrongs and miseries which they have had to endure from merciless and rapacious white men; for which I consider our Government in a measure, answerable. I have known but few good Indian Agents. The majority of them have been a disgrace to the race, men who could practice, with impunity, every kind of iniquity. The liquor which they have introduced among the Indians has slain its thousands. The Indians knew nothing of "fire water" till the whites introduced it. With drunkenness, came every other vice. Hear what Ke-che Be-zhe-ka (Big Buffalo,) of the Lakes, once said to me on this subject;—

"When the Pale Faces came across the Big Waters. (*Ke-che Gah-me,*) there were straight paths running through all our forests. One warrior walked in them. They were very narrow. But one warrior's feet went straight forward. It did not hurt them to walk in straight, narrow paths. But the Pale Face could not walk in them. His toes turned out. He was trying to walk two ways at once. He could not walk straight. His ways were crooked. He taught our people to drink "Fire Water." He taught them to steal. He came creeping into our wigwams, at night. He crept in like a mouse, that nibbles the children's corn. He had long fingers—so long that they would reach to the bottom of the *mo-koks* (birch bark boxes.) He stole all the women's sugar out of them, made of the juice of the maple-tree. And when our people told him of this, and he

opened his mouth to speak, we saw that he had two tongues. One tongue laid very still, the other moved very fast. *The lying tongue walked the fastest.* It is like the brook that runs over the stones. None can stop its babblings."

We are all well and feel thankful for your pleasant visit among us. Love to Eldress Joanna, and the other sisters—your associates. Yours with much love.

GRANVILLE T. SPROAT.

[The following beautiful letter was written by our aged mother, Eunice Bathrick of the Society of Harvard, Mass. and addressed to the Elders of the North family at Mount Lebanon. Sister Eunice has lived with the Believers since early childhood, and has now reached her eighty eighth year.]

Harvard, Mass. 1882.

Dearly Beloved Elders;—While sitting by my window, this fine pleasant morning, and listening to the birds, as they chant their hymns of praise to the Author of all Good, my spirit is drawn to you, my precious friends, and all the dear ones in your Order, many of whom seem to be present, as I take my pen, to address you. Were it not for this soul communion, my spirit would hunger, and thirst more deeply; but this sustains me, and bears me up, as I journey to the land beyond.

I often feel the presence of loved ones, who are still in the form, and take pleasure in their visits; still I sometimes crave something more tangible; and so I inquire "How are all the good Elders,—dear Brethren and Sisters at the North Family, Mount Lebanon?

By letters received from Canaan by sisters, M. and E. we learn of the beautiful spirit manifestations with which you are blessed. We hope we may be like favored, in our turn.

I long to hear the voice of our spirit friends, through whomsoever they may choose, as mediums to convey their messages, even if it is through little children.

It is true, I enjoy the presence of the dear loved ones who have long since passed the river, and they comfort me, and give me strength to bear the infirmities of age; but I wish for the sake of others, that we may have something more tangible,—some further proof of their presence than any thing which I can convey.

I earnestly pray that something may take place, to draw the mind,—the attention of the young and inexperienced from worldly pleasures, and all that attracts downward.

If they can once gain an element in spiritual things, worldly pleasures soon loose their charms, or so I found it, and I think I am not an exception in this case.

Never-ceasing thanks to Mother Ann's first born; for this; for had they not shown me the beauties of the more excellent way,—and heightened my aspirations to obtain a growth in the work of purification while in my youth, I might have fallen, as some of my companions did in the hour of trial. But when this time came, my love for the pleasures of nature was gone; and I had nothing to look to, but to press ahead, and win the prize.

The sooner the young can find an element in the work of full consecration, the easier it will be for them through life. They never can fully realize the benefit thus derived, only as they travel.

I have seen those who had never felt the necessity of giving up all, while young, when the trial of their faith came upon them, later in life, their struggles would be so great, that they could hardly resist them; and some of them fell by the way.

When I saw cases like these, it heightened my veneration and gratitude to my early teachers, for through them, I was made able to stand in the hour of trial, and temptation.

All I can say in my own behalf is, that I obeyed their teachings in general· but when I deviated, an awakened conscience soon drove me to confession and repentance. Thanks to the Power of Good for this.

I feel that I am, and ever shall remain a debtor to my Heavenly Parents and the guardian spirits for all I possess; and am likewise dependant on the saints in, as well as out of the form for much of my support.

I feel that the time is drawing near when the veil will be lifted, and many who now dwell in Zion will see things in a very different light from that which they now appear to them.

Till this time arrives, we must continue to

wait, hope, pray and trust; for the true and honest hearted will not pray in vain. Our Heavenly Parents never turn a deaf ear to their children's cry.

I hope these lines will find you, and yours, in health and prosperity,—enjoying the rich bounties of heaven, which your faithful labors so truly merit.

And may the good spirits in your order, never leave the field, till all Zion's inhabitants are brought into union and harmony of sentiment; having one faith, and one baptism; the baptism of the true Christ spirit unmixed with worldly elements. We shal then be prepared for the harvest of souls.

Accept love from all, as we have a great store for you, and circulate as you may feel.

Devotedly Yours,

EUNICE BATHRICK.

Mount Lebanon, 1882.

Beloved Sister Eunice Bathrick,—

"Prayers and provender hinder no man's journey" is a spanish proverb. I am going to prove it this morning by writing you. We are remodeling, or repairing our Old Believer's dwelling house. They did well with it. We are trying to do better. This is about the sixth time we have made the attempt. 1st. We put an addition to the North end, in which is our beautiful Meeting Room. 2nd. We dug a cellar under the North part of the house, in which we put a Boiler for heating the whole house with steam. The steam also goes to and warms the Sister's Shop, some six rods away. Heavy iron Radiators, weighing about 600 lbs., have done good service in warming 26 rooms and keeping the house from blowing over by the powerful East winds that used to tumble down the mountain like a cataract of water, until arrested by the growth of the Union Grove, containing some 70 varieties of trees. Now we have peace, when the East wind roars only a short distance away. 3rd. We added a story to the top of the house by merely raising the ridge 2, or 3 feet and putting on a flat, instead of a steep roof. 4th. We added to the South end of the house, rooms for the Elders and Deacons to labor and lodge in. 5th. Outside, we built a Rain-water Cistern that receives the water from three large and two small roofs. 6th. We are digging the whole length of the house, on the East side, 10 feet wide, from 8, to 13 feet deep. This will make Coal Reservoirs, one at the North and one at the South end of the house, with an Oven in the middle, adding space to the Kitchen and Bakeroom. Two old single brick Chimneys we take down and build one good double brick chimney in place of them—connect the fire from Boiler and Oven with the new chimney at the South end, by 73 f't of 19 inch Tena Cotta Flue Pipe, under ground.

Why should we be bound by matter? In the Spirit World, the material elements are more plastic than here. Progressive minds can change, model and remodel to express their inward thoughts in outward things, quite easily. But dull, sleepy souls can have every thing "just as it used to was"—as long as they please. Time, there, is condition. There are souls in the spirit spheres, who remain, for age upon age, in the same state—Jesus visited some of these long ago people. Then they saw a great light and heard the last trump, saying "Awake, thou that sleepeth, and arise from the dead, and Christ shall give thee light." Some did awake, saw, heard and went up one degree. But you, dear Mother Eunice, will never thus die.—You are Resurrected—The body clogs your spirit somewhat, but just as soon as you drop it "Glory to the Righteous" will be the first salutation you will recognize—Friends will flock around you like doves to the windows, and after a little rest, amid much rejoicing, you will have your field of labor assigned to you. Work will be given that will be worship. To do good, to less favored ones, will be your meat and drink. Love from all of the North Family.

F. W. Evans.

Society Record.

DEATHS.

Abraham Whitney, at Shirley, Mass., Aug. 9. Age 97 years, 4 months. Was a musician in the war of 1812. Had been with the Society about 67 years. A very worthy brother.

Juvenile.

FABLE.

The Wolf and the Crane.

A wolf having a bone stuck in his throat, hired a crane, for a large sum, to put her head into his throat and draw out the bone. When the Crane had extracted the bone, and demanded the promised payment, the Wolf, grinning and grinding his teeth, exclaimed: "Why, you have surely already a sufficient recompense, in having been permitted to draw out your head in safety from the mouth and jaws of a wolf."

In serving the wicked, expect no reward, and be thankful if you escape injury for your pains.—*Esop.*

I CAN AND I WILL.

How many boys there are who can, but never do, because they have no will-power, or if they have, do not use it! Before undertaking to perform any task you must carefully consider whether you can do it, and once convinced that you are able to accomplish it, then say, "I will do it," with a determination that you will never give up till it is done, and you will be successful. The difference between "Give up" and "I cant," and "I can and I will," is just the difference between victory and defeat in all the great conflicts of life. Boys, adopt your motto, "I can and I will," and victory shall be yours in all life's battles. "I can and I will" nerves the arms of the world's heroes to-day, in whatever department of labor they are engaged. "I can and I will" has fought and won all the great battles of life and of the world.

I know a boy who was preparing to enter the junior class of the New York University. He was studying trigonometry, and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him: "Shall I help you?" "No sir," he answered, "but I can and will do it, if you will give me a little more time." I said: "I will give you all the time you wish." The next day he came into my room to recite another lesson in the same study. "Well, Simon, have you worked that example?" "No, Sir," he answered, "but I can and I will do it, if you will give me a little more time." "Certainly; you shall have all the time you desire."

I always like those boys who are determined to do their own work, for they make our best scholars, and men, too. Again Simon entered my room, I knew he had it, for his whole face told the story of his success. Yes, he had it, notwithstanding it had cost him many hours of the severest mental labor. Not only had he solved the problem, but what was of infinitely greater importance to him, he had begun to develop mathematical powers which, under the inspiration of "I can and I will" he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country:

My young friends, let your motto ever be, "if I can, I will."—*New York Evangelist.*

Letter Box.

Enfield, Conn. May, 1882.

Dear Children;—You are sowing on the field of life. Be sure that the seed is good. Now is the time to sow seeds of truth and virtue. Golden opportunities are often not valued till they are gone. Sowing "wild oats" is a poor investment; sowing to the spirit yields a good return for expenditure. You cannot sow "tares" and reap wheat. You cannot walk the broad road and the narrow path at the same time. You are sowing the seeds of life and happiness, or of death and misery. "You'll surely reap the harvest from the seed you daily sow; you scatter thorns or roses, what you cultivate will grow." "Thorns never bear figs nor thistles grapes." Each field produces a harvest of the seed sown; each act of your lives is a seed sown, which will produce a crop, and the harvest will be the same as was the sowing, not something else. If you sow "tares" you will reap vices.

"One year's weed, seven year's seed."

Let the product of your lives be such as you will be proud to garner. Be pure, then each act will be a fruitful seed. Sow the seeds of truth and virtue, then the blossoms will be

the perfect ones of hope and cheerfulness, and the fruit, real happiness and joy. "If you sow the seeds of sin, corruption you will gather in: if you to the spirit sow, life eternal you will know."

Think not lightly of these things. Guard well the gaps through which temptation enters your souls. There is a powerful incentive to gain the overcomer's reward. There is honor and eternal life before you. Your hearts are rich in possibilities, but as you sow you will reap golden grain or anxious weeds.

Your brother,
Daniel Orcutt.

Shaker Village, N. H.

Our Dear S.;—Your oft repeated request for a letter has not fallen upon a dull ear, nor appealed to a heart unconcerned in your welfare. We never look upon you without hoping and earnestly desiring that you may ever be an honor in the Virgin Church; unspotted, unblemished, ever growing, and finally ripening into a glorious spiritual womanhood,—a fruit which shall be acceptable to your Father and Mother in God.

Your earthly parents have given you in prayerful dedication upon the altar; it remains with you to consummate the sacrifice.

There is no power on earth able to overthrow your foundation if it is fixed upon heavenly principles; if you daily commit your life to God through prayer, earnest trust and simple obedience. These are the safe guards of youth; the companions of middle life; and the staff of old age. Be wise in the improvement of your time. Learn to accept life's trials and obligations in such a way, that they will serve to refine the mind and polish the manners. In the time being, they may seem of but little account; but as the days and years pass away, you will find that interest is borne to you in the degree only, that you have accumulated, grain by grain, your treasure. If you improve all the little opportunities for culture, as they come to you, and every day offers them, you will thereby enlarge your capacity for doing good in whatever field you may be called to labor. Every opportunity neglected is a seed sown for future repentance. Let us just here transcribe a few lines which we once came across, entitled "Opportunity."

"Say who art thou with more than mortal air
Endowed by Heaven with gifts and graces rare,
Whom restless, winged feet forever onward bear?
I am occasion—known to few, at best,
And since one foot upon a wheel I rest,
Constant my movements are—they cannot be repressed.
Not the swift eagle in his swiftest flight
Can equal me in speed, my wings are bright;
And man who sees them waved is dazzled by the sight.
Whom then so close behind thee do I see?
Her name is *Penitence*; and Heaven's decree
Hath made all those her prey, who profit not by me.
And thou, O mortal, who dost vainly fly
These curious questions, thou dost not descry
That now thy time is lost, for I am passing by!

Is not this a beautiful portrayal of the sad idea of lost opportunities?

A motto suspended in the Ironing room, which has attracted our attention many times suggesting thought, reads thus; "Our life is what we make it,"—Our dear young friend, may your life be made happy by cheerful obedience to divine precepts, by fixing your affections upon enduring, heavenly things, rather than upon earthly objects and perishable pleasures. The latter promise much, while they confer the least; the indulgence only widens the distance between the soul and its eternal peace.

Could we picture your future as that of an earthly queen, the position would be far inferior in our estimation, to that of our sweet angel sister, clad in robes of purity, and wearing the coronet of virtue, this, we anticipate for our Sister. Hold on to Truth, it will outride all trial; hold on to Purity, it is the gem of all gems; the pearl of great price, the passport to the courts of the redeemed in Heaven, where you shall continue to grow in the love and favor of the Highest Intelligence. We shall ever love and pray for you. Your Sister,

E. Martin.

A young clergyman having preached for Dr. South, one day, was anxious to get a word of applause for his labor of love. The grave doctor, however, did not introduce the subject, and his younger brother was obliged to bait the hook for him.

"I hope, sir," he said, "I did not weary your people by the length of my sermon today?" "No, sir, not at all; nor by the depth either." The young man was silent.

Books and Papers.

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THE NATIONAL ASSOCIATED PRESS, to which THE BOSTON DAILY GLOBE and SUNDAY GLOBE belong, has recently been reorganized, and has leased a special wire from New York to New England of the Western Union Telegraph Company. On Monday, August 14, THE BOSTON GLOBE begun to receive its general news on a wire which runs directly into its editorial rooms from New York, the great centre of news of all kinds. Two or three papers in the country have special wires to Washington, but we believe this is the first instance in American journalism where a daily newspaper has been able to secure its general news on a special wire into its editorial rooms.

House-hold.

Use wire-rope for clothes-line. It saves annoyance, is cheaper in the long run, and much more convenient.

GOOD COOKIES.

3 cups of sugar
3 eggs
1 cup sour cream
1 teaspoonful saleratus
1 " " cream tartar

Flour to stiffen, roll thin, or drop, bake in a hot oven.

To Repair Cracks in Walls.—Equal parts of plaster of Paris and white sand, such as is used in most families for scouring purposes, mixed with water to a paste, applied immediately and smoothed with a knife or a flat piece of wood will make the broken place as good as new. The mixture hardens quickly, so that it is best to prepare but a small quantity at a time.—*Exchange.*

Breathing Dirty Air.—Think of the air of church, theater and crowded parlor. Go into such from the fresh air an hour after the company has assembled. How heavy the air with personal affluvia and rebreathed breath. Pah! these delicate women have no thought of what they are doing. Offer such an one a cup of ditch water; would she drink it? Would she drink it if it contained even a speck? No. And yet think of it: in unventilated rooms and crowded assemblies, we inhale dirty air—air which has washed out other lungs than ours, some of them probably in a state of disease! Such air contains personal impurities, particles from the lungs, uncleanly odors. Such air drawn into sensitive lungs—lungs which are only waiting to spring into inflamed conditions—creates disease. God gives us pure air. Is it not a sin and a shame that we do not keep it pure?—*Dr. Hamilton Osgood.*

The sick room should be quiet, cleanly, and well aired. Label all medicines. Poison should be placed above the reach of children. A good nurse has a very steady hand, a clear head, and a kind heart; she is not talkative or nervous. Avoid arguments with the sick; do not tease them with business; do not sit or lean on the bed. If a friend calls on a patient their stay should be very short. The practice of visiting the sick on the Sabbath is a very poor one; that day often thus becomes the most fatigning of all of them. As a general thing do not go into a sick room unless you go to help and not to talk. Do not deceive the sick; deceit breeds suspicion; they will worry lest you are "keeping something from them." To persuade the dying that they will recover is treason against the interests of the soul. It soothes and cools a fevered patient to wash them with warm water in which saleratus or soda has been dissolved.

A Correspondent replies to an inquirer, that chestnuts properly prepared, make an unrivaled addition to puddings, maccaroni, potatoes, and many other articles. In this respect they are superior to the cocoanut, having a finer flavor and being more digestible. They are used in the East for stuffing poultry, and are admirable for this purpose.

Scalds, and Burns, and how to treat them. The very simple remedy which we give has been thoroughly tried in our Society, for burns and scalds, both severe and light. It gives precedence, in our esteem, to all other articles, for its superior curative effects, its simplicity and cheapness. It would be well for every housekeeper, especially, where there are children, to keep on hand a vial of this mixture for any emergency.

Take any quantity of linseed oil, according to the extent of surface burned, add to this, lime water, stirring all the time until it changes to a whitish color and becomes about the consistency of thick cream. Have also, prepared cotton-batting sufficient to cover the inflamed surface. upon which spread the mixture evenly and quickly; see that every spot showing the least inflamation, is closely covered with the dressing, and there will be but little pain and a speedy cure.

In many cases no other dressing would be necessary. If the burn is severe, it would require a longer time to heal and need a frequent application. Should the cotton get dry, remove, and wet in the preparation, covering the surface again as quickly as possible from the air. Continue this treatment until the inflamation has subsided and no farther difficulty need be apprehended.

This treatment is equally good for frost bites.—*Canterbury N. H.*

Fowls seem exceedingly grateful for the gift of cold water. They never swallow a drop of it without turning up their eyes to heaven.

Sour milk and butter-milk are excellent food for all kinds of poultry, especially turkeys, ducks and geese. When thickened with shorts, bran or meal, it is very nourishing diet for young fowls.—*Exchange.*

Leg weakness may be prevented or cured by giving in the feed a teaspoonful of cayenne pepper and one of sulphate of iron (copperas) for every dozen fowls, once in two weeks, and continued until cured.—*Exchange.*

Feed your poultry on raw onions, chopped fine, mixed with other food, about twice a week. It is better than a dozen cures for cholera.—*Exchange.*

"HERE AM I."

CANTERBURY, N. H.

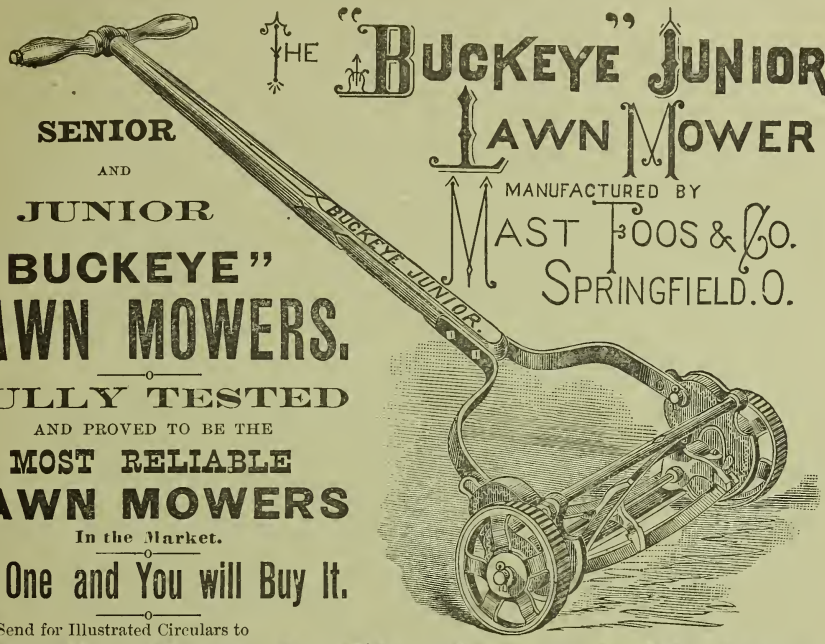
1. O Father, with the sig - net Of thy un - dying love, For-
2. Wouldst Thou di-rect me thith - er O'er yon tempestuous flood, My
3. Speak, Lord, thy servant heareth, And gladly will o - bey; What-

ev - er seal my spir - it, That I thine own may prove.
faith in Thee is anchored, Thou knowest my best good.
e'er Thou wouldst, my Fa - ther, Make known to me, I pray.

Teach me to know Thy voice, Though tem - pests may de - fy;
And when I hear Thy call O may I e'er re - ply
What - ev - er cares op - press, What - ev - er int' - rests try,

p *f*

Let me be clothed with grace To answer, "Here am I."
With true sub - mis - sive heart My Father, "Here am I."
I'll trust my all with Thee And answer, "Here am I."



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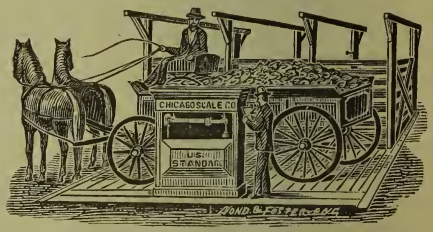

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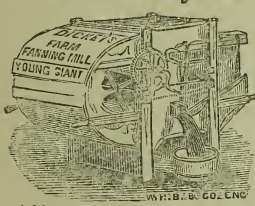

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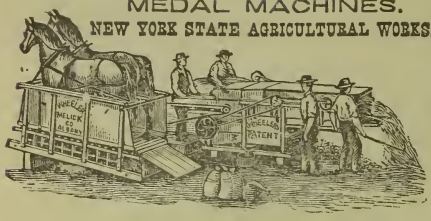

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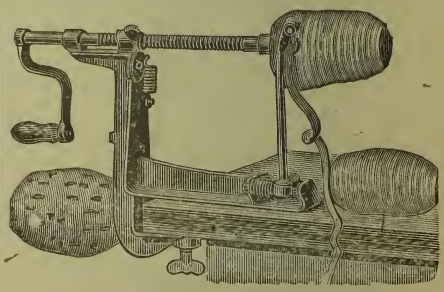

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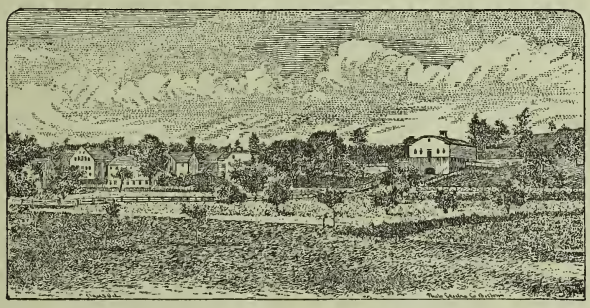

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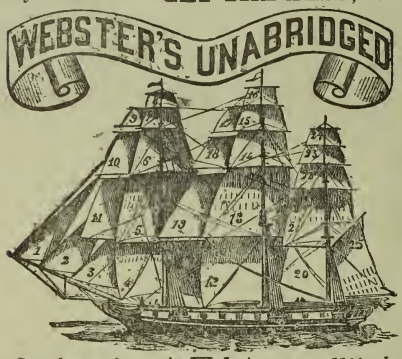

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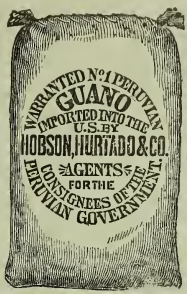

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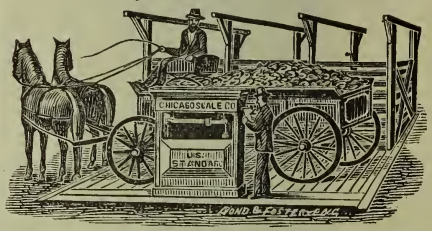

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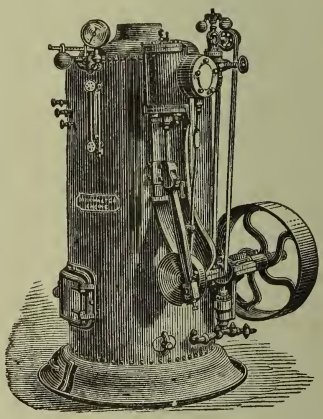

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Vol. XII. OCTOBER, 1882. No. X.

3.1.8 [Wri ten for The Alpha.]

LONGEVITY OF VIRGIN CELIBATES.

Editor of The Alpha :—It is with very great pleasure and respect we witness the good work you and co-workers are doing to reform society relative to its social and moral status.

The human family, including all nations, races and tribes, are, and for untold ages have been, in very abnormal conditions relative to the sexual relations of society, as affecting the physical, mental and spiritual conditions of the race; and through the abnormal development of the passional nature, life is not only vastly shortened, but its few fleeting years are loaded with pains, sorrows, and blighted loves, with physical and mental debility and spiritual blindness, in consequence of the enormous expenditure and waste of vital force that makes miserable and wretched the so-called living, and prematurely loads the grave with millions born and unborn.

The abnormal passion-fires are transmitted from parents to children, and untold numbers of physically deformed organizations and monstrosities, and idiotic mentalities are foisted upon society, the fruitage of unbridled lust. It is a solemn truth, taught man by the universal laws of nature, manifest in the positive and negative forces of creation, operating in the mineral, vegetable and animal kingdoms combined, that the use, and the only God-ordained use, of these forces, manifest as sex, is reproduction; and every sexual desire without the pale of this domain, in its normal sphere, confined to the bounds of generative use, is a sore, an ugly ulcer, on creation's organism.

Man, as the crowning link in God's creative chain, was not equipped with animal emotion and sexual passion to enable him to degenerate his race, and cast its lot below the four-legged brute creation. These conditions of the race are terrible, but abnormal facts—monstrous blotches on creation's face!

Had mankind always strictly lived in

harmony with nature's laws as God instituted them, generation had been as innocent and shameless a work as eating or drinking, and when the physical bearing powers of the mammal sex were exhausted of reproductive vitality sexual commerce would necessarily end. Then, were man only an animal, his heaven would have been perfected. But the human race is possessed of soul-spirit, a spiritual body and its vital force, as well as a physical frame and its vitality. The full development and perfection of man on the physical plane could not fill the demands of his angel nature, hence, had he been true to nature's laws in generation, the period of life in time from the cessation of generation to the death of the physical body would be normally spent in sexual seclusion and purity, while the twain developed the angel life and lived in Edenic innocence, and thus living, would have taken the Kingdom of Heaven by normal climbing of the ladder of progressive evolution.

The only just foundation for the plan of taking the Kingdom of Heaven "by violence and force," as inaugurated by Jesus Christ, has its claims based on the fact of man's degraded and abnormal generative life and corrupt sexual relation—drunk with abnormal desires. The violence and force of teetotalism from the indulgence of scortatory sexual desire, abnormal animalism appears to be the only alternative left to man to harvest him into the Kingdom of Heaven state, a condition above the worldly, earthly order—man's culminative normal home!

We observe that some of your antipodes in argument relative to the effects of strict virgin celibacy on the health of physical manhood, have asserted that strict virgin celibacy contributes to atrophy of the muscular system, shortens life, and induces mental imbecility, and refer to the Shakers as exhibitions of the fact. The positive opposite of these assertions being the fact, as demonstrated by the experience of the Shaker Order for a period of over one hundred years, we doubt not you are so interested in the cause of truth, as we are, that you will take pleasure in giving to the public the facts we herewith present you, as follows:

On witnessing the discussion between yourself and Dr. Foote, we sent a circular to each one of our seventeen Shaker societies, soliciting a statement from their records of the average age at demise of both sexes, and each sex separately, of all who have deceased in each society since the date of its inauguration. The following is a condensed statement of their report:

In five of the Shaker families in New Lebanon, Columbia county, N. Y., the number of deaths from 1848 to 1850 was 29 persons, and their average age was 70½ years—this included both sexes.

In a list of deaths of 200 persons in the Shaker society of Alfred, York county, Me., 100 of them were over 70 years of age; 37 were from 80 to 90 years; 13 from 90 to 97 years; the average of the 200 is 62 years, 9 months, 6 days, 2 hours. These, had been in the society nearly all of their days. They lived as do all true Shakers, a virgin celibate life.

In Watervliet society, N. Y., the number of deaths from 1870 to 1880 was 39; the average age was 73 years. This included both sexes, and those who had been society members most of their lives.

Between 50 and 60 years ago the Shakers abandoned the use of all distilled liquors except a mere trifle in medicines. About 40 years ago they abandoned all fermented liquors except a trifle in medicine, also the general use of tobacco in every form, except to kill sheep ticks. About the same time they abandoned all use of pork, and the consequence of these reforms is, there has been only a very few cases of fevers or cancers during the past 40 years—not a tenth part that there was formerly; in some societies not a case of cancer during the last 40 years.

There are at the present time 14 persons in the New Gloucester, Me., Shaker family who are over 70 years of age, and 7 of these are from 79 to 89 years of age; all have good use of their limbs, able to go out of doors, and most of them do yet a good day's work of choice.

A similar record could be made in several other societies. At Watervliet society, N. Y., there were only 3 deaths during 2 years, in a family numbering from 100 to 120 persons.

PETER AYERS.

BY HENRY C BLINN.

(CONTINUED FROM LAST NUMBER.)

Peter Ayers lived with his father about eight years after he embraced the faith as preached by Ann Lee and her followers. He then entered the Society at New Lebanon, where he lived four years. On a recent visit to Mt. Lebanon N. Y., I very fortunately found the original bill of goods that he dedicated to the Society at that place on the 10th of May, 1787 and signed by his own hand. Like most of the early settlers in this country, he "earned his bread by the sweat of the brow" and was not overburdened with worldly goods. The list is as follows;—

One horse,
One wagon,
One lot of tackling,
Two cows,
One, two year old heifer,
27 sheep,
25 pounds of wool,
One chaise,
60 lbs. of flax,
130 lbs. of tobacco,
One axe,
One saddle,
One sleigh,
One pad-lock.
One pound worth of pork,
14 bushels of potatoes,
One bed and bedding,
65 bushels of wheat,
16 bushels of rye,
4 bushels of corn,
Two sickles,
4 turkeys,
11 hens,
One pair of plow irons,
2 chains,
Four dollars worth of fur,
And 16 dollars in money.

Peter says, "the above mentioned account is what I brought with me when I came to the Church."

When Father Job Bishop was commissioned to organize the Society at Canterbury in 1792, Peter accompanied him, and on the 15th of Feb. of that year, became a member of the Society, where he resided till the time of his death.

He was a diligent reader of the Bible and of Believers' publications. He was never at a loss for an appropriate

quotation. "After I laid aside my carnal weapons," said he, "I put on the whole armor of Christ, and commenced a warfare against the world, the flesh and the devil." He had served an apprenticeship at the hatter's trade, and for many years he was a manufacturer of fur and wool hats for the society.

For several years he took, a deep interest in an orchard of 1000 trees, and with one yoke of oxen enclosed the piece with a heavy stone wall, besides raising several vast monumental piles as he cleared the orchard of stone. He was one of the most able men in the work of the hay field, and mowed his last swarth the season he was ninety years of age.

By many he will be better remembered as the "old hunter." With his two hounds and his trusty, old flint gun, he would follow the trail of the foxes and raccoons from morning till night, through the deep snow, without either food or rest. His outfit, however, was never wholly complete unless he was equipped with a pair of ponderous snow shoes. Should fortune so favor as to award either a fox or a raccoon, he would feel compensated for all the hardship of the day.

One year, Peter had a record of 23 foxes 12 raccoons and more than a score of crows. For every fox and crow that he killed, he obtained a bounty from the selectmen of the town, by the presentation of the right ear of the one and the head of the other.

The universal habit of dram drinking "for the stomach's sake" and the smoking and chewing of tobacco "for aching heads" became a thorn that sadly afflicted the Community, but when it was proposed to abandon the use of alcohol in 1828, Peter although now sixty eight years of age, not only abstained from the drinking of drams, but with a corresponding zeal, cast his pipe and tobacco box into the fire, and from that day was a free man.

In appearance he was quite short, thick set, having a large head, dark eyes, fair complexion, and straight hair.

He visited New Lebanon, in company with a brother and several sisters, in 1808, and in 1812 he made a second journey to the same place. On this last trip he obtained a set of carding machines, which were manufactured at New Lebanon. They were placed in one of the mills at Canterbury and were used for some forty years.

Never having been afflicted with sickness, till a short time before his decease, our good brother quietly and peacefully breathed his last on the 14th of Sep. 1857 having reached the advanced age of 97 years and 2 days.

Canterbury, N. H.

[Republished by request.]

BAPTISM OF CONSECRATION.

OLIVER C. HAMPTON.

Sweet inspiration's gilded wings
  Are hovering near the earth,
And in her tuneful voice there rings
  The song of a new birth—
A birth to higher, holier life,
  The burden of her song;
A birth from rudimental strife,
  And every groveling wrong.

My spirit feels her quickening power
  In every quivering nerve,
Forever, from this burning hour,
  Humanity to serve;
To move in God's eternal peace,
  In ministries of love;
To cause the tears of grief to cease
  Below me, and above;

To make the bow of hope serene;
To span the mourner's sky;
To rid earth of the monster sin,
And every tear to dry.
My inner temple first to cleanse,
And live a sinless life,
Forgiving foes as well as friends,
With patience ever rife.

Thus peals sweet inspiration's hymn
Across the slumbering years,
As on our planet's glittering rim,
Her angel form appears.
She calls to you, she calls to me,
To let our light so shine,
That men shall be compelled to see,
And own a power divine.

The records of the fading years
May leave no history bright,
Of all our labors, pains and tears,
Or arduous upward flight.
What matter, so we work in love,
The work God gives us all,
We walk serenely, far above
Fame's best or basest call.

What though our pilgrimage be lone,
And little rest we find,
Still they are angels of the throne,
Who love and bless mankind.
A preacher of reform I'll be,
And practice what I preach,
And purpose of my destiny
Sin shall not overreach.

So shall I walk heaven's heights sublime
And bless my fellow man,
While I remain in rolling time,
And in my weakness, can.
To leave for aye the fogs of sense,
The rudimental plane,
And take my final journey hence,
Far holier heights to gain.
Need we in starry realms to peer,
To find heaven's blest abode?
We walk the heights of heaven here,
If loving, pure, and good.

Ye saints above, ye saints below,
Help me my vows to keep.
Henceforward in this path to go,
Rich gems for heaven to reap—
Rich harvests of the souls of men,
Ripe for the realms above;
Rich spoils to take from earth's domain,
By works of *peace* and *love*.

Union Village, Ohio.

FORGIVENESS.

E. A. KIDD.

Many have taken up this subject and expatiated on its beauties more freely and far better than I can, and yet I have resolved to add a little more to this beautiful character. A forgiving spirit is an emblem of christianity, a gem that is worth our earnest endeavor to possess. It is essential that all true christians should possess this spirit, for it manifests the sublime character of our Savior,—Showing forth the deep love and charity which he felt for all mankind. As a christian's duty lies in Christ's footsteps, so must all christians become likewise forgiving and charitable even as he was. He taught us to pray, "Forgive us our debts as we forgive our debtors," which reminds me of an item of my own experience, in early youth. I was taught the Lord's prayer and strictly enjoined to repeat it every night before retiring; and although young I was really afraid to say, as *we* forgive our debtors—without first reflecting whether I had forgiven my companions for any little offence through the day.

It is perfectly reasonable and consistent that we should forgive each other, for we are all liable to err, and all want forgiveness, but if we forgive not, how can we expect to be forgiven? How beautiful was the forgiving spirit of our Savior, so clearly illustrated in his answer to Peter's question. "How oft shall my brother sin against me and I forgive him? till seven times? Jesus saith, I say not unto thee until seven times; but until seventy times seven." Matt. xviii. 21, 22. How sweet to the transgressor's ear must sound the words,—

I forgive you. They are as incense from the altar of grace; like the breath of angels.

There are many instances in which revengeful hearts have refused to give utterance to the mild, sweet words of forgiveness, till it was too late; and afterwards regretted it to the day of their death. Such cases are very sad, but I hope in this enlightened age they are growing less every day; for as the world becomes christianized mankind will grow gradually better and better. till the spirit of wrong shall be abolished, and all will see as did Jesus of Nazareth,—the beauty of living like angels.

The necessity of preparing in this life for the world to come, by gaining a complete victory over a carnal nature, and by living a life of angelic purity, enables us to gain the salvation of our souls. I believe that all who are made acquainted with the sufferings of our Savior and our Mother, will bless their memory. Even on the cross Jesus prayed, "Father forgive them for they know not what they do," and O the numberless sufferings Mother Ann endured, both in England and America, but she freely forgave all her persecutors.

Such is this most excellent character, which beautifies and elevates the soul to a standard of purity and loveliness, and sheds light and peace where-ever it abides. It fills the rocky caverns of earth with sunshine, and beams radiantly on the ocean billows, and O may this treasure be found every-where.

Mt. Lebanon, N. Y.

It is but one step from companionship to slavery, when one associates with vice.

SELF CONQUEST.

Of heroes and heroship we hear much; but there is a spiritual heroism little known; that of man who resolves to conquer himself hardest of all conquests.

Impatience, envy, rage, selfishness, eager for success or sullen at defeat, passions of the flesh and passions of the spirit these are his enemies.

In the silent depths of the heart he sturdily fights his battle. What he does and what he suffers no man knoweth: God only knows. Not one bloody day does he fight, at Waterloo or Yorktown and win fame forever; but all through his life does he wage the war and win no fame.

Not to lift himself to honor, but to forget himself, to still the throbs of self-conscious disquiet and all selfish passions this is his endeavor. In the midnight and in the morning, in the throng and in the silent hour, ever is it his holy care and prayer to keep all right within him, to keep all just and true, to keep all pure. Loneliness and neglect and sorrow may be upon his path, even as they were upon the path of Christ.

THE STORY OF GIDEON,

As found in Judges, VI.

MARY ELLEN ELKINS.

[Written for, and read before the Bible class.]

It would seem that the children of Israel did not always learn obedience, even, from what they suffered, for many times before and after this fearful experience, they were sold into the hands of their enemies for the same transgressions.

The Lord had been angry with them, on several occasions, if we accept the Biblical language, and led them into captivity; but had as many times been merciful and provided for their deliverance, which was, no doubt, as great as their punishment was severe.

Having brought the children of Israel out from the land of the Egyptians, and delivered them from all their oppressors, the Lord gave them this command; "I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell."

Living among an idolatrous people and strongly influenced by their customs and

practices, it may have been almost beyond human strength to have resisted the temptation to idolatry. Still we believe in the wisdom and kindness of the Father to that extent that we think He would not have commanded where they were not able to obey.

They continued, however, in the worship of Baal, and to this sin added the manufacturing of idols or strange gods, although they had suffered so long for this same transgression. The mere act of disobedience, though in itself a sin, would seem far less did it not remind us of the awful ingratitude which must have possessed their hearts, that they could have forsaken and forgotten Him who had been their Powerful Deliverer.

Having been blest and assisted in times of great need, by friends in this life, should we not feel a grateful obligation? What lesson then, may we learn from the suffering experience of the children of Israel? who like us were only children of this world.

Let us not forget the Lord our God, as a daily Teacher, or as a superior Intelligence, or even as a friend, servicable to us through the kindness of those who would lead us toward all that is worthy and to which we should attain in this life, as really and as wonderfully as God led the Israelites to the promised land of Canaan.

On account of the numbers and the warlike character of the Amorites and Midianites, through whose country the Israelites were obliged to pass, these children of Israel were for a time, obliged to hide themselves in the dens and caves of the mountains for safety. Here they cried unto the Lord in their affliction, and again He appears for their salvation!

He now sends a prophet to show them, reprovingly, the error of their ways; then, as his agent He calls Gideon from the humble employment of threshing wheat to save them, a nation of twelve thousand individuals, from the oppression of the Midian host.

The angel said unto Gideon; "The Lord is with thee." The young warrior, however, was not ready to accept this assertion in full, but proposed a little investigation. O Lord! said he, if this be so why is all this befallen us, and what about the miracles of which our fathers told us, of the Lord bringing us up from the land of Egypt. "Go in this thy might, and thou shalt save Israel, have not I sent thee?" Here the warrior is again found wanting in faith, and says—"O my Lord, if now I have found grace in thy sight, show me a sign that thou talkest with me."

How strange, that after nearly nineteen centuries of Christian teaching, which the world has had, it has grown so little in faith, that to-day we ask for signs and tests, even more than did the warrior of old.

Gideon said to the Lord, "Depart not hence I pray thee, until I return and bring a present to set before thee."

Had the Lord merely tarried for him without farther manifesting His presence, would it have afforded sufficient proof to give him hope for his mission? How wisely the Lord dealt with his unbelief by proving abundantly his ability to direct him. Gideon had seen an angel of the Lord, face to face. His reverence and worshipful nature soon found expression in the raising of an altar to the Lord. Are we not in some respects like Gideon? Having received implicit faith and trust in a mediator, either human or divine, and when our gospel parents who stand in the same relation to us, in this life, do we not manifest as affectionate children the devotional feelings of the heart?

From this lesson may we learn to discriminate between the true and the false and pay homage alone to that which is virtuous. This we may do in our own peaceful home, where we find those to whom it is a pleasure to offer the richest treasures of our lives, those who share our reverence and highest esteem. Let us gather instruction from the biblical lessons of the past.

Enfield, N. H.

A THOUGHT.

If not for thee, my Father,
My work is truly wrought,
My courage oft would fail me
In bearing as I ought.
When no requite appeareth,
And Thou thy face hath hid,
I trust the hand that dealeth,
And work as conscience bid.—*M. W*

LIFE'S JOURNEY.

ANTOINETTE DOOLITTLE.

Very few minds are capable of fully appreciating the many blessings with which we are surrounded. We dwell in the midst of peace and plenty, while we hear of wars, floods, earthquakes, pestilence and famine in distant lands; but under the American flag, which waves in the breezes from the shores of the Atlantic to the Pacific, and claims to protect all who take shelter under its folds, in their civil and religious rights, we at the present time are comparatively free; for which we have cause of rejoicing; and those especially who are not bound by traditional and churchal creeds, and are so far made free by obedience to truth, that they can worship God according to their conscience, and highest ideal of what is most acceptable, have reason to give thanks.

We find in our Zion home, where we are not deluged in party strife and political contests, the boon of sweet peace; and in our soul communings heart responds to heart, and we can strengthen the fraternal bonds of a brother and sisterhood in our home of peace, founded upon the broad basis of Universal Love, love to God and to all human souls!

This condition of things is brought about without the use of carnal weapons but not without deep and earnest soul struggles, which require the whole armor of christian faith and fortitude, the same in kind that Jesus and his apostles put on and wore while contending against the power of anti-christ within their own hearts, and the apollyon hosts in human form, or those dark spiritual forces which come up from obscure regions, where those spirits dwell who hate the light—because of evil deeds—and are ever ready to darken wise counsel, and destroy every new born child that is sent on errands of mercy as messengers of Truth to the race of men, dwelling on the earth plane.

All who are thus equipped, wearing the heavenly shield, are able, and do commune with loving angels from spheres of light, who gather around, both when they wake and when they sleep, and whisper in their ears, "All is well!" Beautiful upon the mountains of justice and holiness are those bright spirits who come with noiseless tread, laden with rich gifts of priceless worth from the infinite Father and Mother, ready and willing to bestow freely, upon those who are prepared to receive fruits of the land which lies beyond the scope of the mental vision and is only spiritually discerned!

Such ministrations throw light upon the centuries that are past, and help to solve many mysteries which have hung over the historic pages of ancient date, both sacred and profane, and to give to each in a large measure, their proper place and design; and help to disabuse the mind, and free it from many absurdities that have hitherto beclouded the understanding, and seemed paradoxical.

They also impart vitality, strength and courage to perform the duties of the present, and fill the heart with holy aspirations regarding the future, and inspire with divine and hopeful energy to pursue the journey of life, through the mist, the sunshine and the storm, through all its changing seasons even to the end.

The human mind is so constituted that it seldom remains at one point long at a time, but is looking forward, reaching out towards the future. The journey of

life is analogous to the seasons of the year. Each season has its appropriate work, and its uses; and it is highly necessary that the functions of each should be performed in proper time, prelusive to that which is to follow. Life, has its stern duties and realities which require energy and will force to perform. When we speak of them in epic language they seem less austere. The poetical vesture with which we clothe them, seems to throw a mellow light over them and helps us to see the bright and beautiful side. Add to the melody of rhythm, musical harmony, and the deep fountains of soul life are stirred, and gush forth in inspired song, and the inner spiritual sight is opened, and we catch glimpses, "through the pearly gates that stand ajar"—a view of our home to be, in the great beyond!

As the seasons of the year roll by, one by one, without jarring commotion as they pass, so is it with the different stages of human existence. Childhood is the springtime of life. There is a joyous expectant feeling, that we all share more or less, in the Spring season, that perhaps we do not so fully realize at any other time. Then, every thing is clothed in youthful beauty! Sober winter throws off its snowy mantle, ice-bound streams, pierced by rays of the warm sun and genial atmosphere, and gentle zephyrs that blow from the hill-tops, tell us that it is seed-time; and the new incoming season brings with it joy and gladness. We trace the foot-prints of the gentle nymph clothing the meadow with living green, and strewing beautiful flowers in our pathway. But, would the same season fill our minds with as much joy, were it not for the indwelling hope, that after seed time, and of tilling the soil, a harvest of fruits from the vintage, and heavily laden sheaves would be gathered to supply our needs? We would measurably enjoy the music of birds and inhale the sweet aroma of flowers, and look with pleasure upon Nature's realm filled with youthful beauty; but, knowing they would soon pass without bringing a return of something more substantial would create a feeling of sadness.

Such is life's journey. We pass through its varying seasons, fulfilling its duties, as best we may, till we come to the evening of the day, and look upon our last setting sun; then we lie down upon our couch, close our eyes upon earthly scenes and go in search of our fathers and mothers who have passed on before, leaving the fields of labor to incoming generations.

Mt. Lebanon, N. Y.

GIVE HIM A LIFT.

Give him a lift! Kneel not in prayer
Nor moralize with his despair;
The man is down, and his great need
Is ready help, not prayer and creed.

'Tis time when the wounds are washed
and healed
That the inward motive be revealed;
But now, whate'er the spirit be,
Mere words are but a mockery.

One grain of aid just now is more
To him than tomes of saintly lore:
If you must pray, pray in your heart,
But give him a lift! pray give him a start.

The world is full of good advice—
Of prayers, of praise, and preaching nice
But the generous souls who aid mankind
Are scarce as gold, and hard to find.

Give like a Christian—speak in deeds;
A noble life's the best of creeds;
And he shall wear a noble crown
Who gives men a lift when they are down.

—*Cornwall Reflector.*

LABOR.

ANN E. CHARLES.

To be happy we must grow an interest in some manual occupation, and in this way have a real love for labor. One of the old philosophers remarked, "If you do not want it for food, you may for physic." Action keeps both soul and body in health, while idleness tempts one to stray from the path of duty, where they are liable to fall a prey to the evil one.

It would be far better to well improve our time, by doing all the good we can, remembering at the same time the admonition of our founders, "Hands at work and heart to God." In this we are able to with-stand temptation, and live honestly and honorably before all mankind. It has been our privilege and pleasure to accept with confidence the instruction of those who have walked the "new and living way" before us, and it has been to the soul a right and noble way, and a beautiful work of progression.

We have, by no means, been idle spectators, but have observed the marked difference that existed between those who were active and interested in the temporal duties of the Community, and those who were indifferent and negligent. It may not be out of place to make mention of a visionary dream as related by one of the sisters. In this a reference was made to the reward of industry, and a marked demonstration of thankfulness was expressed by the sister who had passed from earth, for all of the interest and care she had manifested in her manual employment.

Mt. Lebanon, N. Y.

TIRED OF LIFE.

LILLIE E. BARR.

It is the idle tire of life:
  The idle hearts, that duties shirk;
The idle brains, that have no thought;
  The idle hands that have no work.
The good man knows that life is good,
  And strives to make his own complete;
The thoughtful know that it is great;
  The loving know that it is sweet.

Yea, even when life halts with pain,
  Or falls with anguish by the way,
Great souls it patiently detain,
  And hope, and bear, and humbly pray,
Because life is so grand a thing;
  Because beyond its pain and strife
They see a fair eternity
  That must be bought by noble life.

Then, thou who are so "tired of life,"
  Go work, go love, go try to think,
Go find some duty, howe'er small,
  And then beside it do not shrink.
Go take thy place; it may be low,
  And in the rear of mortal strife,
But fill it well, and then I know
  Thou wilt not say, "I'm tired of life."

THE TWO FIRES.

In the moral and religious acceptation of the term, there are two kinds of fire. The first is the fire that swept through the first Two in the Garden and lost them Paradise, described by the immortal Milton thus—"With lust they burn."

What a pity! Are they alone in such burning? That is the fire of Hell—A hell within, of the deepest dip, is its inevitable concomitant. It is the first fire frail mortals feel.

"Albeit, that which is first is not Spiritual, but natural, and afterward that which is Spiritual."

When, by the Divine Afflatus, the germ of Divinity, in us, is roused to action, we feel another fire, for "Our God is a consuming fire." This is the Heaven Fire. We feel it in the marrow of our bones. We are in the Resurrection now. It must burn in us till the other fire, with all its combustibles, is consumed. It must burn till there is nothing left to hurt or destroy in all our Holy Mountain. Then will the morning stars sing together and the Daughters and Sons of God have a good time generally. Amen.

Mt. Lebanon, N. Y.

A kindness felt
  Doth love enfold;
A kindness dealt
  Is love twice told.—*M. W.*

SIGNS OF THE TIMES.

ELVAH F. COLLINS.

"Lo! there are signs in the heavens, which, all who run may read," say the prophets of the present day, and which are ominous of near changes. What are these signs? Let us pause and observe. The life example and teachings of Jesus, nearly nineteen hundred years ago, cast as a lump of leaven among a small portion of humanity has so continued to operate that the fermenting process, previous to the spoiling of the mass is thoroughly in action, and means must soon be taken for the saving of the whole.

What better illustration could be given of the rolling, surging tide of human beings, that fill this busy world of ours, whose very lives, ambitions, and destinies, seem honey-combed, through the destructive effects and dissatisfaction of mind and soul, created by its inroads upon society? From the active, thinking mind, of which there are increasingly many, outgrowing the swaddling clothes of churchology, come murmurings of unrest; longings for something more practical, and reliable, than can be found in nominal religion, which has become too fashionable and world-loving, to contain the new wine in its old bottles, and the true substance of spiritual bread in its eucharist.

It is true, that temples dedicated to the Lord's worship, have become so elaborate in structure, so embellished with the hard earned pence of the suffering poor, that the coals of sacred fire kindled on the simple altars of the days of early christianity, after smouldering among the ashes of man made creeds, are about extinct, the breath of inspiration and free thought has been shut out from these walls of elegance, which to the enlightened, appear as skeletons and from which life has long since departed. How many do we meet who will tell us, that the written sermon, read and reread by the hired ministers, has failed even to give interest? That the non-intelligible language of popular choirs, touches not the heart, nor even awakens our aspiration toward the heavenly, and divine? Are not these signs of Church infidelity, predictive of the first steps toward advance in a new creation?

Look again, and we see strong agitation of mind upon dietetic reforms. The ripening harvests of dyspeptics, and invalids, grown from the soil of adulterous mixtures as used on the tables, to supply the demands of the appetite, rather than the sustenance of life; and the multiplicity of poisonous ingredients, coloring materials, compounded, advertised, and sold by those who love money better than principle, to add to a fine appearance, and perverted taste. This subject is awakening many to a sense of serious results. Some are extreme in their enthusiasm for a reform and hold forth a system of living, as far from good judgment, as is the inordinate, or fastidious epicure's, habit of eating; but, as the pendulum set in violent motion, finally finds its equal poise, or balance, so the outcome of both extremes will be the establishment of a system of cooking and eating, which the rational mind can accept as both comfortable, and healthful.

(To be continued.)

Every one's life lies within the present; for the past is spent and done with, and the future is uncertain.

LIFE IN THE WOODS.

GRANVILLE T. SPROAT.

[Being a narrative of events that occurred during a sojourn of twelve years among the Indians of the North-West.]

It was during the summer of 1836, that I started on my journey to visit the Indians of the far North West. I had long been acquainted with the Indians of the border Territories, and, for several years, had taught a school among them, and had long had a desire to visit them in their native forest homes, where they lived uncontaminated by the vices of the white-men. This wish was, at last, gratified. In 1836, they sold the lands which now include the states of Minnesota and Wisconsin, to our Government; and one of the stipulations of the treaty was, that agents should be sent among all those who desired it, to vaccinate them, to prevent the spread of that terrible scourge—the small pox, which had already devastated, and nearly exterminated the once powerful Mandan tribe. I offered my services, and started on my journey, accompanied by an old Indian, for a guide, named, Ma-gwah-gah-bo, (Bear Killer.)

My beginning of adventures was with the Ojibway tribe, in the country lying south and west from Lake Superior. With Ma-gwah-gah-bo for a guide, I roamed many a day over those vast plains, and through the wilderness of the North West, traveling by canoes during the summer season, and, in the winter, with our team of six dogs dressed in fantastic little harnesses of red and purple cloth and leather, hung with little bells, for whose music the animals seemed to have a peculiar liking; and drawing a train, or Indian sledge, which is composed of a board of bass wood, lying flat on the snow, with its front end upturned, like the toe of a skate—it being about two feet wide, and twelve feet long. On this we pack ourselves and baggage, and are drawn swiftly over the ice, at the rate of thirty or forty miles a day.

We commenced our tour during the summer, in our canoe, and attempted to cross a small bay running up into the south-westeru shores of Lake Superior: It was a beautiful day when we started, and, as we had but about thirty miles to travel to reach the opposite shore, we apprehended no difficulty; but ere we had got half way across, dark clouds began to gather in the west, and a sudden tempest came on, such as one seldom meets with excepting on the waters of that lake. In a few moments the seas were running mountain high, and our little canoe of about twelve feet in length, was in danger of being swallowed up by the waves. In the midst of all this turmoil, Ma-gwah-gah-bo sat calm and composed, steering the canoe with his little paddle, and chanting to the spirits of the Wind; (*Kech-e No-din*) at the same time making them an offering, to appease their wrath, scattering tobacco, cut fine and mixed with willow bark, for smoking called *nich-neck*, upon the waters. His chant ran something like this; "*Ke-che No-din! Ke-che No-din! pe-zan, non-gum, neen no-go-min.*" (Spirits of the strong wind, cease your howling! sleep in quiet!") But the spirits did not cease their howling. They seemed to howl worse then ever,—nearly upsetting our canoe, as I lay prostrate on the bottom, sometimes standing on my feet, and sometimes on my head, and sometimes nearly thrown out of it. At length, the violence of the storm abated, and we reached the shore in safety; but drenched, and dripping, as though we had, ourselves, been the Water Spirits to whom Ma-gwah-gah-bo had sung his ditty. "The spirits heard my song, and accepted the offering," said he, "but they were very angry. I threw away all my tobacco." "Your spirits must deal very extensively in tobacco," I was about to say; but I checked myself, knowing that nothing so offends a red man as to speak disrespectfully, or with levity, of his belief in the existence of spirits.

The Indians believe in a numerous class of spirits, who rule the wind and water, enter into a man, and produce disease—evil spirits whose wrath they, by offerings, attempt to appease. Death is a spirit that comes and steals away the breath. His name is *Pa-gook*. There is a spirit for Consumption, a spirit for Fever. Hence they deal in necromancy, and charms, to dispel the evil spirits, and invoke the good ones.

They also believe in, and often speak of the return of the spirits of the dead. They

say that they often see them, and talk with them. One night, Ke-che Be-zhe-ka (Big Buffalo,) chief of the Ojibways, came into my wigwam. He had been with me the evening before and had left late at night, after spending the evening very pleasantly in friendly conversation.

The ensuing evening he came in, seated himself, and bowed his head in deep silence, as if wrapped in solemn thought. "*Gushken-dum? nah?*" was my first question, (Are you sad?) "*Ka-get*" (Yes,) replied the old man. "I am sad. Listen!—After leaving your wigwam, last night, as I was going home, I thought I heard footsteps close beside me. I looked. There was my wife." Now, the old man's wife had been dead about a dozen years. "Well, I did not wish to speak with her last night, as I often do. So I drew my blanket far over my face, and walked directly on. Presently I heard footsteps the other side of me. I looked, and there was my daughter." The old man's daughter had been dead twenty years. "I drew my blanket still farther over my face, and went to my wigwam."

"Now what does this mean? what do you, Pale Faces, say that it means, when the spirits return again from the Land of Souls?" I replied, "Some of the Pale Faces, but not all of them, do not believe that the spirits return from the Land of Souls." He said, "You Pale Faces are not wise. You understand but little, I will tell you what it means. Two of our number will soon go on their journey across the river. One of them, old; the other in the summer of life. And these spirits come, last night, to give me a warning."

(To be continued.)

SHAKER'S PICNIC.

On Wednesday the 16th inst., the Harvard and Shirley Shakers joined in picnic, or social out-door gathering, on the banks of the Nashua and on the grounds of Adolp. Holden in Ayer. It is a beautiful spot and is well shaded with towering elms, hickory and willows. Seats had been previously provided, swings put up, and boats in river. Here sixty Shakers, including children, met to spend the day and the little ones showed gladness and delight all over their faces. A meeting was called at eleven o'clock for the purpose of hearing what any one had to say. There was singing, declamations, speaking, and dialogues. The exercises were very pleasing and highly interesting. An abrupt adjournment was made to prepare for dinner, which was served in good taste. The viands were excellent and bountiful, and appetites remarkable. Soon after dinner a shower came up and caused a little commotion and hinderance, but was soon over and the bright warm sun dried away the wet, and the pastime was resumed. Another meeting in the afternoon was held and some new pieces of music were finely rendered. Dialogues and some excellent selections of reading followed, which were very interesting. Thus the day was spent and good feeling prevailed throughout, and the occasion was not only very enjoyable, but it is thought profitable and useful in many ways, productive of increased strength and united feeling to struggle on and up life's rugged steep. Near the close an appalling scene occurred, another shower came up suddenly accompanied with thunder and lightning, and a terrific gale, Trees were blown down in all directions and in a small grove where about a dozen horses were tied six trees lay prostrate right among the horses, and strange to say they did not appear at all frightened, and they all came out without a scratch. One or two of the party narrowly escaped a fallen tree. After the gale had subsided the picnic party started for their homes in good spirits all thankful for the remarkable preservation and for the rain which was very much needed. In closing this sketch it is resolved that friend Holden, the owner of the premises, has the sincere and heartfelt thanks of the whole party for neighborly attention and kindness shown. W.W.—*Turner's Public Spirit.*

Pentecost.—When the Spirit of God was poured out on the day of Pentecost, it equalized earthly riches. Water never runs up stream unless forced. It always seeks its level. So does the "River of the water of life."

SHAKER MANIFESTO.
OCTOBER, 1882.

Office of Publication.

The "SHAKER MANIFESTO" is published at Shaker Village, Mer. Co., N. H. All business matters connected with the financial department of the paper will be directed to the

Publisher of Manifesto,
Shaker Village, N. H.

All other communications may be addressed,

Editor of Manifesto,
Shaker Village, N. H.

TERMS.

One Copy per. year,	Postage paid,	.60
" " six months,	" "	.35

Enclose a two cent stamp for a specimen copy.

To avoid mistakes, those who send money, should write the name of their Post Office, County and State.

TO ADVERTISERS.

One inch, one insertion		$ 1.00
" " three "	each	.75
" " six "	"	.65
" " twelve "	"	.50
" column —— —— ——		6.00

Larger spaces, rates in same proportion.

NOTES.

"Line upon line and precept upon precept" is the only successful lesson of life. Through this care of the mind comes the daily self-examination. It forms a discipline by which we are learned to speak and to act.

It admonishes us to do for ourselves what it would be impossible for others to do for us, to govern our passions, to rule our tongue and to acknowledge every deviation from a correct principle.

It stimulates a regard for faithfulness in all temporal duties and through this we learn to "use the things of this world without abusing them." Without this care over the mind there can be but little harmony with goodness, or neatness, or self government. We should prove indifferent teachers in that which we have never learned.

Children and youth are to be instructed, and again we learn, that for them it must be "line upon line." A life of care and loving kindness must be exercised in performing this duty. Day after day, and month after month is sometimes required to establish a simple phase of discipline in the mind.

It seems a long time to work for such simple results and yet it may be a lesson for eternity. Let us exercise patience in our labors of self-instruction and greater patience in the care and cultivation of others.

It is reported that there is an extensive business in England in the manufacture of "gods" for the heathen. While it has been thought necessary by some to send men and women among these worshipers of idols to teach them better things, it may now become equally as necessary to look a little nearer home, and cast the beam out of the christian eye, that it may be able to see more clearly how to cast out the mote from the heathen eye.

The "Christian at Work" publishes the circular of one of these firms. "We beg to offer to our Hindoo clients, images of Yamen, the god of the dead, in bronze, very finely carved, also a collection of images of Narundi."

Have a thought for our missionary work! Retiring so peacefully in our pleasant homes we may without especial care lose sight of the obligation that

should devolve upon us. In our abundance of the good gifts that serve to make our earthly homes those of care and comfort, and our anticipated hope of a heavenly fruition all that one could desire, we may possibly forget to a certain extent that where much is given, much also will be required.

Our fathers and mothers were imbued in a remarkable degree with this divine gift. To it they gave all that they possessed, believing that as God, in his mercy, had called them from the sins of the world, they as faithful servants should call others to the same work.

First, however, in this beautiful mission should be an interest for the protection and advancement in and around our own homes. The external appearance makes its impression upon the mind, the dwellings, the farm, the garden, the walls and fences are often more potent in their influence upon visitors or enquirers than either the preaching or the praying.

To neglect any of these obligations for that which is more foreign, would, indeed be liable to many objections. Home influences and home interests should be thoroughly studied and a home mission established which should include every member. None are ever so far advanced in life as to be beyond the power of doing good, and none are too young to present an offering that may add to the blessing of our community.

Canaan, N. Y.

Report of School in District No. 1. The boys' department of this school is conducted by Granville T. Sproat, for thirty years a teacher in several different states of the Union; and for twelve years, among the Indians of the North-West. Object teaching receives a large share of his attention. He teaches ideas instead of words; and text books have largely given place to oral instruction. In physiology, and natural history, some of his more advanced scholars have made much progress; and one of them, a youth of fifteen, wrote a natural history of bees, their manner of building their cells, and managing the affairs of their community, the history of the queen bee, &c. which he read, and was heard with much interest, on the closing day of the winter term of school.

The County Commissioner spoke highly of this school, the progress of the scholars, and the pleasant school-room, its kindergarten appearance, it being fragrant with evergreens in the middle of winter.

Length of term, 14 weeks. Average attendance, 11 scholars.

Summer Term.—Emily Offord is the teacher of the girls' department of this school. Her school comprises many little ones, several of them under 10 years of age. It is conducted chiefly on the plan of Pestallozi. She teaches the alphabet, and combination of letters into words, by means of small cubic blocks, with letters inscribed upon them, thus furnishing amusement as well as instruction. The recent introduction of sectional maps, in the hands of the pupils, gives them a good idea of physical geography. The art of singing is cultivated among her youthful charge, thus giving cheeriness to her labors. On pleasant days in the summer, she often takes her pupils into a neighboring grove, and gives them lessons of instruction among the beautiful scenes of nature.

Both school rooms are pleasantly situated, overlooking the well known Shak-

er Valley, among the beautiful Berkshire hills. Length of term, 14 weeks. Average attendance 9.

Groveland, N. Y.

The Society at Groveland maintain a select school, and receive no benefit of public money. Number of pupils usually from five to ten. Recitations good, attendance regular, tardiness rare.

Length of term from sixteen to eighteen weeks. School taught by Ella E. Winship.

Union Village, Ohio.

A letter from Elder Oliver Hampton informs us that they have a Board of Examiners and a Board of Education. Neither of these have visited their school for several years. Elder Oliver is a member of the Board of Education.

We also received the following.—The past school year at Union Village opened Sep. 27, 1881 and closed Apr. 21, 1882. It consisted of two terms of thirteen weeks each. There were forty four pupils enrolled, with an average daily attendance of thirty two and eight tenths. Pamelia Davis, teacher.

White Water and Watervliet have no District schools, having fallen below the legal number of pupils to entitle them to a share in the money appropriated for such schools.

The children are now instructed at the expense of the family where they reside.

Juvenile.

TIME ENOUGH.

Two little squirrels out in the sun,
One gathered nuts, the other had none.
"Time enough yet," his constant refrain:
"Summer is still only just on the wane."

Listen, my child, while I tell you his fate:
He roused him at last, but he roused him too late.
Down fell the snow from the pitiless cloud,
And gave little squirrel a spotless white shroud.

Two little boys in a school room were placed,
One always perfect the other disgraced.
"Time enough yet for my learning," he said;
"I will climb by and by from the foot to the head."

Listen, my darling, their locks have turned gray;
One as a governor is sitting to-day;
The other, a pauper, looks out at the door
Of the almshouse, and idles his days as of yore.

Two kinds of people we meet every day;
One is at work, the other at play,
Living uncared for, dying unknown—
The busiest hive hath ever a drone.

Tell me, my child, if the squirrels have taught
The lesson I long to impart to your thought;
Answer me this, and my story is done,
Which of the two would you be, little one?

Domestic Journal.

Try again.—Everybody makes mistakes. Things will not always come out just as we try to make them, because some little wrong thing is done, or something that needs to be done is overlooked.

Well, what then? Shall we get discouraged and let things go as they will? Some people do, but such people have a hard life of it; they think themselves very unlucky, and complain of their hard fate.

The little fellow who is at work on his example in multiplication finds he has made a mistake; what does he do? Drop his slate and go off fretting and wishing there were no such things as old bothersome figures? No; he is puzzled, but he knows there is a mistake somewhere, and he means to find out.

"Try again" is his motto. He will begin again and go slowly and carefully through all the work. If he does not find the mistake then he will do the same again, running through all the lines of the multiplication table in his mind, or making them by additions

on his slate. He will hit on the wrong and get the right, you may be sure.

Teacher—Suppose I were to shoot at a tree with five birds on it, and kill three, how many would be left?

Three, sir.

Teacher—No; two would be left, you dull boy.

No; there wouldn't. The three shot would be left, and the other two would be flied away.

Teacher—Take your seat.

LETTER BOX.

Enfield, N. H.

Dear Editor:—I enjoy reading the letters in the "Letter Box" and have wished there might be more written by the numerous children of our household.

I am going to school now. Our schoolhouse is surrounded by beautiful maple trees. Our term includes sixteen weeks. My studies are Reading, Spelling, Grammar, Geography, Anatomy and Arithmetic. I like geography and anatomy better than all the others.

My home is in a beautiful green valley, partly surrounded by high mountains. At the foot of the valley is the lovely lake Mascoma; it is five miles long and one mile wide.

I love my pure religious home where so many kind friends love and teach me how to be good. I hope to become a true woman like the kind Sisters who take care of me.

Isabelle.

Shaker Village, N. H.

Dear Sister M;—As the girls are invited to write a letter to each of the sisters, I selected your name.

Now dear M. to tell you that I love you, would be nothing new. I was reading the other day that "Love was born in Heaven. It claims its direct genealogy from the great Creator of the Universe." Thus Heaven was first and will be at last its home.

It is an amaranthine flower sent to beautify the garden of earth. I will cultivate it, it is so choice a plant.

I have ever been a favored child, drinking from the cup which is overflowing with true benevolence; and how can I, after having been thus favored, ever seek or wish any enjoyment, save that which emanates from the portals of Paradise, the inspiration of truth and purity. O, Nay! I think the ministering angels whose tender guardianship I have shared, would weep, should ingratitude or any evil temptation mar my spirit.

I have often pledged with my dear companions, that we would be true virgin sisters, true to our friends and true to our own souls. I have always pictured our place among the white robed angels whose garments are spotless I sometimes fancy myself in future life to be one of those lovely flowers of which Father James Whittaker spoke: "Those who are called by the gospel in childhood and are faithful and obedient, and keep out of sin shall be the flowers of Heaven and the glory of Paradise." What can we contemplate as being more beautiful? And can I doubt for a moment that I shall be the true christian and overcome the whole world? Nay, this is my purpose in life, and having won the battle I can "sing of the beauty and joy in the way." I truly enjoy a valuable association in life. I form a link in the golden chain which unites our spirits in a sweet and sacred union which is indissolvable.

I wish to promise, dear sister, that I will date from to-day an increase in my spiritual growth and culture. My whole heart's affections shall be centred in the christian principles of my Shaker home where I have been preserved, and my youthful vows of consecration to God so often renewed.

My love ever,

Marion E. Montague.

[The writer of the above letter was soon after striken down with a hemorrhage of the lungs, and died very suddenly. She was peculiarly gifted as a spiritual child, and we trust she finds the fulfillment of her every youthful aspiration.]

A distinguished Japanese traveler in this country writes home: "The chief branch of education of young men here is rowing. The people have large boat-houses called 'colleges,' and the principal of these are Yale and Harvard."—*Woman's Journal.*

SALT POINT PEACE CONVENTION.

F. W. EVANS.

This Convention was attended by a delegation of Eleven Brethren and Sisters of the North Family, Mt. Lebanon, N. Y. on the 26th and 27th August, 1882. Owing to rain, the meetings were not so largely attended as usual, but there was a goodly gathering and a liberal supply of speakers, of both sexes.

The following was presented by the Shaker Company.

PREAMBLE.

In as much as the Nine Millions of Soldiers, said to be now under arms in the various nations of Christendom, are, in ninty nine cases out of one hundred, landless men, having no home, no inheritance in the earth, no vine or fig-tree to sit under, and that all wars end with a "material guarantee," the victors taking possession of the land of the conquered nation.

Resolved. That our Representatives in the Empire State of N. Y. be requested to cause, if it be possible, the following Land Limitation Law to be passed.

Be it Enacted;—That from and after the year 1882, no citizen, or person shall inherit, buy, or become permanently possessed of more than one hundred and sixty acres of land.

Heirs of land monopolists, may take possession of lands falling to them; but shall, within one year thereafter, sell, or otherwise dispose of the same, down to the legal limits of 160 acres.

Were there no landless, homeless people, whence would come the material for Armies and Navies?

In the New Earth. 1st. Let Women become Citizens, that we may have a true Republic.

2nd. Let every Citizen have an inalienable Homestead.

3rd. Should Europe send soldiers to fight Americans, give each soldier one hundred and sixty acre lot of land. For, as a carpenter, or blacksmith works for wages, for a living, so is it with the landless soldiers, they fight for a living.

Give them the living, without the fighting, and they will cease to be Soldiers.

Mt. Lebanon, N. Y.

Society Record.

DEATHS.

Jerusha Smith, at Mt. Lebanon, N. Y. August, 21. Age, 82 years, 5 mo. and 8 days.

She closed her earthly pilgrimage as she had lived, full of grace, honor, dignity, firmness and tranquility. She arose in the morning as usual and while sitting at the table for breakfast was paralyzed and became helpless.

She was taken immediately to the infirmary, and at the close of three hours, passed quietly to the realm where the wicked cease from troubling and the weary are at rest.

C. G. Reed.

House-hold.

TOMATOES AS FOOD.

Tomatoes, remarks an authority, are not without some defects as an article of food. They are not, like milk, a perfect diet of themselves, and besides, like most other articles of food, they contain some obnoxious qualities. But they need not be thrown aside on that account. Nature has provided us with such sufficient excretory organs that the obnoxious matter in our food, if in moderate amount, is readily cast out, and the body is protected against any material injury. Were it not so we should be obliged to throw out of our dietary many kinds of food now eaten, not only with impunity, but with advantage. Thus, red cabbage, cherries and peaches contain prussic acid, which is a deadly poison when taken in sufficient quantity. The very small amount of the poisoning acid these vegetables contain is cast out of the system without any material injury to the person using them. A positive good may actually be derived from the use of food containing some such foreign matter, by way of giving increased activity and strength to the excretory organs from their exercise in casting such foreign matter from our bodies, provided the quantity is not so great as to overburden them. Since we are all the time liable to take in our food substances the tendency of which is harmful, a good develop-

ment of efficiency in our excretory organs is necessary to protect us against the pernicious effects which might otherwise occur.

Almost every kind of grain and fruit in use contain more or less things which in a larger amount would prove hurtful. Unless we closely study our food, we are taking them in when we little suspect it.

A Frenchman, not many years ago, discovered a substance in wheat bran which under the high heat used in baking, dissolved out and spread over the crumbs of bread, of which bran forms a part, and discolored it, and hence the brown stain peculiar to graham bread. But from this discovery such bread has not been rejected, but continues to be accounted among the most wholesome kinds of food. Rye is seldom used without containing more or less ergot; but rye bread is reckoned among the most healthful.

Tea contains tannic acid, apples contain malic acid, lemons and oranges citric acid, no one of which is used either in nutrition or respiration, but they only become objectionable when used excessively.—*Leeds Mercury.*

GOOD BREAD.

I notice articles upon Graham Bread in the Am. Agriculturist and other papers. Perhaps our experience at the North Family, Mt. Lebanon, may be of some interest and service to the public.

For many years we have used bread made from wheat of our own raising. We wash the wheat thoroughly, kiln-dry, grind it ourselves, coarsely, use it unbolted, and bake it in a soapstone oven. No leaven in it. It is good wheaten bread.

I doubt whether really good men and women, Christians, can be raised upon poor bread, made of adulterated materials and chemically corrupted by leaven. If a clean thing cannot be brought out of an unclean' then how can a good thing be made out of bad materials?

Have not a loaf to spare, (unless to feed the hungry,) a bushel of wheat, nor a barrel of flour to sell at any price.

Mt. Lebanon, N. Y.

Fruit may be preserved with honey by putting the fruit first in the can, then pouring honey over it, and seal air-tight; when the honey is poured from the fruit it will have the flavor and appearance of jelly, making a delicious dessert.

If a glass stopper won't move, hold the neck of the bottle to a flame, or warm it by taking two turns of a string and see-sawing it. The heat engendered expands the neck of the bottle before a corresponding expansion reaches the stopper.

An exchange says, to clean out a stovepipe, place a piece of zinc on the live coals in the stove. The vapor produced by the zinc will carry off the soot by chemical decomposition. Persons who have tried the process claim that it will work every time.

Red ants may be banished from a pantry or store-room by strewing the shelves with a small quantity of cloves, either whole or ground. We use the former, as not so likely to get into the food placed upon the shelves. The cloves should be renewed occasionally, as after a time they lose their strength and efficacy.

A coat of gum copal varnish applied to the soles of boots and shoes, and repeated as it dries until the pores are filled and the surface shines like polished mahogany, will make the sole water-proof, and it lasts three times longer.

If rats are about, scatter powdered glass about their holes, or powdered copperas, or fill up the crevices with hard soap, or smear their holes with soft tar, or dip a rat in a cup of tar and let it go, and it will tar-plaster every hole in the house.

Apples as food.—A raw, mellow apple is digested in an hour and a half, while boiled cabbage requires five hours. The most healthy dessert that can be placed on the table is a baked apple. If eaten frequently at breakfast with coarse bread and butter, without meat or flesh of any kind, it has an admir-

able effect upon the general system, often removing constipation, correcting acidities and cooling off febrile conditions more effectually than the most approved medicines. If families could be induced to substitute them for pies, cakes, and sweetmeats, with which their children are frequently stuffed, there would be a diminution in the total sum of doctor's bills in a single year sufficient to lay in a stock of this delicious fruit for the whole season's use.

A correspondent of New Remedies gives the following receipt for a paste for use in prescription books and labels: I dissolve half an ounce of alum in a pint of boiling water: to this I add an equal weight of flour, made smooth in a little cold water, and a few drops of oil of cloves, letting the whole come to a boil. This paste will keep months. I put it in glass, or ordinary ointment jars.

A SUPERIOR REMEDY FOR FRESH WOUNDS, SPRAINS AND BRUISES.

Procure a mild, coal fire. Sprinkle it with drops of any kind of animal oil, or grease, or tallow. Hold the effected part over the smoke, say thirty minutes, as hot as can be borne.

A good way is to use a large tin tunnel inverted, as it gathers the smoke into a small compass. Hold the wound directly over the tunnel.

Whoever will apply this to wounds, sprains, or bruises, two, three, or more times, say once in twelve hours, will find it invaluable to allay pain, to prevent soreness and taking cold, and the recovery will be rapid.

This remedy has been practiced in the United Society of Shakers for more than thirty years, with most astonishing success.

To drive a nail into hard wood, as chestnut or seasoned white oak, dip the nail in oil, and it will not fail to go.

To file glass.—Keep the file wet with spirits of turpentine or benzine.

To extract stains from silk.—Essence of lemon, one part; spirits of turpentine, five parts. Mix, and apply to the spot by means of a linen rag.

Farm and Garden.

WHAT AN ACRE OF LAND PRODUCED.

A farmer living in Maine makes a statement of what he has raised this year on an acre of land—almost enough, we should think, to support a family. He planted one-third of his acre in corn, and he usually produces thirty bushels of good corn. This quantity was sufficient for his family use, and for fattening two or three large hogs. From the same ground on which the corn stood, he raised two or three hundred pumpkins, and an ample supply of beans. From a bed of six rods square he usually obtains sixty bushels of onions; these he sold for one dollar per bushel, which amount purchased his flour for one year. Thus, from one-third of an acre and an onion bed he obtained his breadstuffs and two or three hundred pounds of pork. The remainder of the ground was appropriated to all kinds of vegetables, for both Summer and Winter use. He also had a flower garden, raspberries, currants, gooseberries in great abundance, and also a few choice apple, pear and quince trees.

Mr. George Connor, of Burlington, considers a ton of corn stalks worth more than a ton of hay for cows. He feeds to each milch cow one bushel of finely cut stalks, two quarts of bran and two quarts of cob-meal mixed and wet with water, both morning and evening.

Professor Kedzie, of the Agricultural College of Michigan, an expert chemist, recently said that a paint or wash made of skim milk, thoroughly skimmed, and water brine, will render wood uninflammable, and he proved it by experiment. He said this paint, or whitewash, is durable, very cheap, impervious to water, of agreeable color, and, as it will prevent wood from taking fire, urged its use, particularly on roofs, outbuildings, barns, etc.

A Mississippi Farmer dashes cold water into the ears of choking cattle. This causes the animal to shake its head violently, and the muscular action dislodges the obstruction. *Ex.*

Winged Guardians.—The swallow, swift and nighthawk are the guardians of the atmosphere. They check the increase of insects, that otherwise would overload it. Woodpeckers and creepers are the guardians of the trunks of trees. Warblers and fly-catchers protect the foliage. Blackbirds, thrushes, crows and larks protect the soil under the surface. Each tribe has its respective duties to perform in the economy of nature; and it is an undoubted fact that, if the birds were all swept away from off the earth, man could not live upon it, vegetation would wither and die, and insects would become so numerous that no living thing could withstand their attacks.—*London Farmer.*

Bones for Poultry.—The various preparations of pure bones, selected and prepared, as crushed, granulated, bone meal, etc., for feeding to poultry, are becoming each year more popular, and deservedly so. The experience of nearly every one who has given them a faithful trial has been such as to make them constantly patrons of the most reliable venders, it being invariably found that by a judicious use of broken or ground new bone the fowls are healthier, more prolific, stand confinement better, and acquire less bad habits by confinement. Chickens fed on these preparations to the proper extent will grow to a much better size, the use of the bone having the effect to postpone the time when the bones harden or, in common phrase, set. Chicks are, therefore, such for a greater period, and may be kept growing for a longer time by the use of bone preparation.—*New York Poultry Journal.*

The Pear.—It is a fact well worthy of note that no matter how poor may be the season for some one fruit or another, in Pennsylvania at least if not other States, the pear-tree always has fruit. There are of course some years when there are more than others, but it is the rarest of all events in this part of the world for a pear-tree, after it gets to a fair mature bearing age, not to have on all the pears it is fit for it to bear. The cherry may shrivel, blacken and fall, and even the apple may be full of promise and yet yield us next to nothing; but the pear seems to be always on hand. It is true that as a matter for commercial growers of fruit, the apple will always be king, as we have so often contended. They can be barreled, sliced and dried, cidered, and saved and turned to use in so many easy ways, that nothing can compete with it in general usefulness; but as an article of luxury there is nothing to beat a good pear. As a commercial fruit we do not know that much has ever been made of it. Here and there are large pear orchards returning fair profitable results; but these are but small numbers in comparison with profitable apple orchards; and we have an idea that this will always be. There is no one who has a piece of ground but ought to have a pear-tree or two, and more than this if he has room. The great family tree should always be the pear-tree. It will live for a couple of hundred years. What fruit-tree will last so long?

Tribune & Farmer.

AN ART AND INDUSTRIAL EXHIBITION IN THE CAPITOL AT WASHINGTON.

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A National Bazaar, Art, and Industrial exposition will be held in the rotunda and adjacent halls, of the National Capitol, at Washington, D. C., November 25th to December 3d, (inclusive), 1882, as authorized by joint resolution of the Senate and House of Representatives, August 7, 1882. The object of this undertaking is to raise funds with which to erect a statue in this city to the memory of General James A. Garfield, late President of the United States, which work is in the hands of a committee of the Society of the Army of the Cumberland, who have already collected for this purpose some twenty thousand dollars and expect, with the results of the exposition, to have a sufficient sum with which to erect a work befitting the great name it is proposed to commemorate.

The art exhibition will be under the direction of the leading artists resident in Washington. It is hoped that artists throughout the entire country, professional and amateurs will aid the work by contributing some one work—as a gift to the fund—to be sold for its benefit, and be willing to exhibit others, under such rules and regulations as may be determined by the Board of Direction. All persons desiring to contribute in any way to this great work are cordially invited to do so, and to proceed in such manner as their judgment may dictate.

Contributions from the ladies in the way of needle and fancy work are especially invited and anticipated as one of the more prominent features of the exposition.

To manufacturers this exhibition offers opportunities second only to the Centennial Exposition. Occurring on the eve of the assembling of Congress, and at the season of the year when all the foreign representatives are at their legations, every exhibit will have the attention, not only of our own representatives but of the representatives of all the civilized nations, as well as the representatives of the Press, who will gladly make full mention of all worthy exhibits; this, with the fact that each donation or exhibit contributes so much to a work that must commend itself to every patriotic citizen. All exhibits will bear the name of artist, manufacturer, etc., and will remain in place until the close of the exposition. Arrangements for transportation of exhibits are being made, and details will be given on application to the Board of Direction. Rooms 90 to 96, Ebbitt House, Washington, D. C.

Liberal minds are open to conviction. Liberal doctrines are capable of improvement. There are proselytes from atheism, but none from superstition. I have known folks who have never committed a blunder whose hearts are as dry as dust; and others, who have contsantly transgressed, whose sympathies were as warm and as quick as those of an angel.—*Celia Burleigh.*

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Slander.—Against slander there is no defence. Hell cannot boast so foul a fiend, nor man deplore so foul a foe. It stabs with a word, with a nod, with a shrug, with a look, with a smile. It is the pestilence walking in darkness, spreading contagion far and wide, which the most wary traveler cannot avoid. It is the heart-searching dagger of the assassin. It is the poisoned arrow whose wound is incurable. It is as mortal as the sting of the deadly arrow; murder is its employment, innocence its prey, and ruin its sport.

It was prettily devised of Æsop, the fly sat upon the axle tree of the chariot wheel, and said, "What a dust do I raise!" So are there some vain persons that, whatsoever goeth it alone or moveth upon greater means, if they have never so little hand in it, they think it is they that carry it.—*Bacon.*

Judge not that ye be not judged.

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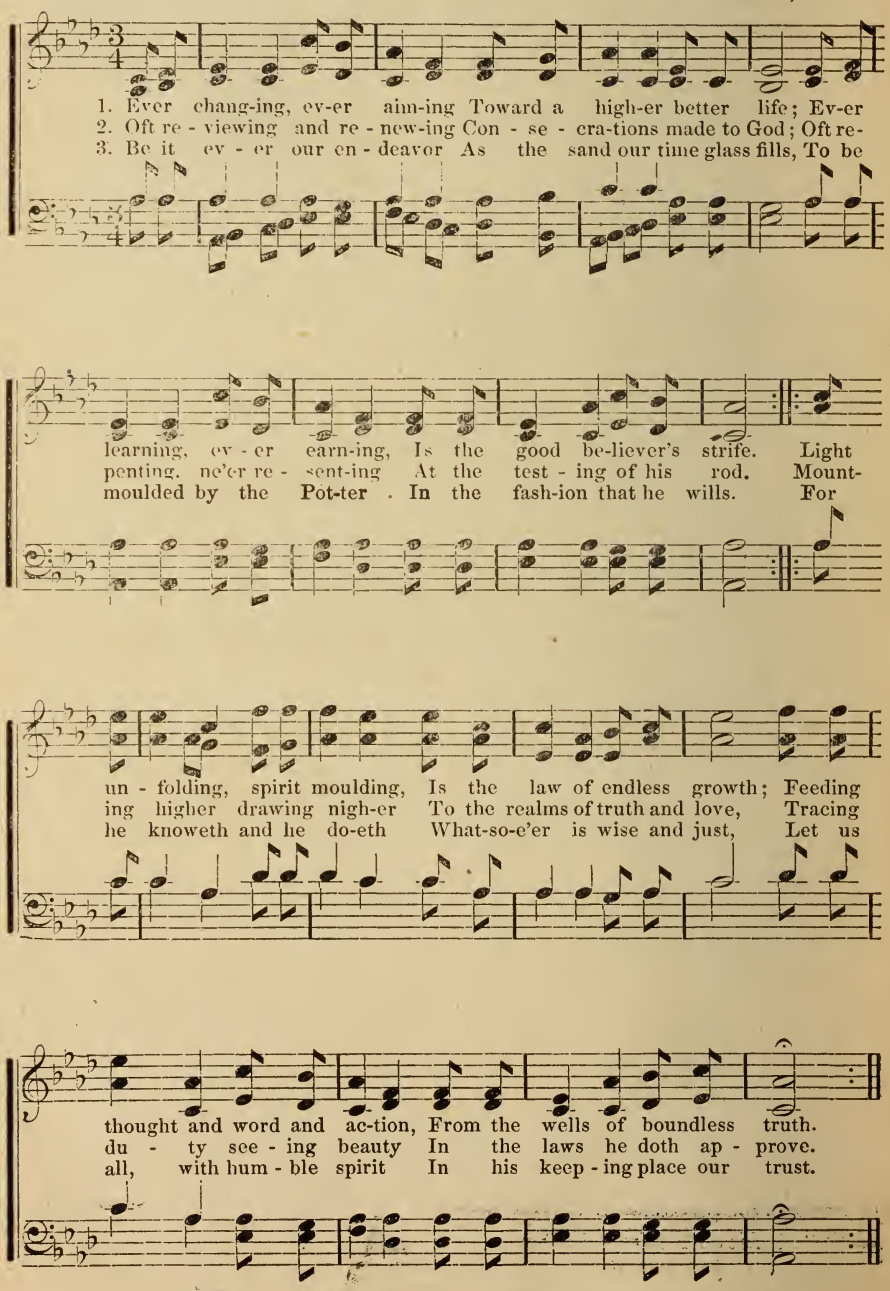

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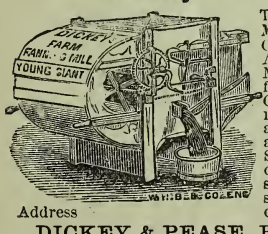

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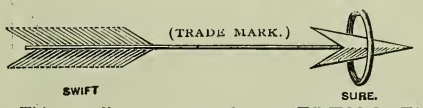

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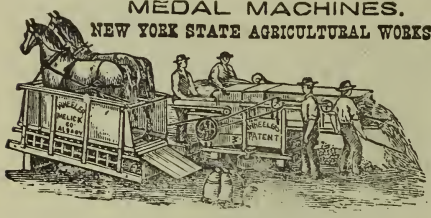

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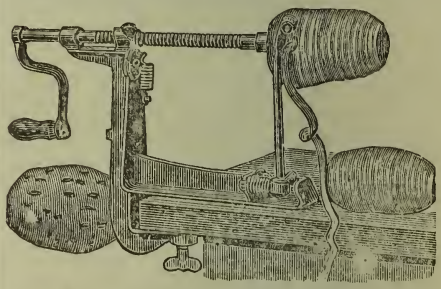

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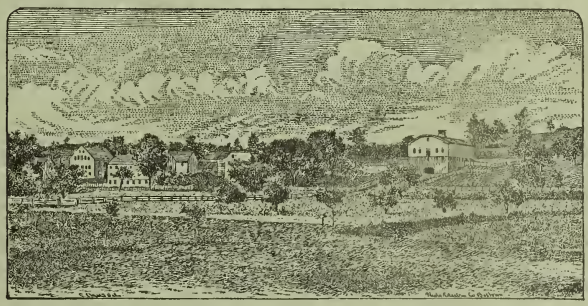

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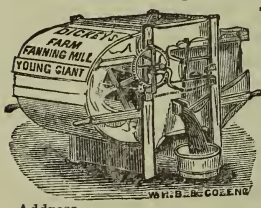

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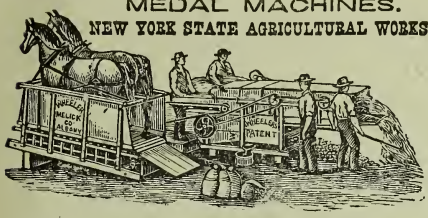

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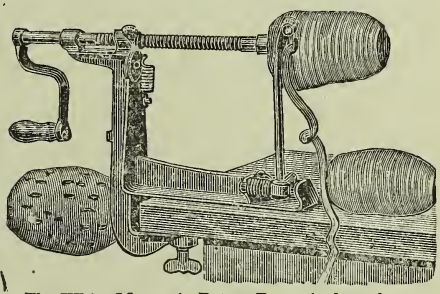

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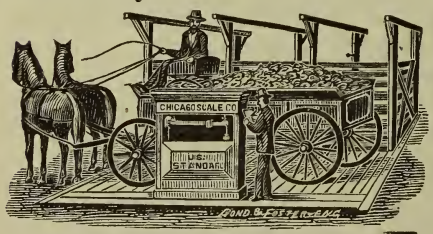

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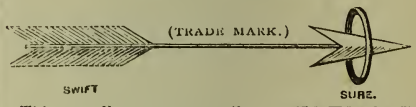

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Shaker Manifesto.

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Vol. XII. NOVEMBER, 1882. No. XI.

TRUTH, NOT PERSONALITIES.

GILES B. AVERY.

The soul who sincerely hungers for truth, seeks the nutritious kernel only; all wrappings of husks, or chaff of the personal ambition, pride of discovery, and pedantry of manifestation exhibited in its advocates are obnoxious to the sincere truth seeker, and adverse to the dissemination and reception of truth.

Wisdom's truth, either in science, art, or religion, rides no hobby; has no respect to personalities; is neither magnified nor diminished by the idiosyncracies of individuals; yields not to preferences of nationality, race, color, or sex, but, where she can find a vessel pure, and emptied of selfish pride, ambition for distinction and consequence,—a simple lover of, and seeker after her treasures for their own intrinsic worth, she bestows with a liberal hand.

Humanity has such a shimmering display of vanity in the effort to disseminate truth, that its professed advocates seem often mantled more in the shrouds of self-love, than panoplied with truth; thus it often comes to us in patches and shreds, smutted, or belittled with the dross of humanities follies.

It is rare to find an article on truth, especially religious truth, that is not either so studded with theology, stuffed with professional pride, or dwarfed by the huge cage of human ambition and pride it is squeezed into, so that the sincere seeker after truth seems perishing with hunger, before being able to untomb it; and the sailor on the ocean of inquiry and investigation tears to board its craft, finding so little wind in its sails.

Friends of humanity, and lovers of godliness. Is it not possible, by the aids of truth committed to our trust, so to eliminate ourselves from the narrow confines, belittlements, and chaffy wrappings of self, as to present, each one, our modicum of truth, as a golden nugget, pure from the celestial mine? May

we not hopefully anticipate the dawn of a heaven-born day, when, at least, the advocates of religious truth may meet each other as brothers and sisters of the one family of Christ, on the level of divine universal love; and, freed from the biases of human creedism, and scholastic theology, interchange the coin of religious truth, unadulterated with the dross of human pride, and ambition to be recognized as the discoverer, or to see who shall be the greatest, wisest, or most scholastic, or even who shall attract to their standard of wisdom the greatest number of followers?

Truth's successful followers are a simple people, free of utterance, and as enchantingly sweet as the song of Philomela. The prating of the multitude does not silence them; the creeds of theologians do not bind them; human theologies do not darken their counsels; nor doth the fear of opposition turn them from their path of duty. Love to God and love to man graces their diction, and renders mellifluous their sternest declarations; the human soul instinctively bows in acquiesence to their revelations, and honors with approval, though, not always, for the moment, strong enough to bend the human will in conformity. But, truth, love, and purity, conquers the world.

Mt. Lebanon, N. Y.

RELIGION.

ELIZABETH MARTIN.

The human mind was created with antagonistic elements,—a two-fold nature, the one aspiring to the angelic life, a rest in God, the other burying its interests, and seeking its happiness in the sensuous and earthly. Hence, the strife in cultivating the one and subduing the other.

We comprehend that system of religion as *best* which best develops the faculties of the soul; which leads the mind away from the narrowness of merely selfish interests, into paths of christian benevolence and universal love, from the elements of discord, into harmony of action with godly principles; from darkness of the earthly and human, into light of the spiritual and divine.

The work of the future will be to religionize the social practical life; to cease wrangling over the isms of sects, and teach men and women in their relations with each other, how to speak and act the truth, void of malice and hate, clad in christian love.

The true seekers after righteousness, are heart-sick of theories, creeds, and dead forms; they thirst for living practical realities. If they turn from worldly pursuits, reject its relations and interests, they want nothing less nourishing than the very bread and wine of the heavenly kingdom. This they rightfully expect to receive in the church, through the agency of spiritual teachers; from professors of christianity; from the unfolding of the mind as they obey higher principles; and from the influx of divine ministrations which is the sure meat of the earnest christian worker. They want the social life so purified from the very appearance of guile, that they may enjoy a legitimate companionship, as sons and daughters of God in the spirit, free from the jealous eye and the slanderous tongue. They want that interchange of pure thought, which emulates virtue in men and women, and shoots its arrows of righteous indignation into the very heart of sensualism!

They want that charity which "hideth a multitude of faults," by considering the traditions, circumstances and influences which have moulded the characters of individuals, making them so diverse in manners, customs, theories and practice; the charity that will shut the mouth of slander, and bless the effort of our neighbor, rather than curse his failure.

They want the perfect seal of discipleship made manifest in being "kindly affectioned one to another, in brotherly love preferring one another." These principles destroy the selfish life, and build a stable christian happiness which worldly antagonists can never overthrow.

Who cares whether one believes in a *unity*, *duality* or *trinity* of the Godhead, if he weave his life after the pattern of these principles; regarding humanity as one common brotherhood, the children of an all wise creative Power.

Jesus wrought out his religion through all the relations of his daily social life; he not only taught in the temple confounding the learned doctors, but the most of his time was spent among the common people doing good, in the streets, on the mountains, by the seashore, in ships, in the houses of his friends, in the kitchen of Martha and Mary, at the bed-side and the tomb,—delivering precepts of heavenly counsel; sowing the seeds of eternal principles; and opening the wells of living truth, which are to-day springing up unto everlasting life in the hearts of all who listen to the voice of the spirit, with a willing, obedient ear.

"The pure in heart shall see God," said he, what a sermon is contained in that one beautiful beatitude! When exalted above the sensuous, in thought, word and deed, how clear the spiritual atmosphere becomes! The soul indeed sees the Divine; its perceptions readily discern between the unclean and the clean, the false and the true.

In contemplating the subject of religion, our reason decides that the christian platform is the sure foundation, and christian precepts the safest guide. We believe that if we live by them, we embody their effects in our character, which is the only treasure we can take with us to the immortal land. Justice, truth, mercy, goodness, purity and love,—attributes of the Divine incorporated in the human, are the germs of immortality.

Let us grow in the likeness of our God, by actualizing more fully, these christian principles in our life and character.

Canterbury, N. H.

SIGNS OF THE TIMES.

ELVAH F. COLLINS.

(CONTINUED FROM LAST NUMBER.)

Another sign, perhaps still more prominent is the disintegration, evinced in the condition of the family circle,—an order claimed to be God-given and sacred, and strongly held forth as a duty to be discharged by all mankind, to form, and sustain those relationships, which should create homes attractive to their inmates, where parental care is bestowed in wisdom, and love that knows sacrifice for the good of the young household, and where that love is returned through implicit obedience and respect, on the part of the children. Is it thus today?

Are there homes where father and mother, and children profess to comprise

the happy family circle, strangers to those disturbing elements, which take effect upon young minds, and draw them out to seek fortune in some romantic and startling career? We do not say there are no such homes to be found. The history of one unhappy family, may be that of thousands. Marriage ties formed through rashness and ignorance or by the immature, mentally and physically, are steps leading to blighted hopes, betrayed confidence, and intemperance. Children are born with a predisposition to crime, homes are void of the warmth of love and affection, property squandered in riotous living, and aged parents thrown upon the mercy of a cold world.

Divorces, and re-unions, made with a view to better fortune, followed by successive failures, prove to the discerning, how far astray human beings have wandered, from the laws of God, and Nature, which should have kept the natural order of creation in the beauty and perfection of the Designer.

Then comes the cry for community, community! Seeing the benefits and advantages derived by co-operation of individuals, many efforts are made to start Colonies; taking some one or more points, for a basic principle; financial economy, hygiene, polygamy, asceticism or social benefits; but, the records of the past, show that a lack of something, has caused the most sanguine and devoted, to fail of success! What is wanting to make their work enduring, is one of the many problems to be solved through experience. We believe, a community, that has not for its foundation a sacrifice of the selfish, private, family relationship, like a house divided against itself, cannot stand with permanence. Inward fires of controversy, soon causes a conflagration, too rapid to be stayed by the wisest heads, and the practicalness of their themes, is thereby made void.

When we have studied these, and other signs of the decay of the many systems, it calls forth the query. What is to be the outcome of the whole?

As effect is sure to follow cause, conviction of error, is sure to lead the soul to search after the right. Sinning humanity tired of the husks of prodigal living, are awaking to a sense of the fullness in the Father's storehouse, for the obedient and law abiding. The light of truth, theoretical, is scaling mountains of doubt, and flooding vallies long shaded by ignorance, and superstition; and when people are convinced through reason of a better way, strong religious aspirations, and the demands of conscience will supply required strength for the self-denial, necessary to be practiced in the New Creation, which shall restore health to body, and soul.

And what of Zion, the loved of our hearts, over which God watches with a jealous eye? Shall she sit forever by the streams of Babylon, to mourn over present afflictions? Nay. The hand of the vine-dresser shall clothe her vineyards in the beauty of order, and many shall tread the wine press, which will yield a rich supply of the wine of the new kingdom.

Her barren wastes shall bud and blossom, her pastures teem with verdure, streams that have become dry shall swell to overflowing with waters from inspiration's, fathomless ocean, and rivers shall flow beneath the dome of her temples, for the purification of all souls.

Look up! ye whose eyes are downcast; Lay aside the sackcloth of mourning, ye who have fasted in sorrow, for

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however right it may seem to men, the end thereof is death. Hence there is a work for each one to bind, and purge out these, that good may come in their place. And though we postpone this work a thousand years, and roam through all spheres of life accessible to us, we never can find true rest nor the happiness we seek until we have done this work of destroying within us the elements of unhappiness, and unrest, by self-denial and the daily cross, and by cultivating good qualities in their place.

Mt. Lebanon, N. Y.

PLEASURE.

FLORA WILLIAMS.

"*Let the heart of them rejoice that seek the Lord.*" *1 Chron.* xvi–*10.*

The heart has very little if any share in the common enjoyments of life; the varied scenes called pleasures merely satisfy the senses, and captivate the imagination. "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness." While in religion the heart finds rest, sweet satisfaction and abiding joy. It is written, "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the good things which God hath prepared for them that love Him."

Inexperienced persons are inclined to place too much value on present surroundings and associations that tend to present happiness; while all should realize that felicity depends alone upon the state of the mind, and not upon external condition. "Paul was happy in prison, while Nero was miserable in a Palace." The powerful Monarch that exclaimed "O that I had the wings of a dove, for then I would fly away and be at rest,"—portrays very clearly the restless condition of the multitude who having been surfeited with the riches and pleasures of this life, are yet dissatisfied and long for a haven of peace and rest; the promised reward of those who take up the cross and follow Christ in the New Life—the life of regeneration.

One may possess every blessing that wealth and friends can bestow; but without the balm of true religion, life will have been deprived of its crowning glory, and bereft of that peculiar charm found only in the grace and beauty of a religious character.

This is a soul beauty all can possess by careful cultivation of the spiritual sentiments.

Canterbury, N. H.

THE CITY OF LIGHT.

BY PROF. FELIX ADLER.

Have you heard of the Golden City
  Mentioned in the legends old?
Everlasting light shines o'er it,
  Wondrous tales of it are told.

Only righteous men and women
  Dwell within its gleaming wall;
Wrong is banished from its borders,
  Justice reigns supreme o'er all.

Do you ask: where is that city
  Where the perfect right doth reign?
I must answer, I must tell you
  That you seek its site in vain.

You may roam o'er hill and valley,
  You may pass o'er land and sea,
You may search the wide earth over—
  'Tis a city yet to be.

We are builders of that city;
  All our joys and all our groans
Help to rear its shining ramparts;
  All our lives are building-stones.

Some can do but humblest service—
  Hew rough stones, or break the soil;

While the few alone may gather
Joy and honor from their toil:

While the few may plan the arches,
And the fluted columns fair,
And immortal thought embody,
And immortal beauty there.

But, if humble or exalted,
All are called to task divine,
All but aid alike to carry
Forward one sublime design.

What that plan may be we know not;
How the seat of justice high,
How the city of our vision
Will appear to mortal eye—

That no mortal eye can picture,
That no mortal tongue can tell,
We can barely dream the glories
Of the future's citadel.

But for it we still must labor,
For its sake bear pain and grief,
In it find the end of living
And the anchor of belief.

But a few brief years we labor;
Soon our earthly day is o'er,
Other builders take our places
And "our place knows us no more."

But the work that we have builded,
Oft with bleeding hands and tears,
And in error and in anguish,
Will not perish with our years.

It will be at last made perfect
In the universal plan;
It will help to crown the labors
Of the toiling hosts of man.

It will last and shine transfigured
In the final reign of right;
It will merge into the splendors
Of the city of the light.

—*Religio P. J.*

FROM HOME.

How we see the parting distance
When we've traveled from our home!
Cannot wing it or dissolve it,
Steps alone make the return.
Thus it is in christian travel,
When we've gone from truth and light,
A returning by repenting
Are the needed steps to right.—*M. W.*

BENJAMIN WHITCHER.

BY HENRY C BLINN.

So long as "our home in Canterbury" is favored of God to remain a consecrated abode for Believers, so long will the name of Benjamin Whitcher be held in pleasant remembrance by the Brethren and Sisters. The dedication of all his estate to the church of God, was not from the enthusiasm of the moment, but after the experience of some ten years in the maintaining of a community relation with those whom he accepted into his own private family. It was a free will offering, given without the shadow of a reserve, and to which no reference was ever afterwards made, save that of thankfulness for the privilege.

His father, whose name also was Benjamin bought the tract of land in Canterbury where the Believers now live, while it was a dense wilderness; for his son Benjamin. Other sons had other tracts of land in the wilderness, some being located in the town now called Northfield, and others in Gilmanton.

Benjamin Whitcher 2nd, the subject of this sketch, was born in the town of Stratham, N. H. Mar. 8, 1750. At the age of twenty four he went alone from his father's house into the wilderness and worked on the land, felling trees and cultivating the soil for some two years previous to the making of it a permanent habitation for his family. During this time he cleared several acres, and with the help of others who came at a later date, he was able to build a house and a barn.

In 1775 he moved his family to his new home, and as carriages were not known in that section of the country,

and as they had paths only, leading from one settlement to another, they were all obliged to make the journey on horseback. Joseph Shepard, a brother of Mary accompanied them to their new home, and took charge of their little daughter Zilpha, on the back of his horse; while the father had the burden of some household articles on his horse; thus relieving the mother of all care except to take charge of the animal upon which she rode.

At this time there were less than three hundred inhabitants in what is now the town of Canterbury, and the nearest neighbor was some five miles distant.

Speaking of his early life he says; "Although I was not brought up under the religious discipline of any organized society, yet the principles of strict morality were ever enjoined upon me, by my parents. And though I often felt strong convictions for sin, even from my childhood, I did not join any religious order till I was twenty six years of age.

At this time there was a remarkable religious revival, and in 1776 I became a member of the Free Church. As my conviction increased my prayer to God was that he would open some way of deliverance; "that he would send by

visit the Shakers, and thoroughly investigate the order of their religi

CONTENT.

BY SARAH A. GIBBS.

WISDOM.

SARAH A. COLLINS.

"Few and sweet are the words which the lips of wisdom utter." How true and how full of meaning is this thought of the poet. All would do well to bear this in mind, and especially in the presence of children. Then, more than at any other time, our words should be choice and sweet; as children are so susceptible of influences, that they accept and retain that which may dwell with them through a long life. We are often led to regret the temptations that are open to their views, and to find that their immature minds are so wide awake to see and hear all that is passing.

It would give us great pleasure to have our children grow up in paths of wisdom, in that innocence which harmonizes with their age and experience, which will afford them a foundation, upon which to build an honorable and a spiritual manhood and womanhood.

Great care should be exercised lest we awaken their minds to unprofitable matter, by carelessly repeating before them that which they should never know. Rather let us study the preservation of their innocence, that their youthful days may be as bright and beautiful as the month of June, and by this means avoid the experience of the preacher, "lest the evil days come and the years draw nigh when thou shalt say, I have no pleasure in them."

Mt. Lebanon, N. Y.

In order to keep up a useful small-pox panic in England and the United States, and to compel frightened citizens to submit to the risks and penalties of the unphysiological practice of vaccination, it has become customary with officers of Boards of Health, and public vaccinators, to attribute the death of every unvaccinated small-pox case to the absence of vaccination. Such medical experts carefully withhold the fact that in every small-pox epidemic in European States under obligatory vaccination, the municipal government statistics prove that from seventy-five to ninety-six per cent of small-pox cases have received the pretended benefit of the cow-pox. [redacted] Europe, [redacted] ber extra [redacted] om- mis [redacted] tter pub [redacted] ing- don [redacted] was intr [redacted] ong im [redacted] ped vac [redacted] of 187 [redacted] ox, of [redacted] is sho [redacted] art- me [redacted] forc [redacted] ect, [redacted] rful [redacted] licts [redacted] tself [redacted] ther [redacted] en- a [redacted] great p [redacted] tter, S [redacted] terly unjustifiable."

Dr. Farr, Mr. Edwin Chadwick, Dr. Southwood Smith, Dr. B. W. Richardson and other well-known sanitarians, have clearly demonstrated that small-pox is the outcome of filthy conditions, bad drainage, impure water and overcrowding, and can only be avoided by the observance of proper hygienic precautions. Prof. Playfair has said, "that no epidemic can resist thorough cleanliness." The sooner these facts are appreciated and acted upon the sooner will all zymotic diseases be abolished. That small-pox can be prevented by vaccination is an untenable position, which has been abandoned by all who have given the subject serious consideration. The most ardent pro-vaccinators have been reluctantly compelled to confess that small-pox cannot be got rid of in this way. Dr. Ballard, one of Her Majesty's Inspectors of Vaccine, in his Essay on Vaccination, page 36, says: "Dr. Jenner's prediction has not been fulfilled; experience has not verified it; small-pox is not eradicated. Scientific observations lend no countenance to the belief that it ever will be eradicated, even from civilized communities." Mr. Ceely, who devoted forty years of his life to the study of the subject, said at the London Calf-Lymph Conference in December, 1879: "They would not be able to annihilate small-pox by vaccination, and he defied any one to show that he had claimed such a result; from the experience he had had, no such thing could, or ever would happen." And more recently, Dr. Charles Cameron, M. P., avers in his letter to the *Times*, May 24th, 1880: "Since 1836 our statistics have been compiled so as to enable us to compare the mortality not merely in small-pox occurring in all classes of vaccinated persons, at different periods, but in each separate class of vaccinated persons, in persons, that is, with one, two, three or four good or indifferent marks. I have gone into these details and found that not merely has the mortality in small-pox occurring after vaccination progressively increased, in the aggregate, but it has increased in each class of cases, *and increased enormously in the best vaccinated class of cases.*"

Nor is the testimony in the *Lancet* for August 27th less precise on this the corner-stone of the edifice upon which vaccination is enforced by the State. That journal furnishes a report of the recent small-pox epidemic at Bromley, London, by Dr. Fraser Nicolson, the medical officer in charge between April 25th and June 29th, comprising forty-two cases in all, of which sixteen were confluent; the *whole of these were vaccinated and three re-vaccinated.* Dr. Nicolson further says, "That the chief element of success lay in the high, open, bracing locality in which the temporary hospital was placed, together with the cool, dry winds during the time that the worst cases were in the hospital." Here again, the beneficial effects of sanitation are

allowed, while no mention is made of vaccination as a favorable or modifying factor in the attacks, nor could there be, seeing that this so-called prophylactic did not prevent sixteen of the cases becoming confluent. The late Royal Commission of Inquiry into the origin of the dreadful epidemic in Fiji has reported that they occurred among populations who were habitually drinking water from ditches contaminated with sewage, and that the mortality has fallen enormously since the discovery of the cause. The existing small-pox epidemics at Nottingham and Leicester are not amongst the unvaccinated. The cases are to be found among the vaccinated poor, and their vaccinated children, and the local press contains letters of complaint of bad ventilation, bad smells, foul pig-stys and sewage effluvia. How can vaccination protect against the sewer, the pig-stys, the mews, the polluted water? Were it not trespassing too much upon your space, it would be easy to furnish the evidence of eminent medical men, like Dr. Jules Guerin of Paris, tending to show that vaccination not only fails to prevent small-pox, but in many cases actually excites it. Cow-pox matter is admitted by the profession to be variolous in its origin; it ought therefore to be held in a certain degree responsible, in company with noxious exhalations and sewage and bad ventilation, for the survival of small-pox and similar diseases in civilized and hotly sanitary boarded communities. Permit me to suggest, that having regard to the accumulation of evidence, showing the failures of vaccination to prevent *even the severest attacks of small-pox*, or to prevent small-pox *in the best vaccinated cases*, whether it would not be wise on the part of American Boards of Health and European legislatures to abandon its compulsory enforcement and devote the large expenditure, amounting in the aggregate to many millions per annum paid by the State for public vaccination, to the more scientific and less objectionable prophylaxis of all zymotic diseases—Sanitation

I am, sir, your obedient, servant,

WILLIAM TEBB.

7 Albert Road, Regent's Park, London, August 21st, 1882.

P. S.—Some of your readers will be interested to hear that arrangements are now in progress for holding the third International Anti-Vaccination Congress at Berlin in January next. It is expected that delegates will attend from all countries where vaccination is enforced, either by municipal regulations or State laws. A report of the proceedings at the Cologne Congress has been published in German, and another in the French language by Dr. Hubert Boens B Sc. Charleroi Belgium entitled "*La Vaccine au point de vue Historique et Scientifique*," in which the whole question is impartially discussed with great lucidity and ability.

GENEROSITY.

CATHARINE ALLEN.

Why should we not always be kind and generous? If through cold indifference or intended selfishness, we withhold from others that sympathy and love which is in our power to bestow, and express in deed and word, or sometimes in little gifts of material things, we may perhaps pass more hours of this fleeting existence in comparative ease; may have

more time for arranging little articles of personal convenience and taste; and may accumulate for individual keeping, a few more of the things that perish.

But what can these avail the soul? At best we can only hold them through our brief span of time, and all that we gain at the expense of another's comfort, will become as a gnawing canker worm to consume the gift of peace that should attend the hours of meditation.

The soul is really impoverished by every effort of selfish grasping, or keeping. Nothing can be of benefit to us beyond that which we can put to actual use; and just as surely is true wealth increased by every act of self-denial, especially of christian sympathy and mercy toward others. We cannot do anything through personal sacrifice to promote another's weal, without at the same time enriching our own souls.

Mt. Lebanon, N. Y.

BLESSINGS.

ELIZABETTE SUTTON.

Count the blessings that surround us,
And the mercies that we share,
Are they few, and numbered to us?
Or as boundless as the air?
As the dews are scattered to us,
And the sunbeams 'round us play,
Bounties are unmeasured to us,
By our Father day by day.

And the stars that stud the heavens,
Are they numbered every one?
Pearly drops from Crystal fountains,
Can we count them as they run?
So are blessings showered on us,
By our Father's loving hand,
Dropt along life's highway to us,
Blessings free thro' out the land.

Could we always see our blessings,
And the least one learn to prize,
Consecrate them in our feelings,
Tho' they're often in disguise.
Pleasures that are sweet and savory,
Would along our path be strewn,
Brightly, beautifully, lovely,
Worth and beauty would attune.

What are all our life's endeavors,
If we know not wisdom's ways?
Utilize God's gifts and favors;
Dreaming must not fill our days.
Greet the morning and it's burdens
With a thankful, cheerful heart,
Tho' the cloud is dark that saddens,
'Twill divide and from us part.

Smile or frown, is at our option,
Gloom, or sunshine to impart,
We can have a sweet affection,
Or, a cold forbidding heart.
Which, the cup of life be filling?
Which, be anchored in the soul?
Let us choose the greater blessing,
Let true wisdom have control.

For the blessings thus provided,
Earthly, moral, spiritual,
Gratitude to God be rendered;
For he doeth all things well.
Wise and merciful His nature,
With a weight and balance true:
He will give to every creature,
All that justice claims as due.

Mt. Lebanon, N. Y.

IF.

If all the pity and love untold
Could scatter abroad in coins of gold,
There would not be, on the whole round earth,
One hungry heart, nor one wretched hearth.

And oh, if the kind words never said
Could bloom into flowers, and spread, and shed
Their sweetness out on the common air,
The breath of heaven would be everywhere.

—*Christian Union.*

A good word is an easy oblation; but not to speak ill requires only our silence: which costs us nothing.

SHAKER MANIFESTO.
NOVEMBER, 1882.

Office of Publication.

The "SHAKER MANIFESTO" is published at Shaker Village, Mer. Co., N. H. All business matters connected with the financial department of the paper will be directed to the

Publisher of Manifesto,
Shaker Village, N. H.

All other communications may be addressed,

Editor of Manifesto,
Shaker Village, N. H.

TERMS.

One Copy per. year,	Postage paid,	.60
" " six months,	" "	.35

Enclose a two cent stamp for a specimen copy.

To avoid mistakes, those who send money, should write the name of their Post Office, County and State.

TO ADVERTISERS.

One inch,	one insertion		$ 1.00
" "	three "	each	.75
" "	six "	"	.65
" "	twelve "	"	.50
" column	—— —— ——		6.00

Larger spaces, rates in same proportion.

NOTES.

Jesus was our great teacher, His lessons were full of instruction. He wasted neither time nor words, nor neglected a proffered opportunity when he could impress the minds of his disciples with a spiritual truth.

They were able to foretell that the harvest would be in the course of a few months, and to them it would be a special season for the gathering of God's bounteous blessings.

Jesus would inspire them with a deeper thought having reference to the gathering of souls into the Kingdom of God. Lift up your eyes, said he, and look on the fields for they are already white to harvest. While the disciples, as natural men, were thinking only of the harvesting of the wheat fields of Palestine, and of their well filled garners, Jesus changed the conversation to a religious form and told them that the minds of men were now waiting to be enlightened with the spirit of Truth and to be harvested into the work of regeneration.

It now became the duty of the laborers to stimulate themselves to enter upon their mission. They were to be sent into the world to preach the gospel of good news and to take therefrom those who heard the word of God and were able to keep it.

Shall we not learn wisdom from these life lessons which have been placed before us?

Admitting that our gospel has been vitalized by the spirit of the Living God, and that a testimony has gone forth which has been as the waters of salvation to many thousands, yet, is there not some danger of losing this precious gift while we are so very anxiously caring for the things of this world?

After an experience of some thirty four years in spiritual phenomena, many of the leading minds of the order seem to think it quite as essential, even at this date, to caution those who seek after the spirits, as it did in the commencement of that work. We may very reasonably expect more or less of the false in our search for that which is true, but the ability to discriminate, often makes us the dupes of a designing mind.

In the Religio of Aug. 12th, we have a scientific analysis of Spiritualism by W. E. Coleman. He does not hesitate to

write plainly and clearly his views on the phenomena which seemingly astonishes so many persons at the present day. Although a believer in the instantaneous appearing and disappearing of the inhabitants of the spirit world, and made this by "proof palpable" from individual experience, he then says ;—

"Probably nine tenths, or it may be ninety nine hundredths of all so called materializations are fraudulent," and many that he had witnessed were unmitigated frauds.

It is highly commendable in the managers of the Journal that they do not fear to publish the whole truth, or to expose that which is deceptive or absolutely false.

What a pity it is that those who love the Lord and are denominating themselves the true light to a wicked world, should stop on their heavenward journey and dispute over the fastenings of their Sunday go-to-meeting-coat or the acceptability, to the Lord of an uncultured voice in preference to the tones of a good instrument. And yet we are informed that such is the fact. One church is being divided because some of the members choose to fasten their coats with buttons instead of hooks and eyes. And the other church is becoming divided because a certain class forbid the use of an organ in the time of religious service.

It is surprising how much talk and confusion such trifling nonessentials will create. "Behold how great a fire a little matter kindleth."

Harvard, Mass.

Synopsis of reports of the Shaker school for the three years, last past, as forwarded by Br. Elijah Myrick. The Superintendents have made collective reports of the general condition of the several schools, hence as a rule have omitted any remarks except on the one in our Society.

The following may serve as an index to the relative merits of the school at Harvard.

Winter session of 1880. Teacher, Ella Russell. Length of term ten weeks. Wages of teacher $30 per month. Whole number of pupils, 11. Average attendance 10, 15. The teacher is thorough and keeps the best of order, and is always ready to assist and instruct her pupils. This little school is worthy of a visit from all interested in the education of our youth and children.

Session of 1881.

Mary Kelley, Teacher. She has had the charge of the school during the year. Number of pupils, 12. Average attendance, 11. Wages of Teacher, $30 per month. The Teacher has devoted herself to her work with much earnestness, and has labored faithfully and successfully for the advancement of her pupils. The closing exercises were highly interesting and most creditable to teacher and pupil. The clear and distinct reading of the pupils in the Shaker school is deserving of special mention.

Report of 1882.

Length of school, 6 months and 2 weeks. Number of pupils, 13. Average attendance, 13. Wages of the Teacher $30 per month. Mary Kelley taught this school during the spring and summer terms. She carries with her an earnestness and force of character that compels the respect and attention of her pupils. Her success has been complete, bringing her school well up towards the front ranks.

The Winter Term was taught by Marcia Bullard, a teacher of large experience. Our committee have not made special reports of each school, wishing to avoid invidious distinctions.

While on our recent visit to the society at Harvard, Mass., we were privileged, through the kindness of our beloved friends to spend a few hours in their district school. There were present, Brother Elijah Myrick one of the school committee; a brother and two sisters from Enfield, N. H.; a brother and two sisters from Canterbury, N. H.; the Elders of the Church Family at Harvard, and several other members of the society.

The school numbered some fourteen pupils, who were all nicely arranged in respective places when we entered the room. The teacher, Mary Kelley, conducted the exercises and they were managed with all the care and kindness of a good shaker sister. The ready response of the pupils to the every wish of the director, was a clear manifestation of their affectionate regard, and to this we attribute much of the success of the school.

The house has been built some three score and ten years, and was arranged for the accommodation of twenty-four pupils. The desks are ample and well preserved, and were, no doubt, of excellent construction as well as of superior accommodation at that early date. Each desk was arranged for the accommodation of two pupils. The stationary board seats have, however, been removed, and a nice little chair of modern manufacture and well adapted for the comfort and convenience of the pupil, now takes its place.

The room was well furnished. The teacher's desk was of an antiquated pattern, bearing the same age of the house, yet it was quite convenient and liberally supplied with books and whatever an active teacher might find necessary to use.

The room was furnished with a limited supply of black-boards, and, indeed it would be difficult to provide too much space for this indispensible aid to both teacher and pupil. Several mural maps were suspended, and also two or three, large steel engravings. The pupils seemed to be abundantly supplied with books and with everything that was necessary for their protection and education in the school room.

The exercises began by the singing of a select piece by the whole school. The recitations in reading from the book, as well as from memory were very superior. Even the smallest pupils made their recitations so clearly and so naturally that it became a pleasure to be a listener.

The class in Physiology, History and Mental Arithmetic seemed to understand the value of their studies and rendered them accordingly.

The system of spelling was novel and interesting. The first word given out was distinctly pronounced by the pupil, after the teacher, and then spelled. The pupil then spelled three or four more words without assistance from the teacher. Each pupil in turn gave the respective definitions to their words, and then thoroughly analyzed them, as their authors directed.

The writing books and art books were kept in nice order, and were a commendation to both teacher and pupil.

The quiet and yet potent influence which governed the school, and the gentle, good order of the pupils was one of

the marked and pleasant features. From the appreciative remarks of the several visitors at the close of the exercises, we learned that all had enjoyed the season with much satisfaction.

ENFIELD, CONN.

Summer Term of 1882 commenced April 25th, and closed August 12th. Teacher, Finetta B. Wells. Number of weeks 16. Number of pupils, 21. A good attendance was continued throughout the season.

Interest and perseverance on the part of the teacher, inspired the pupils with a love of application, requisite to the acquisition of each lesson. Fifty nine visitors, who witnessed the exercises, reported a well disciplined school, with a cheerful compliance of the pupils.

WINTER TERM OF 1881 AND 1882.

Taught by Arthur Bruce. Number of pupils, 14. Length of term, 17 weeks.

This school is strictly private being entirely out of the jurisdiction of the School Committee, consequently we have no Committee's report to offer. We endeavor to have the standard of the school as high as that of any of the district schools in the town. From the opinions of the many who visited the school last winter we inferred that the standard both in deportment and scholarship was maintained.

Whoever lives looking for pleasure only, his senses uncontrolled immoderate in his enjoyments, idle and weak, the tempter will certainly overcome him, as the wind blows down a weak tree. Whoever lives without looking for pleasures, his senses well controlled, his enjoyments moderate, who is faithful and strong, the tempter will certainly not overcome him, any more than the wind overthrows a rocky mountain.—*In the Alpha.* ——*Buddha.*

VISIT TO BOSTON.

I have pleasant memories of the friends I met in Boston, and the sights I there saw have left bright pictures on memory's wall. The last day of my stay I went through Prang's vast chromo factory. I had always a curiosity to know how it was possible to manufacture such lovely pictures at so cheap a rate. But I had never once dreamed of the work it took. When I went in and saw long rows of desks, and at each one seated an artist bent intently over a picture, faithfully copying line by line, dot by dot, each little stroke or speck, and saw the pictures transferred one by one to lithographic stones, and then printed on paper or card-board, shade by shade, color by color, a little more red, a little more yellow, a little more brown, till it passed through some twenty or thirty impressions, going from hand-rollers to power-presses, from room to room, I then realized that even the tiniest chromo was a work of far more toil than a grand painting in oil colors. But the rapidity of the reproduction makes them cheap and plentiful, and I saw some as high as twenty-five dollars in price, and others only a cent or two in value. We saw one large room containing two or three hundred girls, all putting fringes on valentines, chromos, and holiday pictures, and counting, folding, and arranging them; and we saw the Christmas cards for the coming season in process of being made. One large room way down in the cellar was called the "stone library." It was filled with shelves of lithographic stones, containing plates from which the pictures had been printed. These stones are all brought from Bavaria, and many of them cost twenty-five and fifty dollars apiece. We went in the engine room and saw the power that moves the great machinery of the factory, and the engineer touched one of the great belts and lighted a gas-jet with his finger, and also transmitted a spark to each of us from it, by touching the tip of his finger to ours. *Elmina in Truth Seeker.*

There is no restraining men's tongues or pens when charged with a little vanity.
—*Washington.*

Society Record.

DEATHS.

Prudence Sawyer at North Union, Ohio, Sept. 30. Age, 65 yrs. 4 mo. and 26 days.

Betsey Knowles, at Harvard, Mass. Oct. 4. Age, 80 yrs.

She is one of the few who renounced the world and gave her life and strength to the gospel cause without reserve. So pass our aged friends away.

Juvenile.

THE WASP AND THE BEE.

A wasp met a bee that was just buzzing by,
And he said, "Little cousin, can you tell me why
You are loved so much better by people than I?
My back shines as bright and as yellow as gold,
And my shape is most elegant too, to behold:
Yet nobody likes me for that, I am told."

"Ah cousin" the bee said "tis all very true;
But if I had half so much mischief to do,
Indeed, they would love me no better than you.

You have a fine shape and a delicate wing,
They own you are handsome; but there is one thing,
They cannot put up with, and that is your sting.

My coat is quite homely and plain, as you see,
Yet nobody ever is angry with me,
Because I'm a humble and innocent bee."

From this little story let people beware,
Because, like the wasp, if ill natured they are
They will never be loved, if they're ever so fair.

—*Jane Taylor.*

AN OBEDIENT CHILD.

No object is more pleasing than a meek and obedient child. It reflects honor upon its parents for their wise management. It enjoys much ease and pleasure to the utmost limit of what it is fit. It promises excellence and usefulness, to be, when age has matured the human understanding, a willing subject in all things to the government of God. No object, on the contrary, is more shocking than a child under no management. We pity orphans who have neither father nor mother to care for them. A child indulged is more to be pitied; it has no parents; it has its own master—peevish, forward, headstrong, blind, born to a double portion of trouble and sorrow above what fallen man is heir to; not only miserable itself, but worthless, and a plague to all who in future will be connected with it.

An honest boy.—In a country school a large class were standing to spell. In the lesson there was a very hard word. I put the word to the scholar at the head, and he missed it; I passed it to the next, and the next, and so on through the whole class, till it came to the last scholar—the smallest of the class—and he spelled it right; at least, I understood him so, and he went to the head, above seventeen boys and girls, all older than himself. I then turned round and wrote the word on the blackboard, so that they might all see how it was spelled, and learn it better. But no sooner had I written it than the little boy at the head cried out, "Oh, I didn't say it so, Miss W——; I said *e* instead of *i*," and he went back to the foot, of his own accord, quicker than he had gone to the head. Was not he an honest boy? I should always have thought he spelled it right if he had not told me; but he was too honest to take any credit that did not belong to him.

FOREST'S SNAKE STORY.

One day when I was coming up from the island, I saw a black snake. He was coiled around a tree. I was bare footed. Two other boys were with me; they had on shoes, and each one had a hoe. When we were pretty near him, he began to run The other boys were afraid to touch him with their hoes, so he went home in the wall of the garden. I told the boys that were with me, if I was not barefooted and if I had a hoe, perhaps, I could have killed him, but as I did not have any shoes on I did not kill him because I thought he might poison me. When the snake went into the wall, I ran home to tell the other boys.

Now the garden is ploughed up and I have not seen the snake since, but I suppose he is there now.

Letter Box.

Enfield, Conn.

Dear Children;—Doubtless you have learned by pleasant and unpleasant experiences, that happiness waits on no selfish demand, but it dwells in every heart that, unmindful of its own ease and comfort seeks to comfort and bless others. Selfishness is an enemy that should be fought relentlessly. Some persons expect a great deal of attention and kindness from others, but think little about being kind in return. Shall I tell you the secret of a happy life? Think more of others and what you can do for them than of your own dear selves. A kind, self-denying person seldom fails to find real happiness; but one who lives for self, regardless of the welfare of others is miserable enough. Have you ever experienced anything of this? Be kind, be modest and unassuming, be pure in heart, be ready for any little service, give to others, as you would that others should give to you, and sunshine and happiness will flow into your spirits. Let selfishness form no part of your characters. To enjoy life yourselves is not sufficient; selfish enjoyment is always incomplete. Brighten your lives by lightening the loads of your over-laden companions. There is solace in an unselfish thought and deed. "Good deeds are the stepping stones to heaven." Try the pleasant self-denying way, and see how delightful you'll feel. Try it every day. It is good at the beginning of the year, good throughout the year, good at its close. Life is made up of small things; therefore do the small things that spread gladness and joy along your pathway, and my word for it, you will be happy. Be unselfish, be virtuous, having for example, the Divine Model, Jesus Christ, who said, "Love thy neighbor as thyself."

Your brother,
Daniel Orcutt.

Shaker Village, N. H.

Dear Editor;—I thought as you told me one day, that you liked pictures of roses better than you did lillies, I would give you one, because I had a pretty rose, if you will look at the top of this letter you will find one.

One Friday afternoon there was no school, so the little girls with Nellie, Bertha, Laura and Mary went out into the woods to pick strawberries and checkerberries, we had a good little ride, and a good little walk; while we were riding, we had a peppermint as large as three inches long and three wide, it tasted very sweet, and I felt as if I could eat ten more.

Nellie found a little toad, she gave it to me and I carried it home. I gave all my checkerberries and strawberries to sister J, she ate the checkerberries and gave me back the strawberries. I will close.

Your little girl,—L. D.

House-hold.

The following mixture is recommended for taking grease out of carpets: Aqua ammonia two ounces soft water one quart, saltpetre one teaspoonful, shaving soap one ounce, finely scraped. Mix well, shake and let it stand a few hours or days, before using, to dissolve the soap. When used pour on enough to cover any grease or oil that has been spilled, sponging and rubbing well and applying again if necessary; then wash off with clear cold water. It is a good mixture to have in the house for many things; is sure death to bedbugs if put in the crevices which they inhabit; will remove paint where oil was used in mixing it, and will not injure the finest fabrics.

Liquid glue.—Dissolve the best glue in good cider vinegar.

Or, pure glue, 1 lb; water, 2 pts. Dissolve in a covered vessel; cool and add gradually 7 oz. of acetic acid.

Whitewash or cheap paint.—Four oz. lime; 10 lbs. whiting; 4 qts. skim-milk; 1 pt. soap suds. Color to suit. Put the lime in a stone jar; pour on hot water to slack the lime, and then add milk enough to make it look like cream. Add the whiting and the remainder of the milk. Then stir in the soapsuds and the coloring matter. If to be used without coloring, a small teaspoonful of bluing will make it whiter.

To prevent the scent while cooking.—Kitchen odors may be overcome by throwing a few pieces of charcoal into the pots, kettles or pans, while cooking. Try it with cod-fish, ham or cabbage.

Never iron a calico-dress on the right side; if ironed smoothly on the wrong side there will be no danger of white spots and gloss, which gives a new dress "done up" for the first time the appearance of a time-worn garment.

Mending Chinaware.—A very ready and efficient means of mending broken chinaware is to take a very thick solution of gum-arabic and stir into it as much plaster of paris as will bring it to the proper consistency. Apply it with a brush to the edges of the fractured parts and stick them together, holding them in place for a few moments until they adhere. In a few days it will be impossible to break them in the same place.

Purify the House.—A house which has been unoccupied for even a week should never be moved into without kindling fires to burn day and night for several days, with doors and windows opened so as to allow all odors and gases to escape, and to dry all the walls and wood-work most thoroughly; especially ought this to be done if beads of water are noticed on the plastering anywhere; the least observant know that the rooms of a house have a damp, musty, heavy, dead atmosphere, even if shut up for a very few days in the finest weather.—*Domestic Journal.*

Composition Tea.—This almost universal remedy of the Shakers, and which has been sought for by so many thousands as a panacea for colds, coughs, lung irregularities and inflammations, is now made public: Take two pounds of bayberry root bark, one pound of the inner bark of hemlock, one pound of ginger, two ounces of cayenne pepper, all reduced to a powder and sifted through a fine sieve. Mix well together. Dose: one teaspoonful in half a teacup of hot water. Add milk and sugar to please the taste, and drink as warm as consistent.

Shaker Fish and Egg.—In a common sauce-pan heat one pint of new milk, or thin cream if you have it, season with salt and let it simmer for a few minutes. Remove a small portion of this gravy into another vessel and dissolve therein a small piece of butter. Into the sauce-pan slice a layer of boiled potatoes, making the slices say three eighths of an inch thick; to this add a little salt codfish, boiled and picked very fine, then a layer of boiled eggs, each egg cut in four or five slices. Alternate with another layer of potato, fish and egg, until the desired quantity is obtained. Now pour on the reserved gravy and cover over for a few minutes, or until ready to place upon the table. When dished up, place upon the top some of the sliced eggs.

The eggs should be boiled six minutes, and then immediately immersed in cold water. This prevents them from becoming too hard, and also toughens the shell, thus rendering it more easily removed.

For four persons, about eight eggs and eight medium-sized potatoes are required. This quantity will require, of salt fish, about three tablespoonfuls, when nicely prepared.

This is really a delectable dish, and very greatly esteemed.

Farm and Garden.

WORK ON THE FARM.

SEASONABLE HINTS.

There is work that is important at this season which may be done when plowing cannot. The looking after the small repairs that are needed upon every farm, or upon every set of farm buildings before winter sets in. Very few of us can spare the time in the busy seasons to get hammer and nails or the other tools necessary every time we see some little place that is out of repair, and if we can take a few days now and do them thoroughly we may make up for some of our little neglects in the past times.

A latch broken from a door; a gate off its hinges or nearly so; a loose board upon the side of some building or along some fence; a square of glass gone from some window; a broken bolt in the mowing machine; a broken

strap in the harness; these, and such things as these, are but trifles, and when first noticed we can let them go, "make them do" as they are until we are not in such a hurry; but we are too apt to continue to let them go until the trouble spreads and we cannot make them do any longer. Perhaps it would be better if we would attend to all such things when we first notice them; but we do not so let us take a little time now to make up for past carelessness.

Then we need to bank up our buildings to keep the frost out, unless they are so built as not to need it. Piggery, hennery and stables need it as much and perhaps more than dwelling-houses. Then let us see whether a double door here and double window there will not pay themselves by keeping out cold weather. Extra fuel in the house, extra grain in the stables, piggery and poultry house, are certain to be needed to keep life and healthy, thrifty growth, in their inmates, if the temperature falls in the building as rapidly as it does out of doors in a December day. Let us, therefore, try to so arrange our buildings that they may be as we can conveniently make them, if we value the health and thrift of those who live in them.

Another job now will be the covering of the strawberry beds with a light coating of mulch of some sort. Horse manure, straw, corn stalks or pine limbs make about as good mulch as we can find for this purpose. I prefer the two latter, as being less likely to fill the land with weed seeds. The horse manure does not hurt the strawberries, I suppose, but I prefer to give the land a good dressing of it before the plants are set, and in the first season's hoeing I can nearly destroy the weeds that spring up from it, then mulch with that which will not supply more weed seeds and manure with a good artficial fertilizer, also free from seeds.

Forest leaves are apt to pack too closely over the plants, for which reason I do not like them unless I have time to pack them in among and around a bed of young plants without covering the crown of the plants. Then put the limbs or corn-stalks upon them and they may be allowed to remain on the ground in the spring to enrich the ground.

But around young trees there can be no better mulching than a good coat of forest leaves. If we would mulch our trees in the fall with a liberal coat of leaves, put on soon after the ground freezes, we should not lose so many of them from winter-killing, as they would make a much better growth the next season. There can scarcely be a better fertilizer for growing trees than would be found in the decaying leaves and the leaf mold of our hard wood forests.

I have been pleased this fall to see many farmers gathering and drawing home leaves from the wood, as well as shaking up the accumulations under the shade trees around the house. Many have done so that I never knew to do such work before. Good advice and good example has not been lost on them. I prophesy that their stock will winter better this winter than ever before, because of the comfortable beds they will have, and their crops will be better next year than usual, because of the manure they will make by using the leaves for bedding.

—*Tribune & Farmer.*

Cabbages may be kept in a dry cellar by simply hanging them to the joists, stalk up. The coarse leaves should be pressed close around the head.—*Ex.*

GUERNSEY CATTLE.

There has been a feeling widely prevalent that milk and beef were antagonistic qualities, that a good milch-cow would necessarily make poor beef. Facts do not sustain this notion. Shorthorns are often great milkers, and such cows, when dry, fatten well. The Dutch cattle fatten well also, and so do the Devons, and yet both, especially the former, are famous for milk. The Guernseys have been bred for milk and butter, and at the same time for beef points. The yellow color in the skin and in the butter has also been cultivated, so that it is exhibited in an extraordinary degree. The cows average fully one fourth and possibly one third heavier than the Jerseys, and give on an average a proportionately larger quantity of milk. After they have been longer tested, no doubt there will be found many cows which will compete closely with the famous Jerseys so well known as great milk and butter cows.

—*American Agriculturist.*

Books and Papers.

With the October number, THE HOMILETIC MONTHLY enters upon its VII volume. The following are among the contents of this interesting number: Sermonic—"Retributive Justice," by Rev. Joseph S. Van Dyke; "The Effects of Gospel Preaching," by Joseph Parker, D. D.; "Gallio," by Samuel W. Duffield, D. D.; "Having One's Reward," by Canon Liddon; "Opportunities of youth," by Rev. Henry Ward Beecher; "Healthy Religion," by T. De Witt Talmage, D. D.; "Concealing the Words of God," by Rev. C. H. Spurgeon. Then we have the following papers: "A Specimen of Welsh Preaching," by Rev. John Waugh; "Methods of Sermonizing," by Rev. A. McElroy Wylie; "Hints to Young Preachers," by Prof. James M. Hoppin, of Yale College; "Misquoted Texts," by Talbot W. Chambers, D. D. There are also many articles under "Sermonic Criticism," "Preachers Exchanging Views," etc., etc., full of interest to Preachers and Bible Students. Price, $2.50 per year; single number, 25 cents. FUNK & WAGNALLS, 10 and 12 Dey Street, New York.

CITY AND COUNTRY.—The October number of this valuable publication comes to our table filled as ever with good things. As illustrations it has "Chock-full of Mischief"—a full page plate, "A Festival in a Shanghai Tea Garden," "The Lansing Evaporator," "City and Country Homes," and "The Hansell Raspberry," "Honor's Debt" is concluded this issue and a short serial, "A Strange Discovery," is commenced by Miss JOSIE C. MALOTT. The editorials cover every ground, and the one on "Politics in Ohio" is able and will be largely quoted. "Articles on Farm Law" by Hon. EDMUND H. BENNETT still continues. This valuable publication should be a regular visitor at every fireside. Only 50 cents per year with choice of two premiums. WILL C. TURNER, Editor. A. W. LINCOLN, Associate. CITY AND COUNTRY Co., Publishers, Columbus, Ohio.

THE BEST ENGLISH HISTORY. No History of England, since the publication of Macaulay's famous work, has more promptly and deservedly won the very highest reputation, than Green's "History of the English People." Ranking fairly with Macaulay in the brilliancy and interest of its style, and superior to it in its accurate delineation of events, it covers the entire field of English history, from the earliest to recent times, (and giving the history of the *people*, rather than of the conflicts of the kings only,) while Macaulay's history is limited to a very brief period. Green was first published in this country by the Harpers, in four octavo volumes, for $10.00, but The Useful Knowledge Publishing Co., New York, have issued very handsome editions, at prices ranging from $1.00 for an octave cloth-bound volume, to $2.50 for a five volume Elzevir half Russia edition. It ought promptly to find a place in every home library, as, upon the whole, the *best* as well as the cheapest history of England. For sale at the Manifesto Office.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for October deserves special commendation, being more than usually rich in matter connected with its particular sphere, and in general reading. A full and appreciative sketch of Miss Clara Barton, the American Apostle of the "Red Cross," is given, together with a very fine portrait. The series on "Comparative Phrenology" is continued by a discussion of the structure of the human spinal column, and the racial peculiarities of the Negro. A well-illustrated description of Alexandria. A sketch of the great scientist Newton, and a very encouraging prophecy of what the world will have attained a thousand years hence, are noteworthy. Besides, for entertainment and solid instruction the contribution entitled "Mrs. Bowman's Neuralgia," "Beautiful Homes," "National Reverence," "The Pollution and Purification of our Rivers and Harbors," a paper our legislators at Washington should have read before passing the notorious bill which the President vetoed. "Kitchen Leaflets," sound advice for our cooks, and the numerous notes, items, paragraphs, and responses of the well-arranged departments are all worthy of more than passing comment. Price only 20 cents; subscription price, $2.00 a year, with the last three months of this year free to new subscribers. We note the publishers are making other special premium offers, and that all may have a chance to see what the PHRENOLOGICAL JOURNAL is like, now it is offered "ON TRIAL" three months, including this October Number, for only 25 cents, which may be sent in postage-stamps to the publishers, FOWLER & WELLS, 753 Broadway, New York.

HERALD OF HEALTH; Oct. Pub. by M. L. HOLBROOK, 13 & 15 Laight St., N. Y. Contents. Malaria & Malarial Diseases, Life Strength, Tape Worms, Bread, Milk and Eggs for the insane, Food for the Old, Cellars, Hygienic Progress, Food of Japanese, Vegetable Butter, How Singers should Live, Worrying the Girls. etc. etc. Terms, $1.00 per. year. Single copy 10 cents.

THE ST. LOUIS MAGAZINE for September is a splendid number containing 26 pages of illustrations, Stories, poems and timely reading. A sample copy will be sent to any address for two 3 cent stamps. Address T. J. Gilmore, 213 N. Eighth Street, St. Louis, Mo.

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Put self last.

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Tell of your own faults rather than those of others.

A place for everything and everything in its place.

Hide your own troubles, but watch to help others out of theirs.

Take hold of the knob and shut every door behind you without slamming it.

Never interrupt any conversation, but wait patiently your turn to speak.

Look for beauty in everything and take a cheerful view of every event.

Carefully clean the mud and snow from your boots before entering the house.

If from any cause you feel irritable, try the harder to do little pleasant things.

Do not keep your good manners for company, but be equally polite at home and abroad.

When inclined to give an angry answer, press your lips together and say the alphabet.

Always speak politely and kindly of your help, if you would have them do the same to you.

When pained by an unkind word or act, ask ourselves, "Have I not done as badly and desired forgiveness?"—*Canada Presbyterian.*

SOMEWHERE.

Somewhere await the treasure we have strewn
  Which idle hands and feet have rudely shattered;
And tenderest love shall gather as its own
  The pearls thus scattered.

Somewhere, the doubtful seed that we have sown,
  Shall we disprove a cold uncertain rootage,
And vindicate the hope we now disown
  By fairest fruitage.

Somewhere, our human effort of to-day,
  The faltering outcome of a pure intention,
Eternity shall hold as brave assay
  And true ascension.

O, Universal Soul! The finite range
  Of earth and time may dwarf our high endeavor,
Yet life is victory, through the evolving change
  Of thy forever.—*Augusta Cooper Bristol.*

FRETTING.

Fretting won't pay. To the contrary, it is always practiced at a loss of time, strength and temper, ending in the greater loss of happiness.

Fretters are much more apt to practice their pernicious habit because of small matters than great ones. Nay, imaginary troubles are quite as apt to be the subject of their disquietude as real ones. And so, if they have nothing real to stew themselves over, they will conjure up something wherewith to make themselves miserable.

We have read an anecdote well calculated to show the folly of people fretting over their misfortunes. It told of a couple of gardeners, whose pea crops had failed because of the frost, or some other adverse influence. One of them went about amongst his neighbors fretting and insisting that he was "the most unlucky creature in existence." Sometime afterward, on visiting his unfortunate neighbor and getting a glimpse of his garden, he exclaimed:

"What a fine crop of peas you have! How is this, that you have peas this year and I none? I thought your planting was all for naught, like my own!"

"Precisely so," said the other. "But while you were fretting I replanted my crop!"

Fretting would not be so bad a habit were its consequences confined to the fretter. But they are not. Fretters are almost certain to make their families and friends and neighbors unhappy. And so they become social nuisances, calling loudly for abatement.

Remember this, ye fretters, and fret no more!—*Granite Free Press.*

OUR CAPTAIN'S CALL.

CANTERBURY, N. H.

1. Forward, step forward, Is our Captain's call: Upward, step upward, Hold the ranks, let no one fall. Fiercely the bat-tle rages, As the foe meets the cross: Turn with-in the glorious weapon, And our gains are more than loss.
2. Forward, step forward, Gos-pel Zeal re - new; Upward, step upward, Loy - al hearts, with heav'n in view. Who greater love can offer, Than to lay down his life, For the win- ning of the kingdom? 'Tis the Christ-ian's dai - ly strife.
3. Forward, step forward, Clad in ar-mor bright; Upward, step upward, Bound for truth, at - tain the height. Grandly the prospect opens, 'Yon the turmoil and the strife; Peace and right- cous-ness a - bounding, Fruits of grace—E - ter - nal Life.

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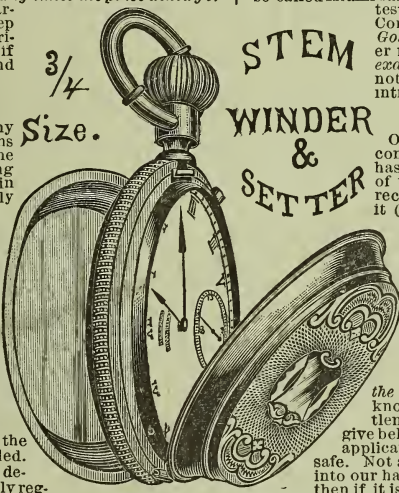

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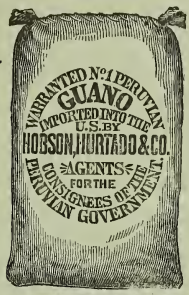

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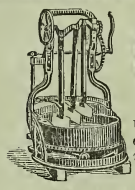

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Shaker Manifesto.

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REASONS WHY SHAKER'S SOCIETIES CANNOT BE MADE BODIES CORPORATE.

1st. Trustees of corporate bodies must be elected by vote, by the members of the corporation; this is not in accordance with the genius of our institution. 2nd. Their term of office is limited by law; this would conflict with our interests sometimes, possibly. 3rd. Their powers and duties must be defined by law. Ours is most properly prescribed by our Covenantal Constitution.

4th. The legal restrictions confine the authority of the Trustees to the character of the political institutions of our country; these are not compatible with the genius of our institutions.

Second. Morally and Religiously considered.

1st. The *real* and *personal* estate is *not* a *joint tenancy*, nor a *tenancy in common*, but a *consecrated whole!* Therefore, it is not consistent with the genius of the institution to be organized or recognized as a *body politic*, nor a *body corporate*. But it is a *Body Religious*, and very great care is requisite not to confound this characteristic feature of our institution with those of a body *Corporate*, or *Politic*.

We cannot receive the forms or principles of our institution from civil and political governments, and can have, governmentally, and organically, no connection with them further than to obey their laws, and enjoy the common protection, and endure the common obligations they extend to all as far as our religious faith will permit.

2nd. Shakers ask governmental protection in the arrangement of a perpetuity and entailment of real and personal estate to the Shaker Covenantal Consecration and Institution, on the ground that the whole estate is a consecrated possession, sacred alone to religious and charitable purposes, judged of by the religious constitution of Christianity as

understood by the true followers of Christ.

3rd. The Shaker's Society, as such, can never connect itself with the world; from this it must ever retain isolation.

4th. The Shakers do not, and cannot hold property as a Community estate, whether real or personal. The property held in trust by them is all consecrated to God, and religious and charitable purposes. All the Community can claim is the usufruct; and the Trustees hold this only in a legal sense and in a capacity solely as Trustees, or God's agents, to manage it for religious and charitable purposes, the usufruct of which, only belongs to the society of consecrators; and, the Trustees in common with their Brethren and Sisters of the Covenantal organization, can only claim a share in the usufruct.

5th. It is, in all cases, very important that the Trustees, when appointed to the office, should be covenant members of a full consecration.

Mt. Lebanon, N. Y.

BE YE PERFECT.

ANNA ERVIN.

There is nothing so much effects the minds of people generally, as to see religion embodied, and acted out by those who profess to be the people of God. The gospel then presents itself to their consciences in a living shape, and carries with it an influence that is irresistible.

"Be ye therefore perfect as your Father in heaven is perfect," is one of the commands. And are there not elements in our natures out of which human perfectability may be formed? And although we are conscious of being very distant from that perfection, does it follow that this condition is unattainable?

Even though a life time may intervene, if we comprehend that by discipline and culture, by the Spirit of God, by the teaching and example of the Master, it is attainable, then we have all needed encouragement for effort. God is infinite fullness, and will he not inspire the soul with hope in the certainty of attainment?

All we do is developed from the mind. Is it not then of vital importance that we allow nothing to gain the slightest hold of the mind which we would shrink from seeing carried out in the actual conduct of life? Actions are the unerring tests of the tone and quality of the mind. Hence only such mental or spiritual states should be fostered as will yield the fair fruits of noble human lives.

Enfield, Conn.

WRITTEN FOR THE MANIFESTO.

JUDGE NOT.

Judge not,—lest by wrongful judging
Thou betrayest doubt of heart,
And a vain distrust, which sadly
Drifts the soul from Hope apart.
And maketh selfishness intense,
In hearts which feel no confidence.

Judge not,—lest by sinful judging,
Thou dost cast the fatal stone,
Sending pain into some sad life,
Making misery for thine own;
And driving out its love and trust,
Make some heart feel thy law unjust.

Judge not,—lest by scornful judging,
Dost let fall,—beneath the stars,—
And cross a brother's pathway,—
Treachery's impeding bars;
Compelling thus his feet to stray,
In blinding doubt, from God away.

Oh hast thou a heart so hardened,
That it cannot even melt
At the touch of Love's warm fingers?
Tell me,—hast thou never felt
An inward joy thrill into life
At sight of Peace o'ercoming Strife?

If not,—then thy soul is selfish,—
Trusting neither friend nor foe;
Cold, unloving, narrow-bounded;—
God forbid that this be so,
And may His charity be strown
Across thy path-way, now o'ergrown.

Oh! it is thy humble duty,
God to serve,—while He shall rule;
While He sitteth on the high throne,
Kneel thou, low, upon the stool;
And learn thy brother's woes to feel,
For judgment is not thine to deal.

Judge not, then, but Oh, be noble!
And another's fault forgive;
Pluck the cruel thorn of sorrow
From the heart,—and stoop to give
A kiss to little child at play,—
A drink to pilgrim on his way.

WHAT I WANT.

GILES B. AVERY.

I want a kind and tender heart,
For other's woes to feel,
A soul secure from fortune's dart
And bosom arm'd with steel

To bear divine chastisement's rod
And, mingling in my plan,
Submission to the will of God,
With charity to man.

I want a keen observing eye,
An ever list'ning ear,
The truth, through all disguise to spy,
And wisdom's voice to hear,

A tongue to speak, at virtue's meed,
In heaven's sublimest strain
And lips the cause of man to plead,
And never plead in vain.

My last great want, absorbing all,
Is, when beneath the sod,
And summon'd by my final call,
The mercy of my God!

Mt. Lebanon, N. Y.

BENJAMIN WHITCHER.

BY HENRY C BLINN.

(CONTINUED FROM LAST NUMBER.)

Benjamin Whitcher still farther remarks, "From the autumn of 1782 I became personally acquainted with the leading characters of the Shaker Society at Watervliet. N. Y. I also visited them at Ashfield and at Shirley, always spending several days with them and attending all their religious meetings."

"Having known Mother Ann Lee, Elder William Lee, Elder James Whittaker and others so familiarly, makes me able to bear witness of their piety and morality, as well as of the purity of their doctrines. They were meek and humble, kind and benevolent, just and upright in all their deportment.

"They were industrious and prudent in all temporal concerns, and wisely temperate in all things. I saw nothing, at any time, but what an enlightened conscience could approve."

Although they were greatly persecuted for their testimony, and suffered severe personal abuse, yet they reviled not, nor did they seek the least revenge. They were often filled with godly sorrow, and poured forth their prayers and tears to God, for the protection and salvation of souls.

In this, their hearts were often filled with joy and thanksgiving to God for the merciful displays of his power and goodness. They were zealous, powerful and joyful in the worship of God. They were very kind and charitable to the poor and needy, of all classes, and always taught this to their followers as a necessary and abiding principle of righteousness. They could with the greatest propriety, say to their people, "Be ye

followers of us, even as we follow Christ."

After accepting the testimony of renewed light, and learning from Mother Ann and the Elders, the benefits of a spirit of universal interest for all, he from this time forward, opened his house to all who accepted the same form of faith, till he numbered, in his family, not less than forty three persons. All sat at one common table, and were engaged in the business of the place, either in the house or on the farm.

For several years the Believers held their public meetings every alternate sabbath at the house of Benjamin Whitcher, and on the occasions of the visits of the Ministers from New Lebanon, meetings were held every day, both morning and evening during their sojourn, which was usually eight or ten days. Those who had embraced the faith often collected in large numbers on Saturdays, and generally remained till Monday; and at the time of the protracted meetings would remain during the whole week. At these times the multitude were entertained with refreshments and lodgings with the greatest care and liberality.

For ten years Benjamin and Mary Whitcher continued as the faithful servants of the Lord in providing for others, as well as and often better than for themselves. At times they were reduced to a scanty supply of food, but never suffered from actual want.

John Whitcher, in his history of the Church, writes, that, "Notwithstanding this great burden in my father's house, I never heard one word of complaint. When we consider that our temporal support depended almost wholly upon the cultivation of an exceedingly hard and stony soil, the statement seems scarcely creditable; yet these free-will offerings were, we think, attended with a special blessing of divine Providence."

For the better accommodation of others, Benjamin would often subject himself to a privation by taking his lodging upon the floor. So generous and pleasant was the spirit of this home, that many sought a residence in the family for no other consideration than to enjoy a mutual privilege with the brethren and sisters. Sometimes this would be done not only at the expense of all worldly honor and friendship, but often upon the forfeiting of a valuable legacy.

The principles of a joint interest, however, were not fully taught till the gathering of the Society in 1792.

At this date, Benjamin Whitcher was one of the first who came forward and consecrated to the Lord his estate of 100 acres of good land, valued at that time at $2,150,00 with all his other property, for the benefit of the new formed society.

When the church family was organized, he continued as heretofore, to aid, instruct and look after the affairs of the family, especially in regard to the spiritual instruction, and particularly during the absence of Elder Job Bishop.

On the first of January 1794, it was thought necessary to establish an order of Elders in the family, and Benjamin Whitcher was appointed to the place of an Elder Brother. His companions in the order were William Lougee, Mary Hatch and Molly Drake.

For twelve years he faithfully bore the burdens that devolve upon the order, and commanded during the whole of this time, the love and respect of the brethren and sisters.

He was a man of deep sympathy, of a forgiving spirit and of a very liberal and generous disposition. He consecrated every ability for the prosperity of the gospel cause and for a permanent growth in righteousness. Although his duties for the most part continued within the boundaries of the Community, yet the records inform us that he visited the Societies of Harvard, Shirley and Enfield, N. H.

He had been for a long series of years one of the active, able bodied men, whose will and muscular fibre was good for any emergency, yet as he advanced in years a general dropsy became his affliction, which terminated his life on the 28th, of October, 1827, at the age of 77 yrs. 7 months and 20 days.

Canterbury, N. H.

TRUE HAPPINESS.

HERVEY L. EADES.

Before people will forsake the world and come to Christ, they will have to feel a strong assurance that by so doing they will be rendered more happy here and hereafter. Happiness is of three kinds, viz: celestial or spiritual; intellectual; and sensual or animal; and the latter is unworthy the name, yet the multitude seek it and are thereby ruined. "He only can be esteemed really happy who enjoys peace of mind in the favor of God;" and this can only be attained through Jesus Christ, by obeying His teaching, and walking as He walked.

The second is attainable by the good and the bad, according to their capacity and application. The third is enjoyed by animals, and by animal, sensual man. "Every gratification," says Dr. Beattie, "of which human nature is capable, may be comprehended under the one or the other of these three classes. viz.;

"The pleasures of the outward sense, the pleasures of imagination and intellect, and the pleasures that result from the right exercise of our moral powers. The delights that arise from the latter source, and from the approbation of conscience, are, of all gratification, the most dignified. The more a man attaches himself to them the more respectable he becomes; and it is not possible for him to carry such attachment to excess. With disgust or with pain, they are never attended.

"To virtue, therefore, which is the right exercise of our moral powers, the character of chief good does belong, which will appear still more evident, when we consider that the hope of future felicity is the chief consolation of the present life, and that the virtuous alone can reasonably entertain that hope. As on the other hand, vice, in the most prosperous condition, is subject to the pangs of a guilty conscience and to the dreadful anticipation of future punishment, which are sufficient to destroy all earthly happiness."

This corroborates what I have said, and, coming, as it does, from one of your own number and class, can be the more readily and easily received; but I shall endeavor to make it still more evident. I love to collate, compare and draw evidence for truth from any quarter. "The prudent man forseeth the evil and hideth himself, but the simple go on and are punished."

Every reflecting mind will admit that the combination of the spiritual and intellectual forms the only happiness worthy the name, which I call true happiness. This being in the possession of

any soul, he may be said to have obtained "the pearl of great price." But none ever reached this goal till Jesus Christ came, and, by the sacrifice and crucifixion of all sensual and merely animal appetites, obtained and then declared the truth to the world; "This is the way, walk ye in it."

Since then, philosophers and pious men, on the natural plane of life, could only approximate the truth, we should learn of those, if such can be found, "who have purified their souls in obeying the truth through the spirit,"—(I Pet. i. 22.) by obedience to Him who first found the whole truth and brought "life and immortality to light." For, "if any of you err from the truth, and any one convert him —he who converteth the sinner from the error of his way shall save a soul from death." James, v. 20.

Then, in accordance with the testimony and life of the Savior, I affirm this great truth, which was hidden from the world till Christ, viz.; that all the miseries that are in the world, and afflict the human family, or ever will afflict them, are, and will be the consequence of the indulgence of the lower passional nature of man.

On the other hand, all true happiness that was ever gained by any soul, was the consequence of self-abnegation, that is the denial of the selfish, sensual, and lower propensities; that is to say, in brief, self-denial bringeth happiness,—self-indulgence bringeth misery. None can gainsay this truth. It comes to the home experience of every man. Take any twenty four hours of your life, and before God and your conscience compare notes, and see if I am not sustained in this declaration. Then write it in your minute books and in your albums, and above all, write it in your hearts; and if you practice it in your daily conduct through life, "your soul shall be saved from death."

All men—great and good men—anterior and subsequent to the advent of Christ, who are living on the Adamic or natural plane, have believed, and still believe, that a moderate indulgence of the selfish and sensual appetites was compatible with the celestial or higher Christ life, and the best of them think some such gratification cannot be avoided.

Hear Plato; "The nature of mankind is greatly degenerated and depraved. All manner of disorders infest human nature, and men, being impotent, are torn in pieces by their lusts as by so many wild horses." So it was; man was impotent. Until Christ, there was none to set the example or lead the way; but He comes with a light eclipsing all former lights; with this great truth inscribed on His unfurled banner, floating before the eyes of the world. Self-indulgence bringeth misery; self-denial bringeth happiness.

He does not admit of even a moderate indulgence of the selfish and sensual, but gives His whole soul and body to God, and then says to the world, "FOLLOW ME." Christ does not admit impotence in his true followers, and Paul says he "can do all things (necessary to salvation) through Christ strengthening him." And how does Christ strengthen His followers? He strengthens them by His teaching, but more by His example.

Although Locke admits the impotency of man, he tells us some good things.

"If any extreme disturbance (as sometimes it happens) possesses the whole mind—as when the pain of the rack, love,

anger, or any other violent passion running away with us, allows us not the liberty of thought—God, who knows our frailty, pities our weakness, and requires of us no more than we are able to do, and will judge us as a kind and merciful father.

"But the forbearance of a too hasty compliance with our desires, the moderation and restraint of our passions, so that our understanding may be free to examine, and reason, unbiased, gives its judgment, being that whereon a right direction of our conduct to true happiness depends—it is in this we should employ our chief care and endeavors. In this we should take pains to suit the relish of our minds to the true, intrinsic good or ill that is in things. How much this is in every one's power by making resolutions to himself, such as he may keep, is easy for every one to try. Nor let any one say he cannot govern his passions; nor hinder them from breaking out and carrying him into action; for what he can do before a prince or a great man he can do alone, or in the presence of God, if he will." This is certainly commendable advice and sound reasoning, but I am of the opinion that none will be able to fully keep themselves without the facilities afforded in God's Zion, or the order He has established on earth for the protection and redemption of man.

(To be continued.)

AT LAST.

When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love divine, O Helper, ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting:
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, O Father! Let thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit
Nor street of shining gold;

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place:

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
Thy river of Thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find, at last, beneath Thy trees of healing,
The life for which I long.

—*John Greenleaf Whittier.*

CHARACTER.

JAMES S. PRESCOTT.

God is no respecter of persons, but of character, and this character is one who does the will of God, as it is made known to him, or her, and was exemplified in the life of Christ, both in his first and second Appearing, and is attainable by all who will live his life and follow his example. It is a lovely character. Let all who name his name strive to attain it, press into it.

This character has no creed except what is contained in the four Evangelists, Matthew, Mark, Luke and John, and in this there is no authority for marrying in the church of Christ, but it is strictly a virgin character, and has reference to those who are living a life of virgin purity.

North Union, Ohio.

PAUL OR CHRIST.

LILLIE E. BARR.

"I suffer not that any woman teach,
Or bear the message of the Lord's good will.
Let her keep silence; she hath no call to preach
'Tis hers to learn and modestly sit still."

Thus the Apostle; Yet the risen Lord,
Waiting beside the newly-broken tomb
For messenger to send with his first word
Unto the church within that upper room,

Chose but a woman with a loving heart.
(Oh! fair her feet with these glad tidings [shod:)
"I am arisen, and I now depart
And go unto our Father and our God."

Did Christ make some mistake, the first by her
The truth and light of Resurrection shone?
He Mary chose to be his messenger.
Would Paul have sent St. Peter or St. John?

The Independent.

RESPONSIBILITY.

ANNIE STEPHENS.

There is a moral responsibility resting on each individual to yield obedience to the light of truth that shines in the soul, clearly revealing to the understanding the path of duty and right. It requires a great deal of courage to walk therein; to do violence to our own self-will, to put away the weaknesses of perverted nature, and conquer the many adversaries of our soul's good.

Though the effort and struggle are great, yet the recompense is equal. The consciousness of victories achieved over evil, the glory of living above the sensual, and rising in the pure spiritual realm of ever blessed realities, where angelic motives inspire to noble and unselfish deeds; truly brings fullness of peace, and a joy, that the votaries of worldly pleasure know not of.

How many heroic souls, have sacrificed their physical lives, for the promulgation of great and true principles. How many have sacrificed the preferments of this world, to spread some glorious truth, that God had revealed for the uplifting of humanity. Many have fallen as martyrs in the cause of right, and though they have suffered unto death by the hands of cruel designers, they were as firm in their faith as the rock of Gibralter, knowing that the truth, "though crushed to earth will rise again" triumphant and glorious.

Though there are but few who tread the ascending and rugged paths of duty with unfaltering trust; who listen to the Divine Voice within which ever calls to come up higher; still the number is increasing, the hearts of humanity are being uplifted to a higher ideal of life; and to a consciousness, of their responsibilities as immortal beings. Who can deny the fact that the soul lives after its divestment of mortality, and will continue to live through the countless ages of eternity.

The grand possibilities of the human soul lie before us, a life of endless unfoldment.

Mt. Lebanon, N. Y.

The beer garden that has been opened on the Mount of Olives is well patronized by tourists.

THE WORDS WE SPEAK.

Our words are imperishable. Like winged messengers, they go forth, but never to be recalled—never to die. They have a mighty power for good or evil through all time; and before the spirit of God they will be swift witnesses for or against us.

The words we speak have a mighty power; and there are words angels might covet to utter. There are words of comfort to the afflicted. There are sad hearts that need comfort everywhere, and there are words of blame and cold indifference, or feigned sympathy, that fall like lead upon the stricken spirit; and there are blessed heart-words of cheer, which bear up the soul and enable it to look out from the dark night of its troubles, and discern the silver lining of the gloomy cloud.

There are words of counsel to the young, to the tempted, the erring. Speak them earnestly, affectionately, and though the waves of circumstance may soon waft them away from your observation, yet such is God's husbandry, that if uttered in faith and with prayer, He will take care that on an earthly or heavenly shore the reaper shall rejoice that he was a sower.

There are kind words; how little they cost, how priceless they are! Harsh words beget harshness; and fretful words, like a certain little insect, sting us into a feverish impatience. But who can resist the charm of kind, loving words? The heart expands beneath them as to the sunshine, and they make us happier and better.

Then there are cheerful words, and why should we dole them out with such miserly care? They ought to form the atmosphere of our homes, and to be habitual in all our social intercourse. We have so many weaknesses, so many crosses, so much that is down-hill in life, that the habit of thinking and speaking cheerfully is invaluable.

But there are other words against which we should pray, "Set a watch, O Lord, before my mouth; keep the door of my lips." There are words of falsehood and deceit. They lurk in our expressions of civility, our professions of friendship, our transactions of business. How early do children, even, begin to weave a web of deceit, and how carefully should those who train them watch against this sin, and, by example and precept, teach them always and everywhere to speak the truth.

There are slanderous words—how mischievous they are! There are the words of the tale-bearers, that breed suspicions and jealousies in neighborhoods, and between families. There are envious words and flattering words, and faltering, which are no better. Then there is the long list of idle words, or by-words, as they are called.

But there is another class of words to which we would gladly refer—they are the words of eternal life. Corneliuss sent for Peter that he might speak words to him. What blessed words those were! Will they not be remembered with joy by both speaker and hearer throughout all eternity? As we pass along through the world, God will often let us speak a word for Him; and if we seek His aid, He will make it a word of power and comfort, a word in season, to him that is weary.—*Selected.*

SELF EXAMINATION.

MARTHA J. ANDERSON.

What is my aim in Life? Physical perfection, mental growth and spiritual unfoldment; these forming the only rational basis for a harmonious and happy existence. Self-denial the corner stone of the structure.

What my purpose? Well directed efforts for the accomplishment of the greatest amount of good that lies within the scope of the combined faculties with which I am blessed. Activity, industry, earnestness, and perseverance prerequisite for the work.

What my aspiration? An unwavering belief in immortality, turns my face heavenward, infills my mind with noble and divine thoughts, lifting my heart from the material and sensuous, into the glorious realm of spiritual realities. Through aspiration inspiration, through inspiration revelation.

What my high resolve? That the innate, insatiate longing for knowledge, manifested in mental grasping, eagerness to see, hear

and learn, shall be turned in the highest channel of acquisition and experience; that virtue and truth may govern and direct the intellectual, as well as the spiritual faculties. "*O my soul devour wisdom and swallow down understanding.*"

Mt. Lebanon, N. Y.

A PRAYER.

POLLY C. LEWIS.

O Heavenly Father, listen to my humble prayer,—
Grant me thy kind protection, love and tender care;
I'm hungry, I am thirsty, give me food to eat,
And waters of thy life, refreshing, pure and sweet.
Henceforth, I will devote my strength, my all to Thee,
My time and talents, great or small as they may be
I'm Thine, I'm Thine and all for Thee I will forsake,—
The yoke and cross of Christ, I will most freely take.

Mt. Lebanon, N. Y.

BIBLICAL TEACHING.

M. ELLA BRIGGS.

[Written for, and read before the Bible Class.]

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

Matt. vi. 19.

To whom was Jesus speaking while giving this counsel, so fraught with wisdom. Even at the present date it would seem very applicable, when worldly wealth becomes the great absorbing theme.

It could not have been exclusively to the few who were fishing for their daily sustenance, those unto whom he had previously said, "Follow me and I will make you fishers of men."

It was, no doubt, spoken to the multitude, as the chapter is but a continuation of his sermon on the mount.

In addressing a multitude, one may have a very diversified audience, and on this account we may suppose that he was speaking to persons of every class. He would have them beware of acquisitiveness and to use the things of this world as gifts from the Heavenly Father.

This might have seemed almost superfluous to the poor,—those who by incessant toil and hardships were obliged to earn their daily bread, but to the selfish, rich man there is an ever present danger, of ease, and self-pleasure and these especially must have been included in the admonition.

To us, however, is fulfilled this promise, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife or children or lands, for my name's sake, shall receive an hundred fold, and shall inherit eternal life." Matt. xix. 29.

This enjoins upon us a greater responsibility, while having reference to individual property, which the natural heart broods over with a watchful eye. We should have a care and solicitude for the entire heritage of God, faithful in the things of this life, that we may justly inherit Life Eternal.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." Some who have gathered to themselves an abundance of wealth, think we should not be censured for improving to the best advantage the faculties given by the Author of every good gift. If strictly honest, an example worthy of the gods,—they should realize a blessing, in this use of the talents given, to the honor and glory of God, forever.

However, riches have ever been cumbersome and a source of much discomfort. Even Solomon after enjoying all that this earth could afford, exclaimed,—"Vanity of vanities, all is vanity."

"But lay up for yourselves treasures in heaven, where moth and rust cannot corrupt, and where thieves do not break through and steal."

What are these imperishable treasures, which abide even in eternity? We can take nothing of a material character to that heavenly abode. What then may we be gathered unto?

Every sacrifice made for the well being of another, every kind word, or act will prove a shining thread, woven into the garment that shall enrobe the spirit form.

When a small child, I often heard that our Mother Hannah Goodrich said, "Every pin saved is helping to make a star in your crown." If each christian virtue could be encouraged as the above, it might be to us of immortal wealth. These, then are the treas-

ures to be sought after with all diligence. We have an evidence that there is a realm of peace beyond this sphere of action, however rough may be the path. It is a land of realities, where each one shall receive a reward as their works shall merit. "Where moth and rust cannot corrupt, and where thieves do not break through and steal."

Enfield, N. H.

A DAY WITH THE SHAKERS.

The Enfield Ct. Shakers own 3000 acres of land in one body, besides outlying parcels. This land is divided among three 'families," altogether numbering about 125 persons. The three farms are kept in beautiful condition. Industry and tidyness seem to be included in the watchwords of these peculiar but shrewd, thrifty, hospitable people.

We found Elder Robert Aikin of the south family at work in the onion bed, and are indebted to him and all whom we met for kind and accommodating attentions. "Are you much bothered with the onion maggot, elder?" we inquired, among other questions. "Nay, not since I put coal ashes on the beds. They have troubled us for years previously, and my way has always been to go over the beds daily and pull out every onion plant that showed signs of being maggot eaten. In this way we got the pest cleared out pretty well each season. But this year I put on coal ashes and it has either killed the maggots or else they haven't come very plenty. I find that coal ashes seem to improve our currants and raspberries, too."

"I see you have a big field of buckwheat over there." "Yea, there is 17 acres of it. It's very good, too, although only a little Bradley's phosphate was put on it. We sell a good deal of buckwheat for seed for $1 a bushel, and dispose of it in other ways. We use the straw for bedding and for mulching. Look at these currants. You see we mulched them heavily with buckwheat straw so that the weeds have been choked out, the ground has been kept moist and the fruit clean."

"Those are pretty good sweet potatoes, ain't they, elder?" "Yea, those from the plants of our own raising are the best. The greatest difficulty we find is in keeping the potatoes through winter to have them to start plants from in spring. We pack them in dry sand or fine straw chaff and keep in a cool cellar. We start the plants in a hot bed. Plants from a distance don't do so well as home growth."

One thing that struck us as a good idea was the Shaker method of harvesting hay. They get it in, in the afternoon, but don't unload it till the next morning. They have plenty of wagons and an abundance of floor space and shed room in which to house the loaded hay over night. By this means they can harvest a big lot of hay with comparative ease, and can pitch it off in the cool of the morning. But the average farmer can't afford the necessary "plant" for this convenient method of hay-harvesting,

We were a good deal interested also in a "New Departure" corn cultivator, much used at the West, but just introduced here. Instead of going between the rows, this cultivator straddles'em as it were, one side of the machine going on one side the row of corn and the opposite part on the other side of the row. It is drawn by two horses, who walk between the rows. By cultivating with it both ways the ground is stirred and pulverized in a remarkably thorough manner, and little if any hand-hoeing is required. The axle of the cultivator (it runs on two light iron wheels) is of this form, ⊓, so that the corn can attain a considerable height before the axle will brake it.

"Yea, there is nothing that injures hay so much as to let dock weed get into it," said the good elder, as we walked through the mowings. "Last spring we spent a good many dollars in having the weed pulled out, and consider it a good investment. We don't mean to have the weeds get into our fields very thickly, but if they do get into the grass we mow it early before they go to seed. If we don't the seed gets into the manure and is spread all over the farm." This is true as gospel every time. And it is much easier to mow the weedy fields early before the weeds have seeded, than to attempt to exterminate the pest by manuring or cultivation. Daisy, thistle and sorrel especially need to be cut early for this reason.

Mr. Richard Van Deusen is one of the most experienced fruit growers in Connecticut. His peach orchard of 350 trees is one of the best in New England. The trees are all uniform in shape and thrifty beyond all precedent. The trunks branch at about two feet above the ground; the body of the tree is about as broad as it is high, so that when loaded with peaches they can be almost wholly picked by a man standing on the ground. Hardly a tree is missing in the whole orchard, and so healthy and symmetrical are the trees that it is worth going a long distance to see them. The orchard is on a slight hill, the soil being of a red sand nature. The borers and the "yellows" have no foot-hold here, for Mr. Van Deusen has, after much experimenting, found what several years' use seems to prove to be a permanent remedy for these very destructive pests. It is a wash which he puts on the trees in June, from the roots up to about a foot above ground. "Now, sir, what is that wash composed of?" we inquired. "Oh, that is my secret. I sell the receipt for $2, but if I should tell you, you would print it in the paper and that would put an end to my selling the receipt," and the good brother smiled shrewdly and good-naturedly. The peach orchard is kept plowed and free from weeds, a fine tooth harrow being run through it occasionally to keep out the weeds. An additional orchard of 400 peach trees was set out this spring. The crop this year is an utter failure, the early frosts of last year having totally killed the buds.

Brother Richard believes in intensified agriculture. If he doesn't net $100 an acre he thinks it doesn't pay. This year among his other crops are five acres of turnip seed (just harvested,) five acres of onion seed and five acres of cucumber seed. "If Mr. Bradley could only be here to see those cucumbers!" he exclaimed as we walked by the field. "On this side we applied a little Bradley's phosphate in the hill, on that side bone and ashes; just see the difference." It certainly was very marked, where the phosphate was used being nearly twice as large and of a darker green color than where the ashes and bone were applied. Brother Richard's farming operations on 24 acres yielded over $5000 last year at an expense of less than $1200. "That's what brings in the money," said he, pointing to the large field of onion seed. "Last year from two acres of onion seed I got $2200."

There is in New England a great deal of light, plain land, as well as comparatively inaccessible hillsides, that is not worth cultivating and yet should not be allowed to remain idle. Elder Omar Pease of the north family of Shakers has appreciated the truth of this statement for years. He has carried out this doctrine, too, and of his 1500 acres 200 are now in young, thrifty white pine, all sowed by his own hand. He has tried every way of planting—by plowing and harrowing in, harrowing in on the sod, etc. After years of experience he finds, however, that merely sowing the seed on the turf is the best way. It will invariably get a good start and do well when thus planted, no matter how hard the soil. Eight to ten quarts of seed per acre are sown. One lot of sandy plain land sowed in 1869 now has a dense growth 12 to 16 feet high. The seed does best when sowed in the early spring.

"How do you obtain the seed?" "Ah, that was what it took me a long time to find out. And it took some years for me to learn what I have told you about seeding with pine. Now about getting the seed. You know the pine seed is borne in cones. Well, along in September the squirrels gnaw off these cones and they fall to the ground to make the winter store of food for the squirrels. In a good fruiting year the cones will be found under the pines very thick. We go into the woods with a cart and pick them up, getting a load in half a day with good luck. The cones are spread out to dry on the floor of a shed or spare attic. We leave them there till some time in winter, and then when there's not much to do we rake or fork them over and the seeds rattle out very easily. Then we rake off the cones and sweep up the seeds and put them in bags for future use. The pine seems to fruit well only once in three years. Some trees will seed well during years that other trees will not. This ought to be a good bearing year with our trees, but I'm afraid it won't be. The early frost last fall seems to have affected them."—*Farm and Home.*

SPIRITUALISM.

JAMES S. PRESCOT.

In writing on this subject I would like to say a few words, before I begin, and these few words are found in the May No. of the MANIFESTO, page 110, under the heading

NOTES.

I indorse the last seven lines because they are the "*multum in parvo*" of the truth of God. I wish to bear witness to the truth, wherever found, "on heathen or on christian ground." True spiritualism is of God, and cannot be over-thrown, and even the Bible itself was founded on ancient spiritualism, and was a fair sample and a faint reflection of the work of that day—the good and the bad, the true and the false, all mixed together; and he who indorses the plenary inspiration of the Bible, indorses ancient spiritualism.

North Union, Ohio.

THE TEMPERATURE OF BEDROOMS.

One evil accruing from the cold sleeping room is the excuse it offers for imperfect ventilation, says a medical authority. It is so dreadfully cold at best, that if the doors or windows are thrown open even for a few moments through the day, one feels morally certain he will freeze to death at night, and hence the bedroom is left closed day after day, with no chance for the inside air to escape or the outside air to get in, save such as the small cracks between sashes and about windows afford. And what kind of air do we breathe in consequence? Air so impure and vitiated that the only wonder is that it does not kill on the spot, instead of deferring this result to some distant but no less certain day. The seeds of disease are sown in the system, to grow and produce their fruitage by and by. Another disadvantage of the cold sleeping room is the necessity it engenders for a great amount of cover—an array of quilts and blankets that weigh upon one like lead, but fail to keep out the cold. Such a weight of bed clothes is both wearying and weakening, particularly to the young and frail. You wake in the morning feeling as if you had changed places with Atlas, and had been holding up the world on your shoulders through the night. All this may be avoided by having sleeping rooms so arranged that a little fire can be built in them at need. This does not mean that it is necessary to keep a fire all day or every day. But whenever the weather is damp or intensely cold a fire should be made and allowed to burn briskly for at least two or three hours before bedtime, to dry out the air and dry and warm the bed, after which it may be allowed to go out, though, if very cold, it is better to replenish with fuel, close the dampers and leave to emit a slow heat through the night. By doing this, and lowering one of the windows an inch at the top, you can be comfortable and have fresh air at the same time; when, if other bodily conditions are favorable, you will sleep the sleep of the just and awake in the morning, not tired and frozen and out of sorts, but rested, happy and refreshed.

Selected.

TO A BROTHER IN BONDS.

Though cloudy now the atmosphere,
And chill and frost may yet invade,
A sea of glass with fire appear,
And drifts of toil through which to wade;
The sun is still behind the cloud,
Whose rays will brighten, warm, dissolve,
When Spring shall come to rend the shroud,
And beauties fresh and new evolve.

M. E. H.

Part of the religion of the Hindoos is to be kind to animals. They carry this into such practical operation that they erect hospitals for sick and homeless brutes. At Bombay there is a hospital of this kind covering several acres. Part of it is open to the heavens, while the rest is occupied with low, stone buildings and sheds. The pious Hindoos believe that all life is sacred and that its preservation is in some degree an atonement for sin committed and many an evil conscience is purged by sending some unhappy beast to the hospital. Much of the food consumed by the sick animals is contributed in the way of sacrifices and thank offerings. Even lice and fleas find refuge in a room set apart for their accommodation, devout pilgrims and hired beggars supplying their necessities.—*Selected.*

SHAKER MANIFESTO.
DECEMBER, 1882.

Office of Publication.

The "SHAKER MANIFESTO" is published at Shaker Village, Mer. Co., N. H. All business matters connected with the financial department of the paper will be directed to the

Publisher of Manifesto,
Shaker Village, N. H.

All other communications may be addressed,

Editor of Manifesto,
Shaker Village, N. H.

TERMS.

One Copy per. year,	Postage paid,	.60
" " six months,	" "	.35

Enclose a two cent stamp for a specimen copy.

To avoid mistakes, those who send money, should write the name of their Post Office, County and State.

TO ADVERTISERS.

One inch, one insertion		$ 1.00
" " three "	each	.75
" " six "	"	.65
" " twelve "	"	.50
" column —— —— ——		6.00

Larger spaces, rates in same proportion.

NOTES.

He went about doing good. Exactly. Just the work in which we should be engaged. The circuit may be large or small; the number before whom we publish our mission, may be few or many, but the same demand for the same continuous works of brotherly interest for poor humanity has not essentially lessened.

There are wounds to heal and tears to brush away, and at this moment we are anxiously waiting for the good Samaritan to pass along.

To throw out a stone when a piece of bread has been solicited would, by most persons be considered as rather severe, or to place before the hungry a poisonous snake, when He had asked for a fish.

As cold and mean as this act may seem, the lesson was no doubt a powerful illustration of character and very characteristic of those pharisaical Jews, and it does not require a very close observer to see that the same quality of mind has been handed down through the many generations and throws itself upon the society of today.

There are some conditions which we "are bound to respect" if we are to become the children of God, and one phase among the essentials is to be "peace makers."

Religious creeds and dogmas are at a discount. Faith and hope may have been seals of genuineness and of safety at a former age, but the religion of Christ is to make a man, "first pure, then peaceable and easily to be entreated," and this religion will never commend itself very much to others till the nominal christian learns first to "govern his tongue" and then to purify his own heart. This must ever be found as far more effectual, in the conversion of souls, than to work hard and selfishly to govern others.

The simplicity of the gospel lessons should not be over looked. "The good man, out of the treasure of the heart, bringeth forth good things."

"Speak gently 'tis a little thing,
Dropped in the heart's deep well;
The good, the joy which it may bring,
Eternity will tell."

A religious body of people by the name of "Overcomers" have arisen in

Chicago. They consider that every act should be introduced by prayer. They carry the bible with them, into their daily occupation and spend much of their time in prayer. We shall hope for the prosperity of this new class of religionists, that they may be honorably entitled to the very significant name which they have chosen.

There has been some little trouble in the public schools of Andover, Vt.. over biblical recitations. A boy lef the school, by advice of his father, but without permission from the teacher, during the reading of the bible. The case is before the County Court. These petty quarrels over the reading of the bible, seem much like the duel fought by the two Knights, after their dispute about the color of the shield. They neglected to examine both sides till after the quarrel had ended.

A MERRY CHRISTMAS!

Before the close of the present month we shall enjoy one of those especial days, that the thousands of little folks, and may be no less in number of persons of mature years, will hail with delight. Every reader of the Manifesto, very naturally, will claim the right to make it all that its title designates, A MERRY CHRISTMAS!

The wish should pass from house to house and from village to village filled with an expression of that love and christian care which so fully abounded in the life of the Lord Jesus.

The religious service, the dining hall, and the domestic duties of the day should embody the spirit of the festival, and awaken a cheerfulness in the mind, which shall impart new life and be the means of making our lives better and happier than ever before.

It is singular, indeed, that a day so rigidly observed by a few christian sects, should in process of time have become so universally accepted as a day of good wishes, and happy remembrances. Even our puritan fathers forbade the observance of the day, calling it a Roman Catholic feast, or an observance of the Mass for Christ.

As the date of the birth of Jesus has never been ascertained, the consideration which we give to Christmas, must necessarily be a matter of church pleasure, rather than as a fact. The Romish church in the sixth century "transferred the celebration of the nativity of Christ to the twenty fifth of December for the purpose of drawing away the christian people from all participation in the heathen festivals, and of gradually drawing the pagans themselves from their heathen customs to the christian celebration."

Paterson, N. J.

Editor of Manifesto:—We send thee two dollars. Thou wilt send out that in Manifestos when you like. We also send one dollar for our next year's subscription.

H. Arnot.

We think we are able, fully, to appreciate the kindness of the above gift, and trust that our dear friend will feel more than repaid, as he bears in mind the good word that is sent from house to house. "He that giveth to the poor, lendeth to the Lord," retains all the vitality in which the promise was given. Objects so worthy bear their own reward.

HANCOCK, MASS.

The school in District No. 7, known as the Shaker school, deserves an honorable mention. It is a striking illustration of what has been so often said of home influence among the pupils in our public schools. After three visits during the summer session taught by Martha Johnson we feel justified in saying that better order is sustained there than in any other school in town. We noticed particularly the position of the pupils while reading or reciting, no uneasy changing or lounging too frequently seen in school but an erect, graceful attitude accompanied by a clear distinct articulation.

It would be gratifying if more of the politeness noticeable here could be developed in other schools in town.

We shall not soon forget the pleasant "Thank you" from classes to whom we had given a little help by some suggestion or explanation.

The recitations were prompt and correct, the reading far above the average among pupils of their age. The school room a pattern of neatness and comfort in itself, will seat twenty, and here as in everything is shown the interest the patrons take in education.

There is an ample supply of books, maps and whatever is needed to assist both teacher and pupil and make the school pleasant and attractive.

We noticed a musical instrument and asked the teacher if she taught singing. She directly produced books, selected a piece and requested one of the girls to play, which she did quietly and without any of the silly protestations usually made by the young lady of the present time, while as in the other exercises every one cheerfully bore her part with credit to herself and pleasure to the listeners.

The teacher, teaches not for a mere pecuniary consideration, but works faithfully and conscientiously for the good of those entrusted to her care. The Shakers have learned to some purpose that, "Whatever is worth doing, is worth doing well."

Susan M. White.

Chairman School Committee.

Correspondence.

Canterbury, N. H. Oct. 5, 1882.

Dear Sisters, Marcia and Mary:—I have been mentally saying to you this rare Oct. morn. Please look out of your cottage window occasionally in a South Easterly direction so that you may get a glimpse of the scene which environs we apple-gatherers to-day, one which I fain would transfer to canvass to ornament the walls of your cosy home were I able to do so.

"But," you reply "We cannot see so far away." Well then I will try to give you a rough sketch of the picture in words for you really deserve to realize all beautiful things.

Behold us then upon a sunny slope beneath the beautiful pending branches of the "Shropshire Vine" busily gathering the fruit and yet at intervals pausing to take in the surroundings.

The blue sky for instance, seen through the openings of the spreading branches, the sun glinting between their myriad leaves, and again throwing its broad beams over boundary and space just as it did centuries ago: The pure breezes coming from far off sources of cleanliness like winged messengers, seemingly to bear tidings of future peace: while sprinkled round our feet lies the ruddy, ripe abundant fruit so abundant, but after a protracted drowth, we can but realize the presence of that universal principle of benevolence which characterizes all of God's work and to which neither of you are strangers in detail.

Methinks I catch your reply, "A beautiful picture truly; but sister this is only earthly beauty, which will fade before your sight as the stars softly melt in the morning's clear light."

In a few, brief days the cold realities of ice and snow will check the free current of nature's vital tide. Very true, sister M. but after all, it is not the mere scene itself that so enraptures, it is the thought of that Divine Intelligence which seems to pervade, infill and surround the whole visible landscape.

May we not term it a heaven upon earth? One degree of heaven you say, if the heart of the admirer is at peace with conscience and therefore in sympathy with all that is noble good and true. Thank you,—This reply reminds me of a thought which recurred to me in church last Sabbath on hearing the subject of happiness treated by different speakers. Since you were not present think I will give you the item.

One of our young sisters testified strongly of the joy which she experienced from day to day in trying to live agreeably to the dictates of a faith which had rendered her so happy. She said, I wish that other young companions not of our persuasion could share in my happiness.—

A neighbor and friend present, who with others had been invited to speak, responded kindly to the invitation;—saying, that with reference to the wish expressed for others to share in our happiness, he presumed that all present were happy. He had no reason to doubt but that all were trying to do their best and consequently are as happy in their own good homes and happy fire sides as they wished to be. On listening to this last remark, I thought how aptly one of Ruskin's aphorisms on drawing would fit into the first speaker's reply were this an appropriate season for discussing the question.

"Every light is a *shade* compared to higher lights, till you come to the sun; and every shade is a light compared to deeper shades till you come to night."

Using this comparison I mentally said, then will this not apply to those various mental states which we call happiness?

Happiness to a certain degree is realized by all conditions animal, human and divine. The animal world is generally happy when well fed, regardless of associations. A good bone, and a caress from the master, renders F do l appy. Plenty of toys with space for noise, enough to eat drink and wear usually happifies the child. The mere worldling enjoys his wealth in various forms and is happiest when Fame speaks loudest of his ability to amass it. The thrifty farmer also is proverbially happy especially if he realizes what the poet says of him.—

> "A happy man is Farmer John,
> O, a rich and happy man is he!
> He sees the peas and pumpkins growing
> The corn in tassel, the buckwheat blowing
> And fruit on vine and tree."—

and though convinced of all this, yet, methought,—Every degree of happiness which begins and ends with terrestrial life is but a shade in comparison with that higher, more substantial happiness which I know that you and many others enjoy, who by a practical christian experience have followed the Savior, not "afar off."

Dear sisters and mothers, please accept this tribute with the love of our little party now busy in the orchard.

Affectionately thine,
A. C. Stickney.

LIFE IN THE WOODS, NO. 2.

GRANVILLE T. SPROAT.

[Being a narrative of events that occured during a sojourn of twelve years among the Indians of the North-West.]

But, to return to our journey. When we reached the Indian camp, I threw up my wigwam in the enclosure, and Ma-gwah-gah-bo also constructed his own, not many feet distant. I then went out to visit the Indians, leaving him sitting in my wigwam. When I returned, he had retired to his own, and I noticed that a bottle of antimonial wine, among my medicines, had been disturbed. I looked, and found that out of a quart, nearly a pint was missing. I thought, "Has the old man been drinking my antimonial wine—thinking it to be fire-broth? (whiskey.) If so, I shall hear from him before morning; therefore I will be quiet and wait." About midnight, his old wife came running into my

wigwam. She was in a great fluster: "Oh, do go and see Ma-gwah-gah-bo!" "Why, what is the matter?" "Oh, he is so sick! He has done nothing but vomit, all day and all night."

I arose and went into his wigwam. There he lay—stretched on the ground, with hardly strength left to move a limb. "Ah-koo-zit-nah?" ("Sick? hey?") "Yes, very sick." "What is the matter?" I shall never forget his look of drollery, as he said, "You know as well as I do? Is this the way the fire-broth does, when the Pale Faces drink it? make them so sick?" "Yes, just so sick—sometimes." Well, if this is the way the fire-broth does, I will never drink any more fire-broth as long as I live."

And he kept his word. I never knew of his drinking liquor after this—always remembering the antimonial wine—the fire-broth.

While stopping at this time in camp, I saw, for the first time, an Indian punished for murder. He had killed his wife; or had so misused her that she died in consequence. On her grave, after her burial, I saw him sitting; his face painted black, and his whole appearance exhibiting the most extreme dejection. I said to Ma-gwah-gah-bo, "Why does he sit there in that guise, and with that look of despair" He replied, "He has killed his wife; he knows what the end will be." He then told me that the Indians punish murder by taking all the hunting and fishing implements from the murderer, shutting him out from their wigwams, and thus condemning him to death by starvation. If he goes to ask for food, and it is given him, poison is given with it, by the command of the chief. If he attempts to flee to another tribe, the question is asked, "What does this murderer here?"—since nothing but murder, they know, would induce him to leave his own tribe for another; and he is condemned to suffer the same fate from which he vainly tried to escape. If he builds for himself a lodge in the wilderness, he is pursued, and poison is secretly administered in his drink, or food. 'Tis a doom from which there is no escaping. Go where he will, the avenger of blood is at his heels. He another Cain—branded with his mark upon him—a "fugitive and a vagabond in the earth."

I tremble to think of such a doom—so miserably lingering and hopeless!

A few evenings after witnessing the burial scene, as I sat in my wigwam, the murderer entered. He looked pale and haggard, and seated himself on the ground, near the door. Neither of us spoke. At last he asked the question, "Has the pale face got meat in his kettle?"—Now, the Indian has, hanging in his wigwam, what he calls the "stranger's kettle," in which he puts meat for the stranger. It hangs within his wigwam just before the door, that the stranger may have free access to it. Beneath it lies the "stranger's mat," and there is no wigwam without the stranger's mat and kettle.

I replied, "Yes, there is meat in the kettle." He said, "May I speak a word? Has the pale face put poison into his kettle?" "No," I replied, "I never put poison into my kettle." "Then, I will eat," he said, and got up, helped himself to the meat, and sat down. After a few moment's silence he arose to go, and said, "If I should come again tomorrow, would there still be meat in the stranger's kettle?" I replied, "If you should come again tomorrow, there is the kettle—help yourself. But if you should come to my wigwam every day, and ask me for meat, and I should give it you, would not the chief order poison to be put into my kettle too? Should we not both of us die;" He replied, "The pale face speaks the truth. I shall not come any more.

And he did not come any more. After three days, as I was going through the camp, I heard the sound of distress coming from one of the wigwams. I looked in. There he lay, prostrate on the ground, writhing in agony. I asked the woman standing out side of the wigwam, "Who gave him the poison?" "I gave it to him," she replied. "The chief ordered it. He came to my wigwam, and asked me for food. I put poison into it. He knew there was poison in it. He wanted to die. I did not stop to witness his agony. I came right away."

The Indians believed that, after death, the soul goes on a three day's journey over a vast prairie. This prairie is barren and desolate, and shrouded in darkness, without sun, moon, or stars, and with only the feeble light

of the fire left burning for them, over their graves, to guide the traveler on his journey. He often missed the way, for the path was narrow, and side paths were leading from it, which, if taken, would become more and more obscure, and lead the traveler out on to a trackless waste. Wandering spirits, (*Iee-bi*,) would often meet him, and whisper in his ear, shrieking, and gibbering, in the dreadful darkness. If he had been a murderer, his feet trod on serpents, (*Key-e-beck*,) that stung him, and wild beast, (*Kaw-shaw-gance*,) the wild cat, the panther, and the bear, would tear his flesh. But if he had been a good Indian, true and faithful to his tribe, had sat by the council fires of the chiefs, and spoken words of wisdom to the young men, then he easily regained his path, and pursued his way directly to the mystic spirit river that separated the prairie from the Land of Souls. There he could look over, and see beautiful lodges, and encampments, on the other side, and friends coming out to meet him, down by the river shore. He crossed the river in safety, on a pole that lay floating on the water, over which none could pass in safety.

(To be continued.)

Society Record.

DEATHS.

Susan Ann Easterbrooks, at White Water, Ohio, Oct. 14. Age, 66 yrs. 10 mo. and 6 days.

A faithful and valued soul who spent her whole life in faithful gospel duty.

H. B. Bear.

Solomon Rankin, at South Union, Ky. Nov. 3. Age, 85 yrs. and 5 mo.

Deborah Fuller, at New Gloucester, Me. Nov. 5. Age, 79 yrs. and 6 mo.

She was one of the most beloved sisters and firm pillars in that community. Remarkable for her talents, her virtue and purity of life, she was at a very early age called to responsible places of care and trust which she always filled with grace and honor, and for many years was one of the leading Eldresses presiding over the two communities in Maine. She had resided some seventy-two years in the community and her presence and sweet influence will be sadly missed by her people to whom she was attached by the most endearing ties of Christian love.

Elder Otis Sawyer.

Juvenile.

THE MYSTERY OF THE SEED.

Children dear, can you read
The mystery of the seed—
The little seed that will not remain
In earth, but rises in fruit and grain?

A mystery, passing strange
Is the seed, in its wonderous change;
Forest and flower in its husk concealed,
And golden wealth of harvest-field.

Ever around, and above
Works the invisible love,
It lies in the heaven and under the land,
In blossom and sheaf and reaper's hand.

Sower, you surely know
That the harvest never will grow
Except for the angel's snow and rain
Who water and ripen the springing grain!

Awake for us, heart and eye,
Are watchers beyond the sky;
There are unseen reapers in every band
Who lend their strength to the weary hand.

When the wonderful light breaks through
From above, on the work we do
We can see how near our helpers are
Who carry the sickle and wear the star.

Sower, you surely know
That good seed never will grow
Except for the angel of joy and pain,
Who scatter the sunshine and pour the rain!

Child, with the sower sing!
Love is in every thing!
The secret is deeper than we can read—
But we gather the grain if we sow the seed.—

Lucy Larcom. in St. Nicholas.

This is not the cold I had last winter, said a little fellow of five years, that was a big one that made me stay in bed. E.—

THE KIND DRIVER.

A lady sitting at a window with some friends, saw a wagon and a pair of horses cuming down the road, driven by a stout boy.

"Here comes a kind driver," she said "I've noticed the way he treats his horses, and their obedience and attachment. Wait until he gets near, and I'll speak to him.'

So when the boy came opposite to the house, the lady called out.

"Good morning, Benjamin. Won't you show my friends what a bright pair of horses you have? Make them shake hands."

The driver called, "Whoa!" to the horses, and as soon as they had stopped, he said, speaking to one of them, "Tom, shake hands!" when instantly the horse lifted his foot in a pleased, gentle way, and gave it into the boy's hand, who, after shaking it and letting it fall, said:

"Now, Tom, the other;" and up went that also. Then he went around to the other horse, and he did the same thing in the same gentle and pleased way.

"Now turn round and come on," called out the boy; and instantly, without the crack of a whip or a loud command, the docile animals turned carefully the wagon, to which they were harnessed, and followed their kind driver as a dog would have followed his master.

"Thank you, Benjamin," said the lady. "I wanted my friends to see how much more obedient animals can be made by kind than by harsh treatment."

As the boy drove on with his horses, pleased with the notice that had been taken of him, one of the ladies said:

"This reminds me of a little pony that is managed entirely without a whip. The pony obeys his master with all the docility of a dog. He has but to say, 'Tom, come here a little" or 'Tom, a little farther,' and pony, just as if he could do everything but say 'Yes' in reply, instantly does what he is told. On being asked one day if he never used the whip, the driver answered,'Oh, sir, if I were to use a whip, he would feel it,'—meaning that if he were to strike the pony, the animal's feelings would be hurt as much as his body." Hundreds of stories like these could be told, all showing how obedient and gentle horses, as well as other animals, will become through kind treatment. We have only room, however, for this short one about a horse which had a very benevolent master:

"A Polish general once sent a man on a message, and ordered him to ride his favorite horse. When the messenger returned, he declared he would never ride that horse again, unless he could take the general's purse along with it. At every poor man asking alms he met, the horse would stop, nor would he go on again until he either gave him something, or pretended to do so."

The horse showed plainly the kind of master he had served; and, if he himself had not learned the Christian lesson of pity for the deserving poor, he gave his new rider a pretty strong hint of his duty in the matter.—*Carrier Dove.*

LETTER BOX.

Harvard, Mass. Sept. 4, 1882.

Dear Lena;—As I have a little leisure and am sitting quite alone waiting for you to join me, I thought I would pencil a few lines to you.

Just think! I have been with believers, seven years next January, and I never saw Elder Henry, before.

I enjoyed the visit very much. I think we should be very grateful for this kind remembrance. I wish we could have had a chance to tell him all about the picnic we had with our Shirley friends. Do you not think he would like to have heard about it?

What a good time we had. I wish the day had been twice as long.

Dear sister, I have been thinking while here, how many children there are who would like the privilege that I am enjoying. O I wish that more children were blessed with such a good home, surrounded with so many kind friends, to watch over and to instruct them. How thankful I ought to be.

It is my prayer that I may realize the blessings that are bestowed upon me. I love my home and my friends, and I will try to do so well that they will all love me.

With much love I bid you good bye,

Rosie,—Age, 13.

Harvard, Mass. Sept. 1882.

Dear Rose;—It was a great pleasure to receive a few lines from you. I have lived in this society eight years and have seen Elder Henry once. We have had a privilege to see many of our dear friends, and I shall remember it with great pleasure.

O that I might treasure in my heart every good word spoken by those who come to visit us. I often think, how thankful I should be for my good home.

We hardly thought when we were enjoying our visit with the friends from New Hampshire that the next day we should go all over the world (as it were) in our Geography with our good Superintendent. His lessons in Geology are very interesting, are they not? Have you solved that question he asked us, "From whence came the soil?"

I wish we could have asked Elder Henry about it, I guess he would have told us. The little card which I received I prize very highly. Hoping that our Fall term may close as pleasantly as it began, I will now close.

Age 13. Your Sister,—Lena.

Harvard, Mass. Sept. 9, 1882.

Our beloved Elder Henry C. Blinn, accompanied by sisters Ednah E. Fitts and Flora Williams arrived at Shirley. Also brother Frank Nowell accompanied by Eldress Isabella Russell and Ednah Colliss arrived at Harvard, Saturday, P. M.

The following Sabbath the Harvard shakers accompanied by the Enfield visitors attended public meeting at Shirley. Elder Henry delivered a discourse; the subject being in reference to the Bible. The audience listened with good attention. After meeting was over, bidding a hasty adieu, we returned home.

Monday following, Elder Henry and the sisters arrived at Harvard, in a heavy rain.

During the afternoon the visitors from Canterbury and from Enfield, also several of the Brethren and Sisters from our own family spent about two hours at the school house. After the exercises were finished Elder Henry, brother Frank and the four sisters, gave the pupils some very good advice that we gratefully received.

After this the Enfield visitors bid adieu to our Harvard home and took the train for Shirley. That evening our Canterbury friends remained at the Office, and we went over to see them. The next morning we parted with them not knowing when we should meet again. But I hope that I may so live, and so prize my privilege, that I may sometime, meet them again.

My home with Believers has been but two years, but my determination is to be honest and truthful, that I may win the love of my fathers, mothers and dear companions.

Carrie Coeyman.—Age, 14.

Books and Papers.

In the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for November, which has come promptly to hand, we notice an admirable article on "Emerson's Poetry and Creed," and a very entertaining sketch of Longfellow's Home and every-day life, by one who knew him. The late Berthold Auerbach, so well known to the reader of high-class novels, receives appreciative attention, and so does the lion of the day in European affairs, General Wolseley, whose success in the Egyptian struggle has brought him into special prominence. Dr. William Aikman gives an excellent epitome of the Race Characteristics of the Anglo-Saxon, and an itinerant photographer writes pleasantly of his experiences among the "natives" of Newfoundland, the past summer. In the health department, sufferers from corns and bunions will find "something to their advantage" in the illustrated article with the heading "Where the Shoe Pinches," and the great need of physiological and hygienic information among the people is the burden of "Medical Difficulties." How improper living and the taking of medicines cause illness and disease is the topic which obtains a brief notice in two articles, and then the needs of our table are ministered to in a dozen neat recipes, while the departments of general science and correspondence are filled with pertinent matter. One of the JOURNAL'S staff attended the late meeting of the American Science Association, and gives an instructive review of the discussions and liberal entertainment of our Canadian neighbors. Altogether, this is a notable Number and should help the circulation of the magazine. Price only 20 cents, or $2.00 a year, with the last three months of this year free, together with life-size Phrenological Bust free to all subscribers. To find out what the PHRENOLOGICAL JOURNAL is like, you can send 25 cents in stamps for a trial trip of 3 months. Address FOWLER & WELLS, Publishers, 753 Broadway, New YORK.

THE ST. LOUIS MAGAZINE for October contains a splendid illustrated article on the Grand Opera House of St. Louis, several splendid stories, an illustrated Fashion Article and other useful family reading. A sample copy sent on receipt of two 3 cent stamps. Address T. J. Gilmore, 213 N. Eighth St., ST. LOUIS, Mo.

The following are among the contents of THE HOMILETIC MONTHLY for November: Sermonic—"Love to an Unseen Christ," by B. M. Palmer, D. D., of New Orleans; "Personal Virtue and Religion—To Young Men," by C. H. Hall, D. D., of Brooklyn; "Love and I, a Mystery," with a *facsimile* of the Pulpit Notes used during the delivery of the Sermon, by Rev. C. H. Spurgeon; "God's Way in the Sanctuary," by R. S. Storrs, D. D.; "Activity the Condition of Growth," by Rev. Milton Fiery; "The Completeness of Divine Teaching," by Joseph Parker, D. D.; "Coming to

Christ," by E. W. Hitchcock, D. D.; "The Vanities," by T. DeWitt Talmage, D. D. Among a number of interesting papers are the following: "The Advantages of extemporaneous Preaching," No. I, by James M. Buckley, D. D.; "Hints to Young Preachers," No. II, by Prof. James M. Hoppin, D. D.; "Misquoted Scripture," No. VII, by Talbot W. Chambers, D. D.; "Residuum of Power," by Rev. A. McElroy Wylie. There are a score or more of very suggestive articles, grouped under the heads of Preachers Exchanging Views," "Sermonic Criticisms" and "Living Issues for Pulpit Treatment." The magazine is full of interest and instruction to clergymen and other students of Scripture. Price, 2,50 per year; single number, 25 cents. FUNK & WAGNALLS, 10 and 12 Dey Street, New York.

OTHER WORLD ORDER; Suggestions and Conclusions thereon, by William White, London 1876.

The author claims to be the son of Quaker parents, but has on his religious pilgrimage through life passed through several of the theological isms, and now confidently asks,—"Who knows anything of the order of the other world?" He then contends "that there is place and use in the divine economy for all varieties of men and women; and that there is not any one, however perverse or insignificant, who is not created for some function in universal humanity."

The whole work breathes a liberality and trust in God that is very acceptable, and must commend itself to the liberal intelligence of the day. London; E. W. Allen, 11 Ava Maria Lane, E. C. Cloth, small 8 vo., Price 30.

A GOOD CYCLOPEDIA.

We have heretofore published notices referring to the publication of Green's famous "History of the English People," which is issued by The Useful Knowledge Publishing Company, of New York. Besides its issue in five handsome "Elzevir" volumes, and in one "Model Octavo" volume, it forms a portion of the Cyclopedia of History, which is being published by the same house. The plan of the Cyclopedia of History is that it shall contain, unabridged, the great standard works of such authors as Green, Macaulay, Grote, Carlyle, Creasey, Schiller, Mommsen, Gibbon, and others, with such additions by the editors and special writers as will be necessary to make the Cyclopedia complete and universal in character; unity and convenience of consultation being secured by the publication of the "World's Index of Knowledge" in connection with it.

A POPULAR JOURNAL.

We are in receipt of the "MECHANICAL NEWS" for November 1st, published by James Leffel & Co., No. 110 Liberty Street, New York, and take pleasure in calling the attention of our readers to the same.

With the present number the publishers send out a supplement in the shape of an illustrated Premium List, that reflects credit on the selection of the articles offered and the typographical appearance of the List. Upon application to the publisher,s this premium List will be sent free to any address, and from its pages useful articles can be secured, with or without the paper, at a reasonable price, and with the certainty of fair treatment, as the subscriber or purchaser will be dealing with an old and reliable business firm. The List will be found very useful to those who live remote from the large cities, for the selection of holiday presents.

The "NEWS" is among the best papers that come to our editorial table filled as it is with original and choice illustrations of the important and novel inventions of the times. Its editorial pages are replete with well considered articles of practical subjects, readily understood by any reader; while its comprehensive news melange makes it attractive to those interested in the industrial prosperity of our country—the whole forming a rich store of useful reading. the "NEWS" is furnished at **One Dollar** per year, including a useful premium.

House-hold.

USE OF BORAX FOR WASHING.

The washer-women of Holland and Belgium, so proverbially clean, and who get up their linen so beautifully white, use refined borax as washing-powder, instead of soda, in the proportion of one large handful of borax-powder to about ten gallons of boiling water. They save in soap nearly half. All of the large washing-establishments adopt the same plan. For laces, cambrics, and lawns an extra quantity of powder is used, and for crinolines requiring to be made stiff, a strong solution is necessary. Borax being a neutral salt, does not in the slightest degree injure the texture of the linen. Its effect is to soften the hardest water.

HOW TO MAKE TOMATO FIGS.

Pour boiling water over the tomatoes in order to remove the skins; then weigh them and place them in a stone jar, with as much sugar as you have tomatoes, and let them stand two days; then pour off the syrup, and boil and skim it until no scum rises. Then pour it over the tomatoes and let them stand for two days as before, then boil and skim again. After the third time, they are fit to dry, if the weather is good; if not let them

stand in syrup until drying weather. Then place on large earthen plates or dishes, and put them in the sun to dry, which will take about a week, after which pack them down in small wooden boxes, with fine white sugar between each layer. Tomatoes prepared in this manner will keep for years.

TOBACCO—A PARABLE.

Then shall the kingdom of Satan be likened to a grain of tobacco-seed, which, though exceedingly small, being cast into the ground grew, and became a great plant, and spread its leaves rank and broad, so that huge and vile worms formed a habitation thereon. And it came to pass, in the course of time, that one came to look upon it, and thought it beautiful to look upon, and much to be desired to make lads look big and manly. So they did put forth their hands and did chew thereof. And some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed became weak and unmanly, and said we are enslaved and cannot cease from chewing it And the mouths of all that were enslaved became foul, and were seized with a violent spitting; and they did spit, even in ladies' parlors and in the house of the Lord of hosts. And the saints of the Most High were greatly plagued thereby. And in the course of time it came also to pass that others snuffed it. and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, insomuch that their eyes filled with tears; and they did look exceedingly silly. And yet others cunningly wrought the leaves thereof into rolls, and did look very grave and calf-like; and their smoke ascended up forever and ever.

And the cultivation thereof became a great and mighty business upon the earth: and the merchantmen waxed rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves therewith; even the poor who could not buy shoes nor bread nor books for their little ones spent their money for it. And the Lord was greatly displeased therewith, and said, "Wherefore this waste? and why do these little ones lack bread and shoes and books? Turn now your fields into corn and wheat, and put this evil thing far from you, and be separate, and defile not yourselves any more, and I will bless you and cause my face to shine on you."

But with one accord they all exclaimed, "We cannot cease from chewing, snuffing, and puffing—we are slaves."—*Christian Secretary*

Washing Oil-Cloths.—Some working girls cannot imagine that they can clean an oil-cloth without a pail of strong, hot suds and a good, stiff scrub brush. Then she puts to her work all the strength of a good, strong, healthy arm, and smiles with great satisfaction at the result of her labors. No doubt for a few moments, till the cloth is dry, the colors stand out clearly and the floor looks fresh and brilliant. It takes but a few of such scrubbings, however, to destroy the best oil-cloth ever made. But take a pail of clean, soft lukewarm water, a nice soft piece of flannel, and wash your oil-cloths; wipe them very dry so that no drop of water is left to soak in and rot the fabric, and you will have little cause to complain that they wear out fast, provided you select one of good make. After washing and drying, if a cloth is wrung out of a dish of skim-milk and water and the oil-cloth is rubbed over with this and then again well dried, the freshness and lustre of the cloth will well repay the extra labor.

What a Good Cow will do.—A good cow will make 200 pounds of butter in a season, and skim-milk, fed to 30 pigs, will grow 200 pounds of dressed pork, or the same skim-milk fed to a calf will put on at least 200 pounds of live weight. A good steer fed in the ordinary way will dress 800 to, 2,000 pounds at four years, having grown on the average 250 pounds of meat each year, whereas the cow has made 200 pounds of butter, and the refuse of her milk has produced nearly as much meat in the pork or growth of young beef in the calf as the average growth of a steer for one year.

When we have well done something we dreaded to do, how much better we feel.

WATCHING AND WAITING.

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1. Lord, her watch thy church is keep-ing; When shall earth thy rule
2. Ti - dings sent to ev' - ry creature, Mill - ions yet have nev-
3. To the end thy church com-plet-ed, All thy chos - en gath-

o - bey? When shall end the night of weep - ing? When shall
er heard; Can they hear with - out a preach - er? Lord Al -
ered in, With their King in glo - ry seat - ed, Sa - tan

break the prom - ised day? See the whit'ning harvest lan -
migh - ty, give the word. Give the word in every na -
bound and ban - ished sin. Gone for - ev - er, parting, weep-

guish, Wait - ing still the lab - - 'rer's toil; Was it vain thy
tion, Let the gos - pel trump - et sound, Witness - ing a
ing, Hun - ger, sor - row, death and pain; Lo! her watch thy

son's deep an - guish? Shall the strong re - tain the spoil?
world's sal - va - tion To the earth's re - mot - est bound.
church is keep - ing, Come Lord Je - sus, come to reign.

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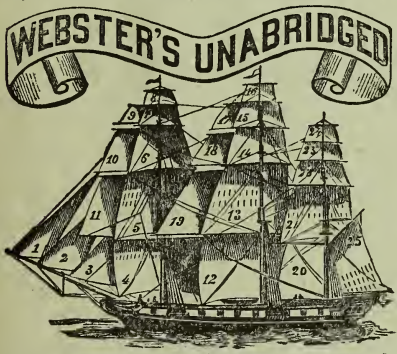

See above picture in **Webster**, page 1164, giving the name of each sail,—showing the value of **DEFINITIONS BY ILLUSTRATIONS.**

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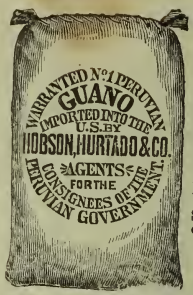

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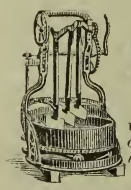

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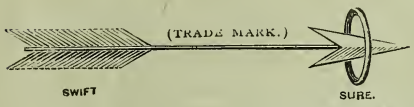

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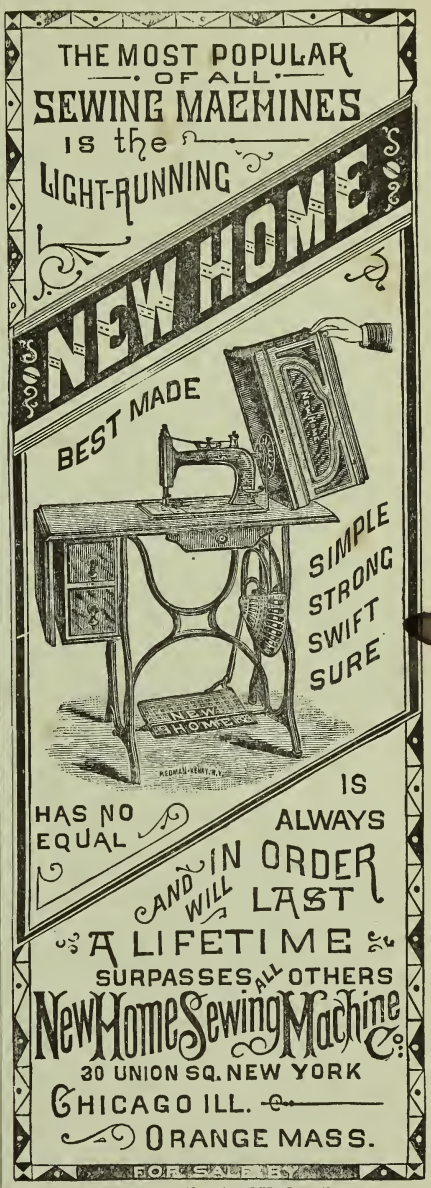

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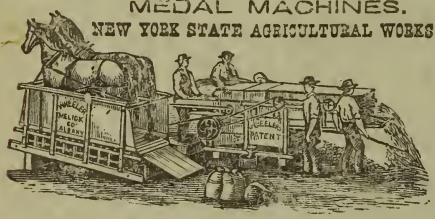

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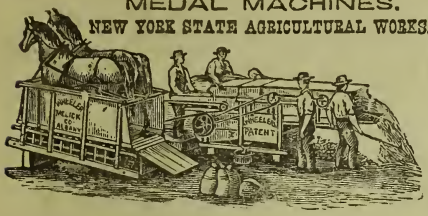

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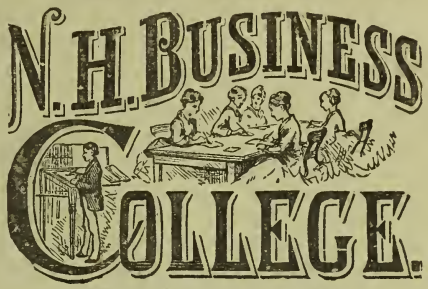

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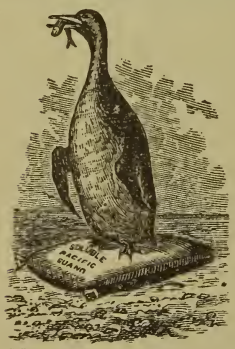

is yearly growing more popular among the farmers of the North as its use proves its unsurpassed excellence as a plant food; not a stimulant merely, but one which carries out the growth to maturity. The experience of thousands of farmers, during the severe drought of last summer showed that plants fertilized and rendered strong and vigorous by the use of SOLUBLE PACIFIC GUANO were enabled to withstand drought which killed weaker growths. Many farmers secured paying crops, notwithstanding the unfavorable season.

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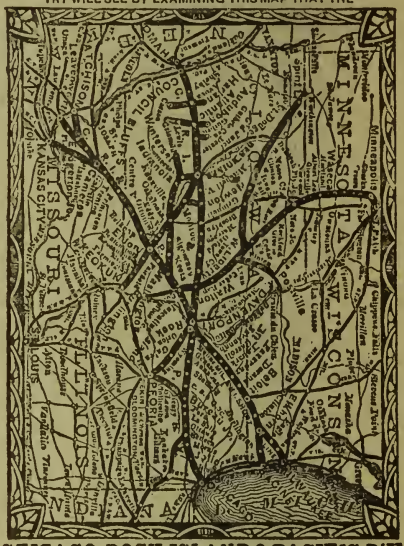
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Lake Pepin
Lake Minnetonka
Lake Pepin
Lake Winnebago

The Manifesto.

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GREATNESS.

ELIJAH MYRICK.

Inherent greatness and endowments, unsupported by virtue, benevolence and humble service to humanity, is but a vast and barren waste. Great possessions are a desert, unless complemented with these active elements.

Position is a trust, a garment worn today, which may be put upon another tomorrow. The wheel of fortune may turn up opportunities for great achievements, and too many wait for such events, heedless of the very things which constitute greatness.

In reply to the question "Who shall be the greatest," our exampler said, "He who does the greatest service to all."

True greatness consists then in the merit of humble service. According to this maxim, the highway to greatness is open to all, and in degree is only measured by the improvement of opportunity. "Subtract from a great man all that he owes to opportunity; all that he owes to chance, and all that he has gained by the wisdom and folly of others, and the giant will often be left a pigmy."

Greatness is too often eclipsed by selfish conceit and egotism, an incubus on greatness, as sure as gravitation; while deference and a heedful care of that which is least, is as sure to carry one up to a just estimation of true worth, as the ascent of flame.

All cannot be great in the sense in which the world esteem greatness, but all can greatly do the little duties and obligations which contribute to the happiness of our fellow beings.

Faithfulness "in a few things,"—small things insures a trust in "many, greater things." True merit can never

hide from the appreciative eye. Strive for useful service rather than greatness. Reputation may shine like a meteor; but character is a fixed star.

The vast ocean is composed of drops. The great mountains are only associated particles of matter. The suspension bridge is supported by thousands of small wires, the accumulative strength of which bears hundreds of tons safely over it. So with us in our relations to each other, it is the countless every day attentions to little things which make up the sum total of greatness.

It matters nothing what the particular duties are to which the individual is called, how minute or obscure in their nature. Greatness lies not in the extent of the sphere that is filled, or of the effect which is produced, but altogether in the power of virtue in the soul; the impelling motive, the love of goodness.

"We call him great who does some deed
That echo bears from shore to shore,—
Does that, and then does nothing more,
Yet would his work, earn richer meed,
When brought before the King of Kings,
Were he but great in little things."

Harvard, Mass.

INVITATION.

OLIVER C. HAMPTON.

"Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me for I am meek and lowly and ye shall find rest to your souls."—Matt. xi: 28.

We are fully aware that sorrow and unrest are the bitter portion of very many of Earth's denizens at the present time. Mercy, forgiveness—above all, charity, seem to have taken their flight from earth, and cruelty and oppression, treachery and betrayal of friends have taken their place.

Now we say most fervently and sincerely, to all who are weary of these conditions, that we have something better to offer them, even an asylum of peace and contentment where the elements of enjoyment, both now and hereafter may be practically laid hold of and appropriated by all who are ready to exchange a selfish life in the world, for an unselfish life "Hid with Christ in God;" and capable of increasing felicity Ad Eternum.

We know whereof we affirm, by practical experience, and we know we live the life which Jesus the Christ lived and taught, because we constantly experience the fruitions and beatitudes which he declared to be the inevitable results of such a life. Would you not be glad to be ushered into a society of practical christians ignoring all private, selfish habits and indulgences, and living for the good of each other? Whose Comfort and blessing were augmented exactly in proportion to their interest and zeal in promoting the comfort and blessing of others?

It cannot be otherwise than you should enjoy such a life and be happy in a community leading it, provided you are "weary and heavy laden" with the sins and shams of this present evil and adulterous world, and ready to take a glorious step higher. How many have trespassed against the faithful and sincere admonitions of conscience and wept bitter tears of repentance over their short-comings, resolving to amend their lives, and wishing they might be able to live free from future temptations and be once for all emancipated from the slavery of sin; even as the Judean Leader said to Isra-

el's Host on one occasion, "The Egyptians ye have this day seen, ye shall see them no more forever."

And yet for want of the power and heavenly magnetism of an organized sinless Christian Church from which to gather daily food and the strength of heavenly manna, have fallen again into sin and despair, almost wishing they had never been born, rather than to be the sport and mockery of such painful, unendurable relapses.

Now we testify to you sincerely, joyfully; we are living in just such a Christian Church as is able to afford you immunity from actual sin, and open to you the gates of a sinless Paradise which no man shall be able to shut, so long as you adhere to its holy ordinances and are willing to be guided by its love and disciplined into the saving efficacy of its wisdom.

Once legitimately joined in spirit to this Christian Church of Believers, by a sincere confession and repentance of every recollected sin and derilection from right, you need go no more out forever or be left to stumble and fall among the gloomy crypts of sin and despair. Your pathway will continue to shine "more and more unto the perfect day" and your progress be upward and onward into more and more peace and felicity forever.

We are well persuaded that could mankind see these things as they really are, great numbers would choose this life and its purity, unselfishness, and felicity—and so we continually and lovingly hold out the hand of invitation, to all who feel ready for something better than the pleasures of a rudimental plane of existence, and a fugitive, perishing world; in the same spirit and words of Jesus which begins this article.

Union Village, Ohio.

NEVER MIND WHAT "THEY" SAY.

Don't worry nor fret
About what people think,
Of your ways or your means,
Of your food or your drink.
If you know you are doing
Your best every day,
With the right on your side,
Never mind what "they" say.

Lay out in the morning
Your plans for each hour,
And never forget
That old time is a power.
This also remember,
'Mong truths old and new,
The world is too busy
To think much of you.

Then garner the minutes
That make up the hours,
And pluck in your pilgrimage
Honor's bright flowers.
Should grumblers assure you
Your course will not pay,
With conscience at rest,
Never mind what "they" say.

Then let us, forgetting
The insensate throng
That jostles us daily,
While marching along,
Press onward and upward,
And make no delay,
And though people talk
Never mind what "they" say.

—*Domestic Journal.*

RAPID EATING.

It is a mistake, says the *Lancet*, to eat quickly. Mastication performed in haste must be imperfect, even with the best of teeth, and due admixture of the salivary secretion with the food cannot take place. When a crude mass of inadequately crushed muscular fibre, or undivided solid material of any description, is thrown into the stomach, it acts as a mechanical irritant, and sets up a condition in the mucous membrane lining that organ which greatly impedes, if it does not altogether prevent, the process of digestion.

When the practice of eating quickly and filling the stomach with unprepared food is habitual, the digestive organ is rendered incapable of performing its proper functions. Either a much larger quantity of food than would be necessary under natural conditions is required, or the system suffers from lack of nourishment. Those animals which were intended to feed hurriedly were either gifted with the power of rumination, or provided with gizzards. Man is not so furnished, and it is fair to assume that he was intended to eat slowly. We must apologize for reminding our readers of facts so familiar; but we do this in the hope that any who may chance to have influence with the managers of large hotels, where dinners *a la table d'hote* are in vogue, will take measures to bring about a much-needed reform in the manner in which these entertainments are conducted. At the best and most frequented establishments in places of fashionable resort, where at this season multitudes of health-seekers are wont to congregate, the hurried dinners are not only causes of annoyance, but actually go far to prevent the benefit which should be derived from a change. No sooner is one course served than another is introduced, without giving the guest time to digest, or even swallow the first. The eagerness to secure good dividends takes a particularly mischievous form when it piles food on the plate of a customer, and compels him to consume it breathlessly. The matter may seem a small one, but it is not so. Just as a man may go on for years with defective teeth, imperfectly masticating his food, and wondering why he suffers from indigestion, so a man may habitually live under an infliction of hurried dinners, and endure the consequent loss of health, without knowing why he is not well, or how easily the cause of his illness might be remedied.

SHIRLEY VILLAGE, Middlesex Co. Mass.

WM. H. WETHERBEE.

The Illustration of "Our Home at Shirley" given in this No. is a street view of the Church family of the Shirley Shakers.

The Community at this place is pleasantly located in the southerly part of the Town, one mile from the Station, on the Fitchburg R. R. The street running north and south, is lined with beautiful shade trees on either side, and a short distance from the center both north and south, are excellent watering places, supplied the year round with the best of water; which, during the warm season, are greatly appreciated by both man and beast.

Here lies about one thousand acres of land owned by this community. The soil is good and easily tilled, and with judicious management a good living can be secured by farming. Here devoted workers, both men and women have toiled incessantly for a century of years, to upbuild and sustain one of the Shaker communities, now known throughout the nation.

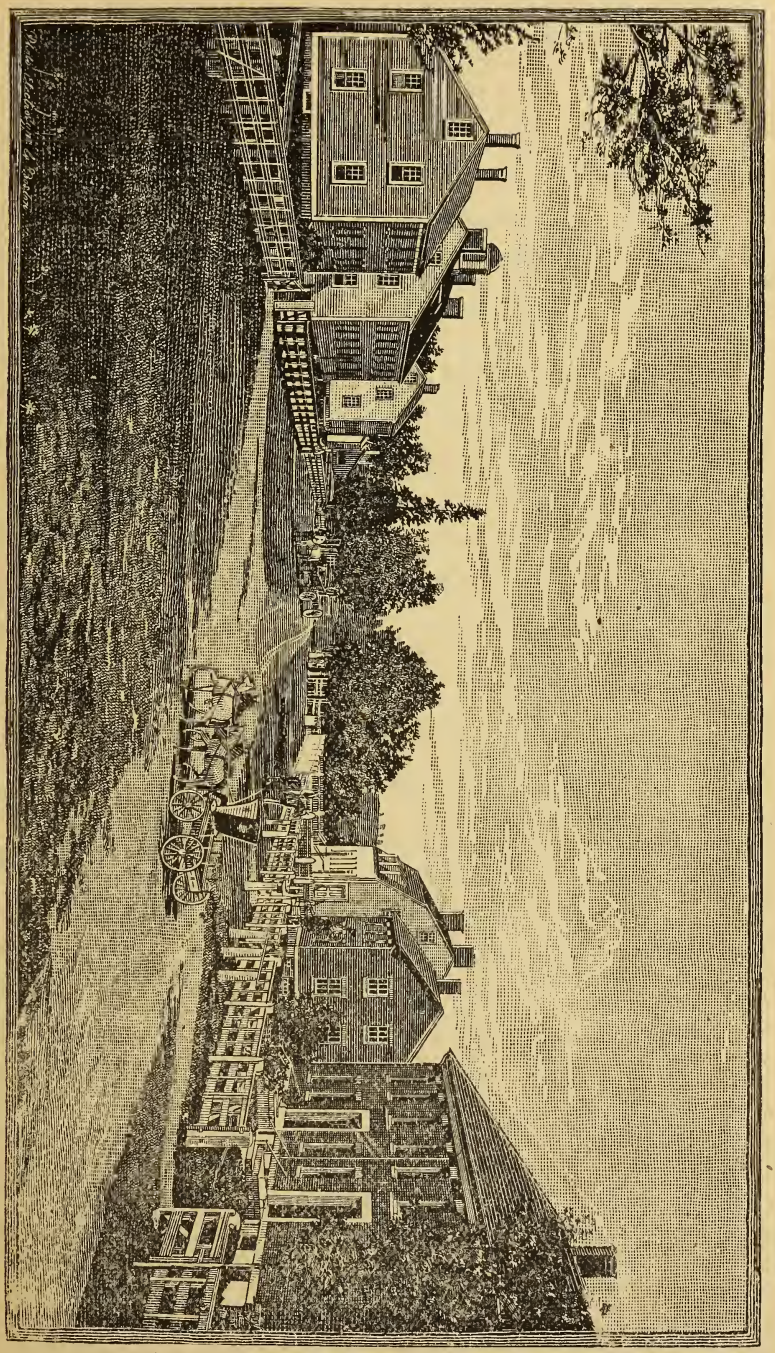
The testimony and sketches of the life and character of Elijah Wilds have been published and need not now be repeated. He occupied and owned a homestead in this place, previous to the time that the Shakers started a community, and his hospitality was shared by Mother Ann Lee and others of the founders of Shakerism in this country. His ancient dwelling with two stately Elms in front have stood the winds and tempests of more than a century.

Nathan Willard, Oliver Burt, Amos Buttrick, and Ivery Wilds, were prominent men, with corresponding able and devoted women forming the brother and sisterhood, were among the early settlers in this place. By faithfulness, industry, and economy these early and devoted veterans were enabled to enlarge, beautify and secure "Our Home at Shirley."

While toiling to accumulate a substance of the needful things of this life, they were not unmindful of the spiritual welfare, both of themselves and of the generations to come after them. Uppermost in their pursuits was a practical illustration of the principles of purity, honesty and righteousness. The Christ life and salvation from sin, being their motto. These principles, have been handed down and kept intact, while some errors, and some superstitions and prejudicial customs are giving way, and the watch-word now is, Progression, holding fast to the truth, and to fundamental principles.

The present number of able and devoted workers, is small, and they are watching, working, waiting.

Shirley, Mass.



CHURCH FAMILY, "SHAKERS," SHIRLEY, MASS., LOOKING NORTH.

ASCETICISM.

MARTHA J. ANDERSON.

Not all earth's denizens,—the human race—
To sensual life their noblest powers have given;
On history's page this glowing truth we trace,
That souls for high and glorious aims have striven.

In all ages, and in every clime, the golden chain of heavenly principles has been outwrought, in individual life and character. They, who in their mental development, expressed the highest unfoldment of the spirituality of their time, have ascended above the basic plane of animal desire and indulgence, to the cerebral region of inner consciousness the God-life of the soul, where they could enjoy the blessedness of spiritual communion untrammelled by worldliness and external temptation to sin.

"Virtue, forever frail as fair below,
Her tender nature suffers in the crowd,
Nor touches on the world without a stain."

The oriental doctrine that matter was the origin of evil, hence the body was an enemy to the soul, influenced many in earlier ages, to withdraw from all human society, and abide in seclusion. Such uniformly adopted austere rules of action and rigorous abstinence from all the pleasures of the senses. Ancient Egypt, Hindostan, and Arabia, abounded with recluses, who voluntarily chose an ascetic habit of life, counting earthly things of little importance compared with the joys of that higher spiritual state, attainable by contemplation of God, and communion with the invisible world.

The climatic conditions of the Orient seemed especially adapted to the development of that peculiar temperament and mentality which naturally tend to exclusive meditation, and extreme fervor. Hence when Christianity was introduced into Egypt and the adjacent countries; it assumed in many cases, the form of the most rigid asceticism. So spiritual and yet so practical was the nature of its principles; that many unbalanced minds, conjoining the purely religious element, with the notion that all materiality was in its nature evil, and detrimental to spiritual growth, carried the idea of celibacy to extreme results, which tended to create abnormal physical conditions, and rendered the spirit while under mortal bonds, incapable of acting out its highest convictions of right.

Extravagances of asceticism were usually more apparent among those who were termed anchorites, who dwelt alone in deserts, on mountains or in caves, with nothing to regulate them but the wild fantasies of their own fevered imaginations, wrought up by an intensified nervous state induced by protracted fasts.

In many cases there came a reactionary state of mind, and individuals plunged in the depths of sin, under a pretext that their souls were too holy to be contaminated therewith. Religious institutions established at later periods, for the protection, accommodation and regulation of the religiously inclined; were blessed with the salutary influence of labor, which proved beneficial in checking the visionary tendencies of the enthusiastic devotee.

There were various phases of cenobite life among those who embraced Christianity, and measurably comprehended the grand principles of the virgin life and community of property. Saint Martin acted under the idea that all mercenary employment detracted from the sanctity of the monk's life; hence, his disciples lived in holes cut from the

rocks, or built narrow wooden cells, which they inhabited and worked just enough to barely raise a meagre subsistence.

Ashamed of the necessities of the body, the religious devotee paid but little attention to its actual needs; and, from the uncleanliness of his habits, was often the object of loathing and disgust. Extraordinary acts of mortification and piety, alone ensured his salvation. Many of the holiest of these solitaries were believed to be invested with miraculous power, which enabled them to perform great wonders; these the common people sought with superstitious faith; and it has been asserted that many miraculous cures were performed, in their presence.

(To be continued.)

THE RELIABLE CHARACTER.

NANCY G. DANFORTH.

The person of unflinching integrity is respected by all; the friendship of such is universally desired, and in such times as try men's souls their aid is sought after by those who, in days of prosperity, ridicule and despise them.

That person whether man or woman, rich or poor who will be firm for the right, regardless of present consequences is of estimable worth. Though he may be clad in rags and beg his daily bread, yet his virtue is of more value than regal robes or golden crowns.

To whom do we look when burdens press heavily upon us, when troubles assail, or afflictions overtake us? Do we turn to the vain and fickle for help, expect succor or even sympathy from the inconstant? Nay, but the true and upright alone we would enlist on our side, knowing that there will be found strength and firm support.

Then who can tell the value of such a character? The true friend in all the relations of life, who rejoices with the upright, loves and pities the erring, without stooping to their vices; who stands alone, bearing reproach and scorn, from the multitude of evil-doers, rather than yield to do that which conscience forbids. Such are as pure gold, the salt of the earth; around such all good clusters. They are the basis of good society, without them it could not exist. This being true in the moral, how much more in the spiritual life? The soul that is fully consecrated to do the will of God, will never complain at the cross or seek to shun it; but rather inquire: How can I do more good, be more devoted to the cause of Truth? How are such beloved by their companions on earth! With what love and admiration are they beheld by ministering angels!

Through the mediumship of such souls they are enabled to make known the will of God to those dwelling on the earth.

Canterbury, N. H.

"CHARITY THINKETH NO EVIL."

AMELIA J. CALVER.

Blest Charity is e'er inclined,
  To view with loving eye;
Nor seeks to move Time's drapery,
  A blemish to descry.
For life with all its battle grounds
  Its fearful odds of fate,
Gives each its measurement of grief,
  Its cares of burd'ning weight.

O we are blind to spirit strife!
  Its conflicts cannot know,
Nor trace the winding labyrinths,
  Where some sore feet must go,

To meet upon the road of life,
Companions of the way,
Who found an easier pathway up;
Nor met so much delay.

Too apt are we of finite gaze,
To measure by one span;
And credit due oft lies beneath
The weight of Censure's ban.
But when we drop this mortal coil
And rise to higher spheres,
The stature we've attained by toil
In bold relief appears.

Mt. Lebanon, N. Y.

IN REMEMBRANCE OF OUR FIRST PARENTS.

RACHEL SAMPSOM.

While a youth I had the privilege of living with those who have been termed our "First spiritual parents." I was not able at that time to appreciate the blessing which I was so freely enjoying, but as I advance in years, and bear their lives and deeds in cherished remembrance, I realize more fully the care and kindness which were proffered to me at that early age.

Many times have I heard them relate the incidents of their deprivations and hardships, which they experienced as the society was being gathered into order.

It was to them the cross of Christ, the self-denial of the increasing gospel work as revealed by Mother Ann, and it was indeed, the New Creation of God.

New Lebanon at that early date, was but very sparcely inhabited. Many of the settlers were quite poor and lived in houses made only of logs, and from this an idea may be obtained of their general surroundings.

There were many families however, who accepted the faith, and joined the society in New Lebanon that were abundantly blessed. On entering the order and becoming members of a joint interest, all shared equally in every temporal blessing.

For several years the Believers were obliged to work very hard, having land to clear, houses to build, food to raise, cloth to make and to obtain by their own skill and industry nearly everything that was demanded for their maintenance. It is surprising to learn how much they were able to endure.

After toiling all day in their several occupations for a temporal sustenance, they, at the close of these duties spent several hours in religious exercise, which on some occasions would carry them far into the night at the expense of their hours of sleep; and yet they lived to enjoy their homes and to see a prosperous Community established upon the place where they had consecrated their lives to God.

Our first parents, were in the strict sense of the word, self-sacrificing. They were of that order that could freely lay down their selfish lives for the increase and prosperity of the work of God. All who were accepted into the society shared bountifully and freely of the blessings which these faithful pioneers had earned.

Their care and attention over all whom they accepted was constant, affectionate, and so much in advance of the selfish relations of this world, that they were in truth, parents in the Lord. Day and night they watched and prayed that the protection of our Heavenly Father might be upon the whole household of faith. As it was toward themselves, they anxiously sought that it might be to others; the way of life and salvation.

Mt. Lebanon, N. Y.

A GOODLY EXAMPLE.

LUCY S. BOWERS.

In all our intercourse and association, one with another, how necessary it is that we manifest justice, and a goodly example; that we forget not the law of righteousness, nor the blessedness of self-control; especially is this incumbent upon us when brought in contact with others.

None of us can become so isolated from or independent of each other that our influence will not reach and affect those with whom we are associated; neither can we avoid through this means being more or less operated upon; and according to the teachings, surroundings, and the quality of the food ministered to the mind, the formation of character will largely depend; and this we shall be apt to indicate

through our manners, words and general deportment.

In the young, the animal powers are the strongest; a desire to please the senses and and any thing tending in that direction will give that part of their being increased strength, which without a balance of the superior, would create a deformity; the better must be encouraged, trained rightly, and it will finally crown the human intelligence with eternal beauty.

Children are not taught from text-books alone; neither by what is often reiterated to them; but very much from the example of others, the motions, manners, and manifestations of the spirit as they are exhibited, the tenderness of love, and gentleness of instruction; the mercy of forgiveness, and beauty of courtesy, have much effect upon all toward whom they are exercised; and it is better that we fail not to have these constantly controlling our spirits; for in due time we shall "reap just what we have sown." As the earlier impressions of life are usually the most vivid in memory, and bear the most potent influence on the mind, we can scarcely be too careful lest in unguarded moments we manifest that to minors which may be the ground work of future thoughts, motives, and actions which it will be difficult for them to overcome.

"Love begets love; it is the fulfilling of the law," and proves a gift of good to the giver, and the receiver. There is a responsibility resting upon every one, a sacred duty necessarily done to all of less years or experience than themselves, if they would have them become patterns of true uprightness.

Purity of heart is manifested in unfeigned love; and purity of life has no better index than is shown in christian courtesy, which is always exemplified in honesty, submission persuasion, gentleness, love, forbearance and kindly condescension; these never bruise the heart, grieve the spirit, blight the beautiful, dwarf the good, nor in any way injure the tender feelings of the soul. Thus the sacred and religious sentiments that will ever increase in loveliness, proves to both giver and partaker a blessing of inestimable worth.

This is the work of resurrection; of lifting from the low to the high; of turning the current of life from the false to the true; the ennobling things of a better condition; and an example which has power over precept; a spirit that inspires confidence and affection, and will bring a glorious recompense to all who fulfill this duty, to each succeeding generation.

Mt. Lebanon, N. Y.

TRUTH.

BY A. E. P.

Roll on, thou mighty tide of truth,
And deluge all the land;
Sweep error from those honored posts,
Where now it holds command.

Roll on, roll on, nor cease thy flow,
Till every seed shall die,
Of worthless tares and bitter fruit,
Sown by the enemy.

Too long already has this tide
Set back upon its source;
Still it is gaining added strength,
And a resistless force.

And when the rains from heaven descend,
'Twill swell a torrent deep,
And foam and dash impetuously,
And every barrier leap.

Then raise the flood-gates, free its course,
And let it onward go!
The thirsty earth will drink it in,
And better fruits will grow.

Why should we spend our precious time
In beating back the truth?
And see grim want and famine gaunt
Still stalking o'er the earth.

Why not set free this blessed stream,
To irrigate the land?
Why not go into all the world,
Obeying Christ's command?

Such are the thoughts tumultuous,
Now surging in my soul;
But which I'm vain endeavoring
To keep in my control.

You know, to wakeful watching eyes
The night seems very long;
And should we work when darkness reigns,
It might be all done wrong.

But some bright rays are beaming through,
Upon my darkened way,

And streaks of light are glancing in,
Betokening the day.

We'll throw the shutters open wide,
Admit the sun's bright rays.
For see the eastern firmament
With light is all ablaze!

Now hope revives within my soul
I will no longer fear,
Since there's a Power above myself,
That silent prayer will hear.

For I seem to hear this answer
Come floating now to me;
"Fear not, fear not, who watch and wait,
The truth shall yet be free.

It soon shall have a channel made,
I will the gates unlock,
And force for it a passage-way,
Though chiseled through a rock."

Selected.

JOY OF LIBERTY.

CATHARINE ALLEN.

The records of history, which acquaint us with the conflicts between Science and Religion in the past, forcibly remind us of the great cost by which the radiant dower of civil and religious liberty, now bequeathed to us, has been obtained, and causes us to rejoice in that glorious gift of faith, established by divine revelation, and reaching upward to the eternal hills of progression, and in which science with religion peacefully unites in the strength of that immutable law, which links cause with effect, forever.

This beautiful faith is, indeed, "the substance of things hoped for," the wealth for which the past has toiled. It emancipates us from narrow, dogmatical creeds which cripple the mind, fetter hope, and detain within their prison bars, the soul that yearns for liberty, that longs for the divinity which gave it birth; and feign would take its flight on aspiration's wings, to find its native element, a home in Truth.

This liberty we may attain, and soar with strength of eagle's wings until we reach that sunny home where God is life, and light.

Mt. Lebanon, N. Y.

PERSEVERANCE.

DANIEL ORCUTT.

Perseverance is essential to success. "A constant dropping wears away the stone." Don't forget this proverb. If you would discard evil, be in earnest. Let your motto be, "Persevere." Failure to overcome shows that more firmness and resolution is needed. Don't expect to conquer with one blow. Stroke by stroke is the secret of success in the christian warfare. Strike now. "Step by step, one goes very far."

A great many steps must be taken, all in the right direction—onward and upward. Arm yourself with a steadfast purpose that will repel all hindrances, or your efforts will be unavailing. A doubting, wavering mind gains nothing. Don't "give up" at slow progress. Slow growth is often sure growth. Pray heaven for firmness.

Look on the heaven side of life. God's promises will not fail. Trust in Him. Choose wisely, resolve firmly, then execute your purpose with inflexible perseverance, and you will advance to high attainments. "Faithful in that which is least." Apply this motto in every day life. You cannot afford to be unfaithful.

There are too many half-doers. We all admire faithfulness in others, and those who are diligent in duty according to their ability, are sure to command

respect. If a piece of work is to be done by you, persevere, by all means, and master it. Some persons commence the self-denying work, and with such earnestness that we would suppose they were "determined to persevere to the end." But, alas! after "doing well for a season," the work is abandoned; they "give up;" and thus time rolls on, showing only a blank record, and sad must that be to all who experience it.

One proverb, if heeded, would help them; it is this; "Hold fast what you have gained and add thereto." Perseverance is all-important; practice it and you will be convinced of its value. What has been done, can be done again, and it is only those who persevere that win.

Remember the Lord's declaration, "Them that honor me I will honor." Fill with usefulness each moment of time. Don't be put out of heart by trials: they test the material you are made of, and if rightly borne, will do a world of good. The more trials you bear, the sweeter will be the "Peace be unto you." Begin early in life to practice perseverance.

Enfield, Conn.

DOING GOOD.

OLIVE F. CHANDLER.

The source of happiness is found in doing good to humanity; in striving to sweeten, with christian love and charity, the bitter cup of life. Jesus went about doing good wherever opportunity presented. He carried the spirit of forgiving love and healing sympathy, imparting to the diseased soul and body the elements that made whole. For this He was maligned by those who conceived evil, and scorned by the jealous and bigoted Pharisees. In this opposition came growth to the divine nature.

Hence, without friction there can be no deep thought or heroism. Life is not wasted unless it ends in sloth, dishonesty, or cowardice. Success is not worthy of the name unless won by honest industry, and bravely breasting the waves of fortune. Through conflict to victory, is the motto for every human soul; and this is acheived in ways as diverse as our several lots.

Our foes are manifold, they are within, around and about us; they are veiled spectres, whose hiss we hear; whose grip we feel: If not in immediate activity, we know they are gathering, and that combat is at hand.

Daily life is vital with influence. The most insignificant act may set in motion a train of eternal consequences. Our unconscious word may decide a destiny. Some odors abide indefinitely; so grand sayings and silly acts become photographed and are garnered for worth or ridicule.

We can all do some good in this world, without money, which may prove a happy reflection when we have gone into new fields of labor, or when the frosts of years have whitened our locks.

Great conquests, startling events, extraordinary inventions, surprise the world; but little kindnesses, words of truth and love, sweeten existence, and hold us firmly in fraternal bonds. Milton said: "To understand the common things of life was prime wisdom."

Ayer, Mass.

FORGIVENESS.

Let me forgive though no forgiveness asked;
Tis best to feel my heart free from all blame.
The Father doth not wait repentance named,
But seeth it, forgiving all the same.

M. W.

THY BEST.

AGNES E. NEWTON.

The best thy heart can offer God
Is all that He requires,
The perfect living sacrifice
The off'ring He desires.

Serve God, in life's bright sunlit hours
Ere evil days draw nigh;
Seek first the Kingdom of our Lord,
The priceless jewel buy.

Go sow with care the waiting field
Though other hands may reap,
And as their labor may present
Thy sheaves of ripened wheat.

Go in the Master's Vineyard now;
The idle are unblest;
Where duty calls, there nobly toil
And give to God thy best.

Though far removed from mortal view
Reward the Father gives;
How sweet the inward peace of one
Who in His service lives.

Then give thy best, an off'ring free,
And thy reward is sure;
The treasure earned—a crown of life—
Which ever will endure.

Canterbury, N. H.

WHERE THERE'S A WILL THERE'S A WAY.

Though troubles perplex you,
Dishearten and vex you,
Retarding your progress in sombre array;
To shrink with terror
Is surely an error,
For where there's a will there's a way.

The task may be teasing,
The duty unpleasing,
But he who confronts it will soon win the day;
Half the battle is over
When once we discover
That where there's a will there's a way.

Misfortunes uncounted
Are often surmounted,
If only we quit not the field in dismay;
Then once more endeavor,
Remembering ever
That where there's a will there's a way.

Domestic Journal.

ZERUAH CLARK.

I was born on the 15th. of June, 1755, in the town of Norwich, Ct. My father, Peabody Mosely, was an Elder in the Baptist church. He was very particular in teaching his family the principles of morality and religion, according to his understanding: and at times, he appeared to be in great exercise of mind for the spiritual welfare of his children. He would often weep over his children with great tenderness of feeling, while he endeavored to impress their minds with a sense of his religious instructions.

Being young, these impressions were not very durable while I was surrounded by the snares and allurements of the world, and the natural growth of youthful vanity gained the ascendancy over my mind.

At a subsequent date, however, I began to be exercised about religion, which increased upon me, so that I was unable to conceal it and finally acquainted my father and others of the fact. They thought that I had been converted, and that it was expedient for me to be baptized: baptism soon followed and I joined the church. At the age of twenty I was married to Rufus Clark, a member of the same church.

With a family of three children, and a kind husband, under prosperous circumstances, I found I was in a situation to take comfort in the world.

But all this did not make me happy. I had not yet obtained salvation from sin and I found my conscience bearing witness against me. I was assured that the nature of sin was growing stronger and stronger in me, and I cried out, alas! what shall I do? where shall I go; or where shall I look for relief? I could not see any who, I thought, lived in accordance with the doctrine of Christ and the apostles as laid down in the New Testament. I prayed before God in the best manner I was able, that he would open some way for my salvation.

In the month of May 1780, we heard of a very remarkable people who lived a few miles above Albany, and who had a new kind of religion. From this account, which greatly affected me, I felt a desire to visit them. In this state of mind, Rufus and myself left

home to make them a visit, and took with us, our infant child.

For the first time, I now found a people professing the religion of Jesus Christ, who did not find it necessary to use "untempered mortar," and to cry peace and safety where there is none. Here I also heard that soul quickening word of God which I had never heard before, and felt the force of that divine light and searching power which I had never, till this time, experienced I felt myself as in the presence of God, and my whole life was open before me, as a book.

Mother Ann conversed with us freely upon the subject of a religious life, and told us that we could not love and serve God while in our sins, but that we should honestly confess our sins to God. Elder William Lee spoke to me upon the same subject, "Remember," said he, "if you confess your sins, you confess them before God and the holy angels, and we are his witnesses."

Rufus accepted the confession first. I then confessed the wrongs of my life, one by one, as in the presence of God and before his witnesses. Mother then said, "Now you may return to your home, and serve God; you could not serve God while living in sin."

Mother and the Elders imparted to us much good counsel concerning our future conduct, and the relation which we should sustain toward each other. Husbands should love their wives, even as Christ loved the church, and gave himself for it, that he might sanctify and cleanse it; and then referring to me, Mother said, "you must be subject and obedient to your husband and bring up your children in the admonition of the Lord."

"If you are obedient," said she, "to what we have taught you, the promise of God is to you and your children; yea, if you continue in obedience, sin will appear hateful to you, and you will have no more feeling to return to the works of darkness than the infant in your arms."

At a subsequent date we visited Mother and the Elders while they were in Harvard. Mother invited us into the room where she was engaged in spiritual labors with several persons who had been the followers of Shadrach Ireland; and though they had embraced the present testimony of the gospel, they still retained their faith in some of Ireland's peculiar principles. One of these was, that the bodies of the faithful would never die.

Mother seemed to feel a great anxiety for them, and endeavored to show to them the darkness they were under, and the inconsistency of such a principle. "Already, you are aged people," said she, "and yet you think you shall never die! One after another is passing away, from among you: yet you charge it to a secret cause,—to something which they may have done. You say, if they had been faithful, it would not have occurred. Look at yourselves; you carry about you all the marks of mortality that are on other people. Your hair is becoming white and falling from your heads: your sight is failing; your teeth are decaying, and your bodies are growing decrepit. How very inconsistent it is for you to think that you shall never die! These mortal bodies must all return to the earth and turn to dust."

Mother's instruction to us was, that we should take up a full cross against all manner of sin, all forms of deceit and falsehood, and against every evil that proceeds from a selfish and sinful nature. She taught us the necessity of crucifying the flesh with all its affections and lusts, and to right all our wrongs, by making restitution to those whom we had, in the least degree, injured.

She taught us to be neat, cleanly, prudent and industrious. While on one of these visits with Mother, I asked her counsel about some articles of fashionable clothing which I had purchased. Without making any direct reply to my question, she said, "You should not dress yourselves in rich and costly apparel; but use that which is modest, and which becomes the holy women of God."

Mother taught us to love God and serve Him faithfully, and to live honestly, righteously and godly in this world. I am fully persuaded that she was endowed with the spirit of wisdom from God; for she taught as never woman taught before.

(To be continued.)

It is profitable to take an active interest in all laudable enterprises, and even join in innocent amusements.

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Companions of the way,
Who found an easier pathway up;
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Hence, without friction there can be no deep thought or heroism. Life is not wasted unless it ends in sloth, dishonesty, or cowardice. Success is not worthy of the name unless won by honest industry, and bravely breasting the waves of fortune. Through conflict to victory, is the motto for every human soul; and this is acheived in ways as diverse as our several lots.

Our foes are manifold, they are within, around and about us; they are veiled spectres, whose hiss we hear; whose grip we feel: If not in immediate activity, we know they are gathering, and that combat is at hand.

Daily life is vital with influence. The most insignificant act may set in motion a train of eternal consequences. Our unconscious word may decide a destiny. Some odors abide indefinitely; so grand sayings and silly acts become photographed and are garnered for worth or ridicule.

We can all do some good in this world, without money, which may prove a happy reflection when we have gone into new fields of labor, or when the frosts of years have whitened our locks.

Great conquests, startling events, extraordinary inventions, surprise the world; but little kindnesses, words of truth and love, sweeten existence, and hold us firmly in fraternal bonds. Milton said: "To understand the common things of life was prime wisdom."

Ayer, Mass.

FORGIVENESS.

Let me forgive though no forgiveness asked;
Tis best to feel my heart free from all blame.
The Father doth not wait repentance named,
But seeth it, forgiving all the same.

M. W.

THY BEST.

AGNES E. NEWTON.

The best thy heart can offer God
Is all that He requires,
The perfect living sacrifice
The off'ring He desires.

Serve God, in life's bright sunlit hours
Ere evil days draw nigh;
Seek first the Kingdom of our Lord,
The priceless jewel buy.

Go sow with care the waiting field
Though other hands may reap,
And as their labor may present
Thy sheaves of ripened wheat.

Go in the Master's Vineyard now;
The idle are unblest;
Where duty calls, there nobly toil
And give to God thy best.

Though far removed from mortal view
Reward the Father gives;
How sweet the inward peace of one
Who in His service lives.

Then give thy best, an off'ring free,
And thy reward is sure;
The treasure earned—a crown of life—
Which ever will endure.

Canterbury, N. H.

WHERE THERE'S A WILL THERE'S A WAY.

Though troubles perplex you,
Dishearten and vex you,
Retarding your progress in sombre array;
To shrink with terror
Is surely an error,
For where there's a will there's a way.

The task may be teasing,
The duty unpleasing,
But he who confronts it will soon win the day;
Half the battle is over
When once we discover
That where there's a will there's a way.

Misfortunes uncounted
Are often surmounted,
If only we quit not the field in dismay;
Then once more endeavor,
Remembering ever
That where there's a will there's a way.

Domestic Journal.

ZERUAH CLARK.

I was born on the 15th. of June, 1755, in the town of Norwich, Ct. My father, Peabody Mosely, was an Elder in the Baptist church. He was very particular in teaching his family the principles of morality and religion, according to his understanding: and at times, he appeared to be in great exercise of mind for the spiritual welfare of his children. He would often weep over his children with great tenderness of feeling, while he endeavored to impress their minds with a sense of his religious instructions.

Being young, these impressions were not very durable while I was surrounded by the snares and allurements of the world, and the natural growth of youthful vanity gained the ascendancy over my mind.

At a subsequent date, however, I began to be exercised about religion, which increased upon me, so that I was unable to conceal it and finally acquainted my father and others of the fact. They thought that I had been converted, and that it was expedient for me to be baptized: baptism soon followed and I joined the church. At the age of twenty I was married to Rufus Clark, a member of the same church.

With a family of three children, and a kind husband, under prosperous circumstances, I found I was in a situation to take comfort in the world.

But all this did not make me happy. I had not yet obtained salvation from sin and I found my conscience bearing witness against me. I was assured that the nature of sin was growing stronger and stronger in me, and I cried out, alas! what shall I do? where shall I go; or where shall I look for relief? I could not see any who, I thought, lived in accordance with the doctrine of Christ and the apostles as laid down in the New Testament. I prayed before God in the best manner I was able, that he would open some way for my salvation.

In the month of May 1780, we heard of a very remarkable people who lived a few miles above Albany, and who had a new kind of religion. From this account, which greatly affected me, I felt a desire to visit them. In this state of mind, Rufus and myself left

home to make them a visit, and took with us, our infant child.

For the first time, I now found a people professing the religion of Jesus Christ, who did not find it necessary to use "untempered mortar," and to cry peace and safety where there is none. Here I also heard that soul quickening word of God which I had never heard before, and felt the force of that divine light and searching power which I had never, till this time, experienced I felt myself as in the presence of God, and my whole life was open before me, as a book.

Mother Ann conversed with us freely upon the subject of a religious life, and told us that we could not love and serve God while in our sins, but that we should honestly confess our sins to God. Elder William Lee spoke to me upon the same subject, "Remember," said he, "if you confess your sins, you confess them before God and the holy angels, and we are his witnesses."

Rufus accepted the confession first. I then confessed the wrongs of my life, one by one, as in the presence of God and before his witnesses. Mother then said, "Now you may return to your home, and serve God; you could not serve God while living in sin."

Mother and the Elders imparted to us much good counsel concerning our future conduct, and the relation which we should sustain toward each other. Husbands should love their wives, even as Christ loved the church, and gave himself for it, that he might sanctify and cleanse it; and then referring to me, Mother said, "you must be subject and obedient to your husband and bring up your children in the admonition of the Lord."

"If you are obedient," said she, "to what we have taught you, the promise of God is to you and your children; yea, if you continue in obedience, sin will appear hateful to you, and you will have no more feeling to return to the works of darkness than the infant in your arms."

At a subsequent date we visited Mother and the Elders while they were in Harvard. Mother invited us into the room where she was engaged in spiritual labors with several persons who had been the followers of Shadrach Ireland; and though they had embraced the present testimony of the gospel, they still retained their faith in some of Ireland's peculiar principles. One of these was, that the bodies of the faithful would never die.

Mother seemed to feel a great anxiety for them, and endeavored to show to them the darkness they were under, and the inconsistency of such a principle. "Already, you are aged people," said she, "and yet you think you shall never die! One after another is passing away, from among you: yet you charge it to a secret cause,—to something which they may have done. You say, if they had been faithful, it would not have occurred. Look at yourselves; you carry about you all the marks of mortality that are on other people. Your hair is becoming white and falling from your heads: your sight is failing; your teeth are decaying, and your bodies are growing decrepit. How very inconsistent it is for you to think that you shall never die! These mortal bodies must all return to the earth and turn to dust."

Mother's instruction to us was, that we should take up a full cross against all manner of sin, all forms of deceit and falsehood, and against every evil that proceeds from a selfish and sinful nature. She taught us the necessity of crucifying the flesh with all its affections and lusts, and to right all our wrongs, by making restitution to those whom we had, in the least degree, injured.

She taught us to be neat, cleanly, prudent and industrious. While on one of these visits with Mother, I asked her counsel about some articles of fashionable clothing which I had purchased. Without making any direct reply to my question, she said, "You should not dress yourselves in rich and costly apparel; but use that which is modest, and which becomes the holy women of God."

Mother taught us to love God and serve Him faithfully, and to live honestly, righteously and godly in this world. I am fully persuaded that she was endowed with the spirit of wisdom from God; for she taught as never woman taught before.

(To be continued.)

It is profitable to take an active interest in all laudable enterprises, and even join in innocent amusements.

LIFE IS BRIEF.

ANNA R. STEPHENS.

I walked through a garden all verdant and fair,
The flowers were in fullness of bloom;
Methought as I gazed, they live not for themselves,
For they fill all the air with perfume.
But feelings of gloom over-shadowed my mind,
Which caused me deep sadness and grief;
They wither and die 'neath the cold touch of time,
Their beautiful life is too brief.

The spring-time comes laden with opening buds,
And Summer soon fans them to bloom;
And while I'm enjoying their beauty so rare,
They're blighted and fall to earth's tomb;
But, there are joys that time cannot touch,
That fade not with floweret or leaf;
In glory they brighten in regions beyond,
Where life is unending, not brief.

So unto the spirit of goodness I turned,
To joys that will never wax old;
Where pleasures celestial, of angelic birth
With heavenly beauties unfold.
The spirit immortal exclaims with new hope,
Toil on through all sorrow and grief!
Thy existence shall last through eternity's day,
But time, and this earth-life, are brief.

Then come loving angels with wisdom endowed,
My being with power embue!
Give light to direct me in duty's straight path,
And faith that is steadfast and true.
And while I am climbing the highway of truth—
At times over-shadowed with grief—
Your sweet hallowed presence each day may I feel,
Through the journey of life that's so brief.

And when time has folded its wings over me,
And death opes the bright pearly gate,
May a substance eternal untarnished by sin,
Be the treasure my soul shall await.
O, then may I list to the glad welcome sound,
Of angels who've brought me relief!
"Earth's toils are all ended, your work is well done,
Through the life that was transient and brief."

Mt. Lebanon, N. Y.

WRITTEN FOR THE MANIFESTO.

PAIN.

Oh Pain! Oh Pain! What canst thou be?
A chastening agency of Fate
Sent to inflict a penalty
Upon our frail mortality,
And bring us caution all too late?
Or dost thou come Death's votary,
To frighten us and aggravate;
Or art thou the supposed sequence
Of Nature and Necessity?
The will divine of Providence
To silence mortal will and sense?
Or art thou born of sympathy?
Which suffers nameless woe immense,
Nameless, because too sweet to be
Called pain, or rather *mis*called so.
Or as an Angel comest thou
To teach us *well* to brave and bear
Our griefs and trials here and now,
This crown of thorns upon the brow,
Teach patiently this crown to wear,
To all thy mandates meekly bow,
And without protest take our share?
Ere we subscribe to this we pause,
And criticise thy origin,
The ill effects of some bad *cause*,
By violation of life's laws,
Through ignorance or folly vain;
No less a penalty, because
Of ignorance, O Conqueror, Pain!
The sour grapes our fathers ate,
Still set the children's teeth on edge;
And then the case to aggravate,
The children also try the bait
Ignore Life's laws nor deign to pledge
To seek the right, thus change the fate
But still perpetuate the dregs.

CONSISTENCY.

It has been said, that "consistency is a jewel;" which is no doubt owing to the fact, that inconsistency is the rule. To prove this, it is not necessary for any of us to go far, as each one in taking a retrospect of his, or her life, will perceive in most cases that the inconsistencies predominate. We are composed of the same materials as are people in general, and whatever advantages our system may possess over other systems, consistency is no more a marked characteristic of us, either individually or collectively, than it is of others. The aim of our life is to become pure and refined; to cultivate the better elements of our being, while we seek to retain and extinguish what we consider our inferior propensities. It must be potent to any person of intelligence, that perfect purity of life is impossible apart from courteous manners, and a refined cultured intellect. No one would think of associating absolute

purity of thought, word, and deed, with a rough, boorish, illiterate person. It being admitted therefore, that gentle manners and a cultured intellect are essential stepping stones to perfect purity of life, is it not highly inconsistent to oppose anything conducive to that end? Much has been said pro and con concerning the influence which music, pictures, and flowers have upon the mind. Some even suppose that their tendency is to draw our minds from spiritual duties. What are our spiritual duties? If our surroundings are uncongenial, we shall be more or less unhappy; and to alleviate this unhappiness, and render life pleasant is, indeed, a spiritual duty. The most conservative person would view a beautiful landscape with pleasure, and consider the effects every way beneficial: and a copy of that same landscape, whether on canvass or paper, affords a corresponding pleasure.

A beautiful rose may be admired while on the bush: and it is no less beautiful when taken into our dwellings, nor its fragrance less acceptable. Many quote from the Bible, "Thou shalt not make unto thee any graven image." But the Bible contains many commands highly inapplicable to our day and civilization: and any one who should be reckless enough to attempt to put them in practice, would soon discover his mistake: and among the first to rebuke him, would be those who always quote it so glibly, whenever they have a hobby that needs propping up. The questions of today must necessarily be settled upon their merits, and in accordance with the intelligence and reason of today; and not by the opinions and prejudices of past generations. Our right to use our reason is as clear as that of our ancestors: and we are not bound to believe what experience has proved to be an error because they did.

"A thing of beauty is a joy forever.' Never was truth more fitly spoken. The Apostle says; "By the things which are seen, we know of the things which are not seen." If we were blind, we should know very little either of the "things which are seen, or the things which are not seen;" and a thing of beauty could be no joy to us. But as we are not blind, and as we are promised all things beautiful in another world, and as the same God is supposed to rule all worlds, why should we be denied the limited enjoyment of that here, of which we are to enjoy such a superabundance hereafter? As we reserve our best clothing for the Sabbath, why should we not have our best books, papers, pictures, or whatever may conduce to make us more like the sons and daughters of God, where we can enjoy them on the Sabbath? May not our fine clothing detract as much from our spirituality as our books and pictures? Let us be consistent. If we are to stop at the verge of bare necessity, then is every pleasurable emotion aside from those felt in the exercise of religious duties wrong; and every thing not counted among the absolute necessaries of life ought to be withheld. A philosopher once said, "Let me make the songs of a nation, and I care not who makes its laws." Thus showing the importance of art in civilization. We can scarcely do with less than has been found necessary to civilize and elevate mankind either in the past, or present

If the basic principles of our system are correct, we ought to be the happiest people in the world; and consistency would demand that we reject nothing not in conflict with those principles, that would tend to increase our happiness or better our condition.

We fully agree with Br. Thomas Smith when he says that "In logic as in Christ, we all are one." We would also call attention to this fact, that the final verdict of leading authorities upon all matters pertaining to our well being, as a people, can be our only criterion.

Mt. Lebanon, N. Y.

LONGFELLOW'S CREED.

My work is finished; I am strong
  In faith and hope and charity;
For I have written the things I see,
  The things that have been and shall be.
Conscious of right, nor fearing wrong;
  Because I am in love with Love,
And the sole thing I hate is Hate;
  For Hate is death; and Love is life,
A peace, a splendor from above;
  And Hate a never ending strife,
A smoke, a blackness from the abyss
  Where unclean serpents coil and hiss!
Love is the Holy Ghost within;
  Hate the unpardonable sin!
Who preaches otherwise than this
  Betrays his Master with a kiss.

Selected.

LETTER BOX.

Shaker Village, N. H.

My Dear Young Friends;—The subject of Prayer has so fully occupied my mind today that I undertake to pen my thoughts, mentally addressing my youthful companions that you may meditate with me upon this beautiful theme.

How many pure and sacred desires are suggested by the word Prayer as it breathes forth an inspiration which it seems might not only be realized by professing christians, those best acquainted with the gift, but the poor wayward child who has wandered from virtue, and perhaps never prayed, could feel its sweet forgiving influence and through humble prayer return to the Parent's fold of love and charity.

Prayer is a sincere desire unuttered or expressed; a means through which the soul seeks the blessing and protection of God and attending Angels, as we meet with the troubles and perplexities consequent to life, or when our path lies amid thorns instead of flowers; when our portion is a severe trial and disappointment, or our lives in peril; how natural it is then to flee to prayer as a refuge; and who at such seasons has not almost heard in answer a gentle "Peace be still," calming the troubled spirit?

Prayer was the Savior's watch-word, and I have sometimes thought that this beautiful gift must have been breathed upon us by his spirit. Among the many teachings to his followers we read these beautiful lessons, "Watch and pray, lest ye enter into temptation." "Pray for them which despitefully use you and persecute you." And even in the bitter hour of his betrayal, surrounded by enemies, his prayer was, "Father, forgive them, for they know not what they do." Although uttered eighteen hundred years ago, are they less needed now than they were then? From my earliest recollection I have been taught to pray. Many young persons tell the sad experience of an irreligious home, not so mine: for my childhood days are hallowed by praying Parents. The obedience rendered to that teaching has ripened into a knowledge of the worth of prayer. It is a shield against temptation, and as the call to forsake the natural ties and order of life, and enter the new angelic way, requires greater self-denial,—deeper, purer prayers should be offered, lest in an unguarded moment the blessing be lost through neglect of this gift.

In the happy New Year that is before us, may we all realize a growth of fervent, sincere prayer; and may the recording Angel of our lives, bear many to the throne of all good, in which we have been able to say, "Not my will, but thine, O Lord, be done."

Your Sister,

Mabel Liscomb.

ABOUT RABBITS.

I think rabbits are very cunning little creatures. I will tell you what some of their colors are; some are dark red in summer and white in winter; they are found in forests. I had a dark red rabbit once, I fed it with clover, but after a while it ran away, and I felt real bad.

Rabbits are plenty in Canada where I used to live; they are more harmless than other wild animals are that have claws. People can handle them when wild, the same as a kitten, without being bitten by them. They live on the same kind of food that sheep do, and their meat makes good stews.

Once while clearing a piece of grass-land that had a lot of old logs on it, my Father found a nest of five rabbits in a thick patch of grass. They were too small to run, and he gave them to some French children that lived near our house. My Father used to catch a great many wild rabbits in a box trap he caught one once that had four little ones and he made a pen for them and was going to tame them but after they were a little more than a week old, a big cat came one night and killed them all; so my Father set a large wolf trap and the next morning we found the old cat caught fast in the trap.

Jenny,—10 years old.

An Oxford student, being examined in sacred history, was asked, "who was the first king of the Jews?" At a venture, he replied, "Saul" then encouraged by the assent of the examiner, completed the answer as follows: "Saul of Tarsus, sometimes called Paul."

THE MANIFESTO.
FEBRUARY, 1883.

NOTES.

Ask and you shall receive, Seek and you shall find, are equally as true and as potent in their influence, at this day as when they were first uttered. Those who do not ask are very likely to remain ignorant, and those who neglect to seek will in all probability become a burden upon the world.

It is no less true in religious matters than it is in the acquisition of a temporal interest. The active man asks, when, where and how and then diligently seeks for the place and opportunity, that is best to acquire wealth. Day and night, through sunshine and storm, he forces his way that he may accomplish the desire of his mind and accumulate to himself the treasures of this world. He has learned most assuredly, that "God helps those who help themselves."

On a certain occasion, Jesus was led to say, that "The children of this world are wiser in their generation, than the children of light." The first ask and seek persistently to acquire worldly treasures; the latter are very willing to allow God and the holy Angels to call men to repentance, while they sit by and see the work go on.

It is indeed wonderful what a soothing influence this religious anodyne has upon the mind. Zealous in prayers, and in church ceremonies and yet look on with indifference while the world march by to certain destruction.

"Fear not," said Moses, "Stand firm and see the salvation of the Lord that he will do for you this day." Excellent counsel of 3000 years ago! and yet how very much, we are, like the tribe of Reuben in standing firm to see what will be done for us.

The great desideratum for our paper is to heighten and make solid, spicy and unanswerable its tone. It should contain the most searching, clear, sound ringing tones of any in the Universe. Let us strive for this. We certainly have access to the most abundant fountain of noble truths from which to store a periodical, on moral, religious and highly spiritualized subjects.

G. B. Avery.

Salvation Army.

Wm. Booth or Gen. Booth was formerly a Methodist Minister, who began his work 17 years ago in the streets of London, England. He has to-day an army of 15000 privates, 760 officers, 320 corps, and an annual income of $350,000. They hold over 6,000 services weekly. The army is molded after that of Loyola, and renders unconditional obedience to its commander.

The Salvation Army publishes two papers. *The War Cry* for adults, and the *Little Soldier* for children. It is said that they circulate 360,000 copies per week.

A society for the promotion of "early rising" has existed in England for four years. The object was to gain time for the study of Sunday school lessons. There are fines for the violation of the rules.

"Speak as you mean, do as you profess, and perform what you promise."

Sanitary.

VEGETABLE DIET.

"Gunshot and other wounds never heal as quick in flesh-eating nations as in vegetable-eating nations. Flesh-eaters are especially subject to inflammatory diseases, particularly fevers and dysentery. Over-indulgence in animal food gives an unnatural life, leads to sensuality, sensuality brings on exhaustion, exhaustion demands stimulation, ending in sickness, insanity and death. A vegetable diet, based on physiological principles, with a sound mind in a sound body, may be considered an absolutely certain safeguard against fevers, bowel complaints, cholera, small-pox, and similar diseases. Abstinence from animal food, tobacco, snuff, alcoholic and fermented beverages is conducive to piety, moral goodness and long life."

J. H. Ruttley, M. D.

Weak Lungs.—One important principle to be remembered is that pure air is as needful for the lungs as food is for the stomach, pure air day and night. While it may not be well for the patient to be exposed in stormy weather, certainly not unless most fully clothed it is still of the utmost importance that no impure air shall be breathed at such a time, remembering the fact that moist air is not at all unfavorable to the lungs, at least, so long as the body is warm and comfortable.

Another important idea is that the skin and the lungs are in intimate sympathy, as may be seen when the pores of the skin—7,000,000 in number—are closed by what we call a cold, the re-opening of these by a sweat—the Turkish bath or its equivalent at home, the vapor bath—is the first thing to be done, by which most of the usual results are avoided. In addition, if there is special tightness, a wet cloth on which mustard has been sprinkled, may be worn over the whole chest, causing "counter-irritation," and diversion. It is safe also, for the victims of weak lungs to use the flesh-brush daily, as a substitute for the bath or wash of the body, which is often too violent and chilling for the sensitive—the brush to be used night and morning in winter or in cold weather.

Never.—Never go to bed with cold feet. It is better to sit up for an hour, if need be, to warm them, rather than to lie awake suffering for three hours, and then have a violent cold for a long time, as the result.

Never eat any article of food simply to save it, as the stomach can not well afford to do extra labor just for the sake of saving a few mills. It is better economy to throw such things to the swine or the birds. Dyspepsia implies a loss far greater than could possibly result from the loss of a little food, which, ordinarily, might be kept till the next meal.

Never eat in haste, in consequence of a want of sufficient time. It is far better to take one-half of the usual amount of food (that might be enough, even), than to render the meal indigestible by improper haste. What is gained in time is lost in the amount of nourishment appropriated. It is emphatically true in this case that "haste makes waste."

Never imagine that the more you eat the more you will be nourished, for the opposite is often true. We are nourished by what we digest, and not simply by what is taken into the stomach. In some cases the labor of digestion destroys more strength than the amount of nourishment will afford. There is more practical starvation from eating too much than too little.—*City and Country.*

Kind Words for the Year 1882.

Shaker Village, N. H.

I think the January No. of the Manifesto an improvement on former numbers. The general tone of the paper is good. The printing is nice and on paper good enough for such a work. J. S. Kaime.

Enfield, N. H.

The March No. is the best this year.

A. Perkins.

Shakers N. Y.

The April Manifesto is the best No. this year. G. B. Avery.

Shaker Village, N. H.

I think the May No. real good.

Mary Whitcher.

Mt. Lebanon, N. Y.

I think the June No. of the Manifesto, an exceptionally good one. A. G. Hollister.

House & Farm.

WINTER FEEDING AND DIGESTION.

The following is an abstract of a paper read before the meeting of the Massachusetts Board of Agriculture, at Bridgewater, by Dr. Bowen of Connecticut:

He remarked that for generations fertility had been a general waste. In times past farms had everywhere been running down in condition, but now a change for the better was noticeable. Science was shedding its light upon the practice of agriculture. The farmer of the future will be the man who can give a good and sufficient reason for everything he does. Plants and animals stand upon the same respects, particularly so in the matter of food. The waste of animals depends upon their condition, the working oxen wastes more than the steer in the stall, being fed for the market; the race-horse wastes more than the dray horse and the deer more than the bear. Young animals require more food than older ones, and animals are developed as to size and form in some degree from the food they consume. The evolution of heat is not confined to animals; plants share with them to some extent the same power. The temperature of animals is higher in the Arctic regions than in the temperate or torrid zones. Only one kind of food is perfect in its character and that is milk. It contains a large amount of water which is requisite for holding the elements in solution. Fat is an essential requisite in the animal economy. It tends to round up the form and improve its appearance. It produces heat so essential in the animal economy, Common salt is an important factor in the production of milk, so also is phosphate of soda, the latter producing chloric acid, a very important element in the gastric juice of the animal. Salt in limited quantities should be regularly fed.

The organs of digestion in the animal are the teeth and the stomach. The œsophagus is a canal to conduct the food into the different stomachs. Horses and pigs have simple stomachs, while those of the sheep and cattle are compound in their nature. Gastric acid is found only in the fourth stomach of the ruminant; this latter constitutes the rennet in the calf. The action of the gastric juice is strictly chemical. Chyle formed from the food by the action of the gastric juice is taken up by the lacteals. The colon of the horse is larger in proportion than that of any other animal. Heavy draughts of water should never be given to the horse after a full feed, because the water forces itself through the intestines and colon, frequently producing scours. Milk stock should be fed all they will eat twice a day, while the horse should be fed three times per day. Horses are frequently dyspeptic. Pigs should be fed three or four times a day, and in the care of young pigs five times. Cows should be watered immediately after feeding. Grain should be fed, if at all, after the ration of hay. Where more than two quarts of grain are fed at a time it should be mixed with the hay before being placed before the cow, yet all grain so fed does not assist in forming a cud, but passes at once into the first stomach. Farmers can easily ruin the digestive organs of their domestic animals through improper feeding. Such animals are the creatures of habit, and the best results are secured only through regularity in feeding. The wealth of the New England farmer must consist in his live stock, which demands the same care and vigilance as other varieties of stock, whether of bank, railroad, mine or factory.—*Tribune and Farmer.*

In setting hens, it is very important to provide dry earth, or some good substitute, in the bottom of the box or barrel. Quantities of chickens are counted on that never hatch, every spring, for want of a little common sense in this very thing. A simple nest of hay or shavings on the bare floor will not answer. The hen who steals her nest knows how to do it, and hatch ten out of every dozen eggs. Provide something to hold the heat under the eggs while the hen leaves the nest to feed, and make it easy for the hen to supply her want without absenting herself too long from the nest.

There are thousands of acres of almost worthless rough, stony, and poor sandy lands in the Eastern and Middle States, which, if

properly planted with forest trees, would in a few years become highly valuable from their growth. Among those most certain at present to give the largest profit are the red cedar, yellow locust, sugar maple, hickory and black walnut. The timber of this last is now the most valuable of all grown in America, as single large trees are worth from $20 to over $100 each, according to their size and facility of getting them to market. The maple is not only valuable for timber, but still more so for the production of sugar. The black walnut and hickory yield excellent nuts as well as timber, and on one sort of the latter we know they are grown with shells as tender as the almond, and their meat is of the richest quality. These nuts sell at a high price.

THE SWALLOWS.

JAMES S. PRESCOTT.

Called the community swallows: because they build their nests in communities, joined together, made of clay and mud. I counted eighty of these nests under the eaves of our barn sixty feet long on one side. These swallows are pretty birds, not so much on account of their plumage as in their domestic habits. They are about the size of the English sparrow—imported—brown on their backs and their breasts white.

They make their appearance annually about the first of May, and leave us about the 20th or last of August, and seem more numerous than when they came. What a paradise this world might be if the human race would keep the law of nature in the reproduction of their offspring as well as these swallows; and is it so, that the human race are the only exception who do not keep the law of reproduction?

North Union, Ohio.

Merits of Large and Small Cattle.—In ordinary cases, cows of small breeds yield more butter than those of larger breeds, and the smaller individuals of a particular breed give richer milk than the large specimens of the same breed. The larger animals and breeds, however, produce more cheese.

Books and Papers.

The Classic Literary Mystery.

The mystery of the authorship of the famous "Letters of Junius" is still unsolved. The author surrounded himself with so impenetrable a veil of secrecy that all the efforts of enquirers, political and literary, failed in dispelling the original darkness. Attributed to Burke, Wilkes, Horn Tooke, Lord Littleton, Lord Shelburne, Sir. Philip Francis, and others, they have never been proved to be the product of either. Their remarkable compression, point and brilliancy of language, their unrivaled sarcasm, boldness and tremendous invective, not only drew, at the time, such public attention as never before was given to letters of political controversy, but have won them a place at the head of the acknowledged classics in literature. If indeed one's home library can be considered respectably complete without them, they certainly greatly enrich any in which they find place. In the exceedingly beautiful and wonderfully cheap (cloth, 45 cents, half-Russia, red edges, 60 cents) ELZEVIR edition, in which they are just issued by The Useful Knowledge Publishing Company, New York, they will be a temptation to which thousands of bookbuyers will gladly yield.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. January. The first number for the New Year comes filled with good things. The Commissioner of Agriculture, Geo. B. Loring, is the subject of the leading article; Read it. Wm. Penn and the city he founded, gives a very interesting account of what once was the "City of Brotherly Love." The subject is fully illustrated; A day in a Portrait Gallery, has many illustrations, and introduces the reader to the favorites of the court of Charles II. king of England; An extended notice of Spurzheim, having reference to the semi-centennial, as commemorative of the life of that celebrated man. Several other articles equally as interesting as the above are to be found in this number. Yule Time in Sweden; Algæ or Plants of the Deep; Cultivation of Beauty; Fourth International Congress of Hygiene; A Remarkable Surgical Operation, etc., etc.

Fowler & Wells, Publishers, 753 Broadway, N. Y.

THE HERALD OF HEALTH; January; Contents: A Model and Healthful Tenement House; Herbert Spencer's Views on overworked Americans; Marriage in Germany and America; A Pessimist; Muscular training; Health of the Brain, Kerosene Lamps; Influence of Food on Civilization; Health of American Women; About bad Colds; Deep Breathing, etc., etc.

M. L. HOLBROOK, M. D. Publisher, 13 & 15 Laight St., N. Y. $1. per year.

Never too old to improve while intellect remains unbroken.

Deaths.

Ann Eliza Colburn, Dec. 20. at Second Family, Mt. Lebanon, N. Y. Age 62 yrs. 1 mo. and 22 days.

The torch of hope with flickering light
Burns low,—which once was bright and clear,
The truest mourners earth hath known
Repine for thee, our sister dear.
Our hope, our stay, our joy, our pride,
So rudely taken from our sight
We almost doubt the trials worth,
And question—Is the suffering right?

O Father, throned in power on high,
In pleading thought on suppliant knee
We ask for strength to bear the shock,—
And turn not from our trust in Thee;
But patient in the strife for right
Endure life's trials as they come,
'Till wrapt in death's calm drapery, we
Shall enter our Eternal Home.

Mt. Lebanon, N. Y.

Angelic Vedder, Dec. 21. at Church Family, Mt. Lebanon, N. Y. Age 86 yrs. 6 mo. and 13 days.

Ah! 'tis the ripened sheaf, death garners now,—
A mind replete with gains of heavenly worth.
Earth's law can measure not the growth of soul;
Its fetters oft may check the action here
Of noble feelings, which inspire the heart;
But from its clamps set free, the spirit's course
By true desire is marked in yonder sphere;
Where pain and sickness ne'er our efforts blight.
O! 'tis with joy the angels sing this morn
And our dear sister joins the strain divine,
While swiftly gliding through the realms of space,
Possessed of wealth which gains admittence there,—
Assembled hosts proclaim the *Welcome strain*:
Well done, thou servant true, enter the joy
Prepared for thee.
The price is fully paid
Which gives thee passport to *Eternal Life*—
That life which finite power can measure not
Else would it lose its hold on gems, which fade
Like floating clouds before the morning light.
Thy soul shall meet response in growing power,
To all, thy eager mind would claim of God.
For all that hearts appropriate for use,
In our celestial home, is free for all.

Mt. Lebanon, N. Y.

Olive Wheeler, Dec. 24, at South Family, Mt. Lebanon, N. Y. Age 80 yrs. 2 mo. and 2 days.

For many years a faithful and toiling laborer, in the cause of truth.

Ann F. Buzby, Dec. 26, at Second Family, Mt. Lebanon, N. Y. Age 66 yrs. and 7 mo.

Elizabeth Justice, Dec. 3, at Second Family, Mt. Lebanon, N. Y. Age 78 yrs. 5 mo. and 16 days.

SOLOMON RANKIN.

See obituary notice in the Manifesto of Dec. 1882.

By H. H. H.

"*Happy are they who die in the Lord.*"

"Death loves a shining mark" was never, perhaps, more fully demonstrated than in the death of the Subject of this sketch, for he was pre-eminently a man of God, as a long and eventful life consecrated to his Master's will fully attests. He knew the paths laid out by the "Divine Law Giver," and with an unerring step walked therein having ever in view "the pearl of great price." No wonder then that death was robbed of its terror when his calm and peaceful spirit wended its flight "over the River" there to join in sweet anthems of praise with loved ones gone before. Yea, dear brother, we miss thee, and in yielding thee up we drop a silent tear to thy memory yet we have the consolation left, if we but heed thy pious counsels we will some day meet thee in that "Sweet Bye and Bye."

The deceased was a believer from youth to old age and died in the faith; was a tower of strength to this Society, with an eye single to its every want; was one of the first Settlers here consequently shared its adversities and prosperities alike; held many offices of trust, all of which he filled with dignity and with a christian spirit; was by nature possessed of a strong will and was firm as the "Rock of Gibraltar" in what he conceded to be right. If charity can be claimed as one of the christian graces then to him must be awarded a double share, for his was the very soul of charity, as hundreds—yea, thousands could testify and no eulogy, though were it from the most gifted pen, could do ample justice to this venerable old Patriarch, who has now gone to reap the reward of a life well spent while here.

South Union, Ky.

PETITION.

ENFIELD, N. H.

1. Heavenly Father, Heavenly Mother, May we feel thy
2. May that liv-ing in - spi - ra- tion From the heavenly

pres-ence near, Re - al - ize thy love and blessing, Flow-ing
worlds de-scend, That will work complete sal - va - tion, Peace in

down like wa - ters clear. Give, O give us strength and power
Christ that knows no end. Heavenly Father, Heaven - ly Mother,

To re - new our lives to thee, Con - se - crate each
May we feel thy watch-ful care; Bless each earn - est

pass - ing hour, To the cause that mak - eth free.
soul en - deavor, Hear, O hear our hum - ble prayer.

AN UNFORTUNATE ACCIDENT.

Mt. Lebanon, N. Y. Dec. 21, 1882.

Gospel Friends;—We write, at this moment to apprise you of a most sorrowful calamity which occurred at our Second Family on the eve. of the 19th. at 5.30 P. M.

Our beloved sister, Ann Eliza Colburn, having been using an oil stove to heat some tea for her sick sister, put out the stove lamp and before it got cool filled it again with oil, having a lighted lamp at some distance.

She unfortunately dropped a trifle of oil on the stove, it took fire at once, ran down into the stove lamp, exploded it, and set the Office on fire.

The building was destroyed, but most of the goods, books and other articles were saved. Sister Ann Eliza in going back into the building, to secure some articles of value, was so dreadfully burned that she died at 11.15 A. M. on the 20th. As the supply of water was very limited, it was all that could be done to preserve the surrounding buildings.

Your Brother,
G. B. Avery.

HAPPINESS.

BY BISHOP HEBER.

One morning in the month of May,
I wandered o'er the hill;
Though nature all around was gay,
My heart was heavy still.
Can God, I thought, the just, the great,
These meaner creatures bless,
And yet deny to man's estate
The boon of happiness?

Tell me, ye woods, ye smiling plains,
Ye blessed birds around,
In which of nature's wide domains
Can bliss for man be found?

The birds wild carolled overhead,
The breeze around me blew,
And nature's awful chorus said
No bliss for man she knew.

I questioned Love, whose early ray
So rosy bright appears,
And heard the timid genius say
His light was dimmed by tears.

I questioned Friendship: Friendship sighed
And thus her answer gave:—
The few whom fortune never turned
Were withered in the grave.

I asked if Vice could bliss bestow?
Vice boasted loud and well,
But, fading from her withered brow,
The borrowed roses fell.

I sought of Feeling, if her skill
Could soothe the wounded breast;
And found her mourning, faint and still,
For others' woes distressed.

I questioned Virtue: Virtue sighed,
No boon could she dispense;
Nor Virtue was her name, she cried,
But humble Penitence.
I questioned Death,—the grizzly shade
Relaxed his brow severe;
And "I am happiness," he said,
"If Virtue guides thee here."

PEACE.

MARY WHITCHER.

Peace, peace my soul, commands the whole
Whatever earth's commotion;
The day is fair in toil and care,
And joyous in devotion.

When peace is won, the world moves on
In peaceful, kind endeavor;
And those we meet we kindly greet
As sister, friend and brother.

Hear lies the strife for human life,
For peace within our border:
Put sin afar, we know no war,
As Christ becomes our Savior.

Moses was wise in forbidding the eating of swine's flesh. It is coarse, impure, scrofulous food, often containing trichinæ. The graceful reindeer of the polar reigons is a standing proof against the necessity of animal flesh for food even in the frigid north. In the year 2000 our advanced race will look upon a meat-eater very much as we now look upon a cannibal.—*Dr. J. M. Peebles, in Banner of Light.*

There can be no defeat in that spirit which is moved at all times by the largest, purest purposes of which it can conceive.

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Shakers, N. Y.

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Enfield, N. H.

The little pamphlet is very pretty and just what was wanted.—C.W.

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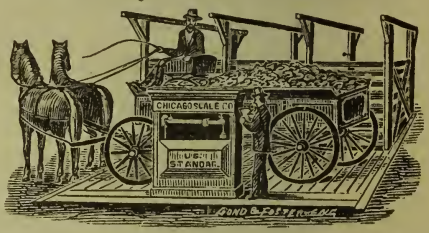

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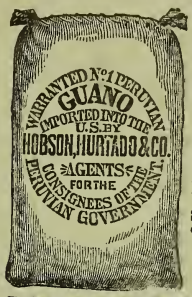

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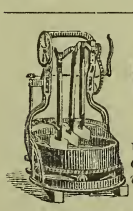

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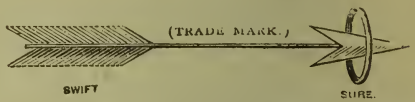

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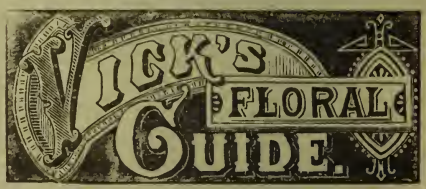

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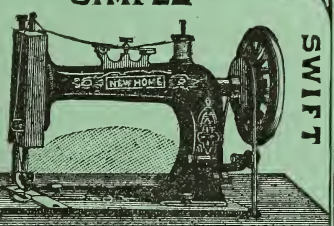

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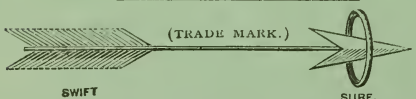

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Vol. XIII. SEPTEMBER, 1883. No 9

EZEKIEL'S VISION.

BY WILLIAM LEONARD.

The prophet Ezekiel lived and wrote in a remarkable period of Jewish history. He was a poor suffering child of mortality, and placed great dependence on the Holy Spirit as his name signifies, "Supported of God or God is my strength." Babylon or the Chaldean Empire, where the Jews were then in captivity, was a portion of Mesopotamia. a name which signifies, "A land or Valley laying between two rivers." It embraced many names spoken of in early scripture. The whole Valley was a garden of the earth; and that fertile portion of it, was the glory of the Chaldean Empire. This Valley lay between the Tigris and Euphrates. It is said to be, from 20 to 200 miles in width, and from 6 to 800 miles in length. All historians agree that in this vale, Noah and his descendents settled after the Deluge; and that the ruins of the far famed tower of Babel was enclosed within the very walls of Babylon. This holy prophet could there look upon the remains of this idolatrous tower and could see what it had done for many generations, even before Abraham was called from that region. Stephen says; Act vii; 2. "The God of glory appeared to our father Abraham when he was in Mesopotamia."

The Chaldeans "or worshipers of fire," seem to have been of the blood that Abraham was called out from, to plant a people who should receive the promises, and give birth to the Messiah. By the most remarkable demonstrations of power, the Hebrews came on, were led into, and delivered from bondage, received the laws of God on the desert, which

they repeatedly broke, for which, in the days of Ezekiel, they were sent into the most desolating captivity, to the stock from which Abraham sprung. This pious prophet had spent the earliest years of his life, in the great city of Jerusalem. He began to prophesy five years after the captivity, continued denouncing idolatry for twenty one years, for which he was slain. Born of the priesthood he had bowed to God in early life among the sacred types at the Jewish altar; and had trod the courts of the temple in all its magnificence and glory.

His lamentations for his people began in the tabernacles of Israel. He had stood in the outer court, in which the multitude listened to the word of God, who spoke from between the Cherubims through priestly mediums.

Thus, when the tribe of Judah went into captivity, he bitterly knew how deplorably they had fallen. When brought under judgment for their sins, he saw them hurled from their high station, crushed out from among the nations, and their city and temple leveled to the dust. With them, he was hurried away, to the dismal prison house of Babylon, to lay buried in the graves of slavery in this ancient valley. This prophet went into exile with his people, in a land of beauty, watered by the rivers of Babylon; but every scene about him was calculated to embitter his life in solitude. As he wandered in his devotions and pious rambles along the banks of the river Chebar, a branch of the great Euphrates sorrowfully and sadly he could say, nearly 1800 years ago, this ground was made sacred by the footsteps of righteous Noah, "Who was perfect in his generations," found favor with heaven, and escaped the deluge. Here in this delightful valley God made with him the second covenant with the race, re-established the simple patriarchal religion in the New World, and as with Adam the first, made him earthly Lord of his generations. He could see also where Nimrod came to establish idolatry, one hundred and twenty years after the deluge.

The very name of that personage signifies, "Rebel against God's mediatorial government." He could see the very structure that this ancient apostate carried up, to oppose God's rule through mediators, and overturn patriarchal authority and set himself on high to introduce false worship.

Noah was clothed with the name of the true God, and they who set out to erect this structure, said; Gen. xi., 4. "Let us make us a name." In every direction the prophet could see that the abominable rites started then, had spread abroad and come down to that generation; shutting out from all, the knowledge of God's rule and order. How painfully he saw the exposed condition the erring tribes were thrown into. Here he could see what Abraham was called out from; and one reason why he was cautioned never to return. Perhaps he prayed to heaven by the same river, or in the very grave, where Abraham was told to leave his father's house, and plant a new generation of people. In this trying condition, and under these extremes of feeling, he must have viewed the dead condition of his people. Under these disadvantages he without doubt labored in sorrow to learn, how the promises of God, made to Abraham concerning his kindred, were to be fulfilled.

I have written this, to take the most direct way to show you, that history in-

forms us, that the Valley in which the prophet saw the dry bones, was something more substantial than a vision. I have taken the most simple method to show you, that in his entranced state, he saw the bones as a figure, but they were evidently in the valley of Mesopotamia.

Now for the vision. By quoting a few verses of the preceeding chapter we can see the meaning more clearly. The prophet says; Ezek. xxxv: 16, 27. "The word of the Lord came to me, saying, Son of man when the house of Israel dwelt in their own land they defiled it by their doings, and I scattered them among the Heathen. I will take you from among the Heathen and bring you into your own land. I will put my spirit within you and cause you to walk in my statutes, and ye shall dwell in the land which I gave to your fathers." When entranced in vision, Ezekiel saw this valley and it appeared like a battle field whitened with the bones of the slain. He saw the spiritually dead state of his people, and how the power of God must quicken them to raise them up. He continues; Ezek. xxxvii., 1, 14. The hand of the Lord was upon me, and set me down in the midst of the valley, which was full of bones. And he caused me to pass them round about, and behold they were very many, in an open valley; and lo! they were very dry. And he said unto me son of man can these bones live? And I said O Lord, thou knowest. He said, prophesy unto them, and say unto them, O ye dry bones, hear the word of the Lord! Behold I will cause breath to enter into you, I will lay sinews and flesh upon you, cover you with skin and ye shall live. And as I prophesied there was a noise and a shaking, and the bones came together. The sinews, and flesh came upon them, and skin covered them but there was no breath in them. Then he said unto me prophesy unto the wind, (margin breath,) and say, thus saith the Lord. Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied, and breath came into them, and they lived, and stood upon their feet, an exceeding great army.

Here my young friends is one of the most descriptive visions ever given to a prophet. It was to show this suffering man of God that his people would be awakened, raised out of their dead state of transgression, and brought to the land and law of their fathers. There is no lack of evidence to show, that this was the real meaning of the vision, as you may read; Then said he to me, son of man, these bones, are the whole house of Israel. They say our bones are dead. Our hope is lost, and we are cut off from our parts, (lands.) Therefore say unto them, thus saith the Lord. Behold O my people! I will open your graves, and bring you into the land of Israel.

The sending of the Jews into Babylonish captivity, was to cast the old transgressors out of Canaan, and let their carcasses fall among the Heathen. The idolatrous portion of the younger generation, never returned to Jerusalem, but remained among heathen Idolaters. History informs us that the most sincere portion, were the only remnant that returned, who built up the city, erected the second Temple, and re-established the law.

This vision is one of the most remarkable pieces of Bible literature ever penned. The Chaldeans, Medes and

Persians, generally had great reverence for the memory of this prophet; they believed in a sort of literal resurrection, and by this vision, the meaning of which they could not comprehend, they were undoubtedly strengthened in that belief.

Many of the Jews were strengthened in the belief of a literal resurrection by it. More than 10,000 sermons have been preached from it, for the same purpose. It was the very vision selected, to prove, that the literal body, was the real, eternal, man or woman; and that the four winds of heaven, or the common air we breathe, was the true spirit of God, which was finally to re-animate these bodies. The simple revelations of Mother Ann Lee which divide between flesh and spirit, set all right upon this subject eternally. They show that the body returns to the dust, and that the spirit travels up to the spiritual heavens, in Christ-like purity and in the beauty of holiness.

Of Gog and Magog, we need say but little. They are symbolical terms, signifying, the gathering of tribes and nations, under one head to battle. To put down Buonaparte it required the allied powers of Europe so called, under a British commander. Such a combination from certain ports of Asia, came against Israel, at certain periods. Ezekiel calls them by such terms as were then used armies of Gog and Magog. I think you will see that this was so by reading Rev. xx., 8. He speaks of a period to come when the nations, from the four quarters of the earth, called in the Apocalypse Gog and Magog, who would gather together, to battle, as the sand of the sea; and were to cover the breadth of the earth. These remarks throughout this sheet may not be all that you would desire; but they are about as I view them, and will be satisfied. if they at all interest my young friends.

It is somewhere said, that "The golden moment for proper action should never be lost." At this time, so favorable an opportunity presents itself, to write a few lines to the dear young brethren and sisters at Canterbury, that I feel reluctant to resist the inclination.

As I looked around upon you beloved young friends, I thought of the toils and trials, all must pass through, to gain an inheritance in the kingdom of Christ; and I discovered an honorable resolution among you, to carry it through. On every plane, from the highest angels down to honorable men and women, everything elevated and God-like, must be gained by virtue, diligence and labor.

There is no way, that we can attain to the honors of immortality, till we have marshaled for the conflict, fought the battles, and endured the hardships of the campaign.

Ayer, Mass.

OUR MANIFESTO.

MARY ANN HILL.

Our Manifesto, coming each month, laden with rich treasures and living testimonies, from the good brethren and loving sisters as well as kind friends, is always a welcome messenger. I love to read its pages, there is so much good in it. To me it is inspiring, for it helps me to travel up the Holy Hill of Zion, on to that better land where all is peace and quietness, where truth and righteousness prevail and all strife and contention are done away.

I am pleased to have it circulated through the land, that others may know

of our faith and better understand our religious views: for I do know of a truth, that by living the Christ-life, I find that peace and happiness which will abide with me even unto the end. Yea it will be as a garment well wrought, a robe of purity and innocence, which will never wear out: therefore I will take courage and "weary not" in the strife. We read in the Scriptures, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Let us lay hold of those rich promises and be willing to wait upon the Lord. let us work for Him and be willing to give our whole souls to Him and overcome evil with good. Thus we shall rise on the beautiful wings of freedom to the higher plane, and live the higher life in truth and verity.

We shall then be able to help others as we have been helped; consecrate all that we possess to God, and make no selfish reserve; it takes the whole to be a Christian, we must each give up our own will and way and be devoted to His holy cause, then we can walk and not faint.

Christ said to the young man, who asked "Good Master, what good thing shall I do that I may have eternal life?" "If thou wilt enter into life keep the commandments." The young man replied, "all these have I kept from my youth up, what lack I yet?" Jesus then said, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; Come and follow me." Here was the test, and to this poor soul as to many others, it was a *severe test* for we read, he "went away sorrowful, having great possessions."

O I thank my Heavenly Father and Mother that I was called to this way in my youth; I do not feel that my life has been thrown away, or lost; nay, I have been blest of God and his people, by living the virgin life. I have *won many victories* over *self*, and am able to say as the little piece expresses;

"Where Thou leadest I will follow;
Where Thou goest I will go;
Through the flood or through the furnace,—
Try me Lord, and bring me low.
Fain would I ascend to heaven,
Give my selfish life away.
Thy seal of promise Thou hast given,
Strength according to my day."

It is my prayer from morning until evening that the guiding hand of my Heavenly Father be with me and the watchful eye of my Heavenly Mother be upon me, that I may live as my precious faith teaches,—a life of consecration, fraught with deeds of love and mercy; for while I bless others I feel that I am being blest. For the young christian I have an especial blessing. Endure unto the end and ye shall be saved. Ye who have put your hand to the plough, see that ye turn not back, for I would that ye be worthy of the kingdom of heaven. Dear young friends, let me say unto you as did Paul to the Ephesians. "I beseech you that ye walk worthy of the vocation wherewith ye are called,—Endeavoring to keep the unity of the Spirit in the bond of peace." With all my heart I bless you and I feel your constant blessing in return. Such affection and sympathy is akin to that love which the angels bear to one another.

I feel a care for all humanity, and most earnestly do I pray that they may be led into all truth. The Scriptures

say, "If we confess our sins, he is faithful and just to forg've us our sins, and to cleanse us from all unrighteousness." I believe this to be the only true and living way, whereby we can find salvation full and free, and meet the acceptance of God. I feel an interest in the prosperity of all Zion's children old and young. As age increases, so does my love increase and my confidence strengthen. I want to do all the good I can in this life, to sustain our great and glorious cause. I have full faith in an honest confession of all known sin. Mine have gone to judgment long before this day, and I am a daughter of the free woman. One by one I confessed them, to God in the presence of his witnesses; and I know they are all forgiven, no fear have I of the coming future, when this little bark of mine shall have ceased to sail upon the sea of life. My spirit will find both rest and employment, beyond the veil, my treasures are stored in heaven, where I shall some day be garnered with my fathers and my mothers, who have gone on before me to that sunny land of peace and blessedness. Eternal life is mine, by prayer and watchfulness we know it is obtained. Our dear Savior taught his disciples to watch and pray. How anxious he felt for them in his last hours; three times he went to them, and repeated these words: "Watch, I say unto you, watch and pray that ye enter not into temptation." It seems very needful for us to watch and pray without ceasing.

Let us love our neighbor as ourselves, for this is the command of our blessed Lord and Master; and in this gospel of Christ and Mother we are counseled to lay aside all selfishness, and run the christian race with patience. Let us remember that "the race is not to the swift, nor the battle to the strong." Step by step we must ascend the holy hill, and hour by hour we must watch and pray, lest the Holy One come and find us sleeping. As children of the Resurrection let us be found living the life and doing those works which will insure us happiness here, and heaven in the great hereafter.

Now Beloved Editor, being 84 years of age on the 10th. of August I have prepared this little message, and shall send it to you for publication, with my everlasting love which shall abide with my testimony ever and forever.

West Gloucester, Me.

GOD KNOWS.

ELIZABETH MARTIN.

Yea it is a consolation
That that Potentate divine,
With an eye of justice, seeth
All the workings of the mind.

Man may judge by false appearance,
And our purposes condemn;
But we know when God approveth
And for justice look to Him.

Every wrong shall yet be righted;
Every scale be balanced true;
Have we fruitful lives or blighted,
God will yet dispense our due.

Let us trust with Him the issue,
While we act the noble part;
Not with vengeful feelings pressing,
But with honest, christian heart.

Canterbury, N. H.

THE LOOM OF LIFE.

All day, all night I can hear the jar
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As the tireless wheels go always round.

Busily, ceaselessly goes the loom
In the light of the day and the midnight's gloom'

The wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, clack! there's a thread of love wove in;
Click, clack! another of wrong and sin;
What a checkered thing will this life be
When we see it unrolled in eternity!

Time, with a face like mystery,
And hands as busy as hands can be,
Sits at the loom with its arms outspread,
To catch in its meshes each glancing thread.

When shall this wonderful web be done?
In a thousand years, perhaps, or one?
Or to-morrow? Who knoweth? Not you nor I,
But the wheels turn on and the shuttles fly.

Are we spinners of wool for this life web—say?
Do we furnish the weaver a thread each day?
It were better then, O my friend, to spin
A beautiful thread than a thread of sin.

Ah, sad-eyed weaver, the years are slow;
But each one is nearer the end, I know;
And some day the last thread shall be woven in,
God grant it be love instead of sin.

[*For the Christian Woman.*

[From the Phrenological Journal.]

FISHING FOR MEN. NO. 2.

BY REV. JOHN WAUGH.

A good fisherman will never continue in a way in which he has repeatedly failed. If the fishing-ground changes he will follow it up; no need of letting down lines and nets where there is nothing to be caught. The changing seasons will require a change of bait, from worms to minnows, or from one kind of flies to another. In the most of industrial pursuits the instruments of labor are in advance of those of ruder times, and the mind-workers of to-day cannot regenerate the world with usages and forms no more adapted to the times than the arrow of the middle ages is for modern warfare. The needs, the truths remain the same, but the modes of application require a re-adjustment. He who can say, "Behold I show unto you a more excellent way," and can demonstrate it by fact, as did Arkwright, Stevenson, and Morse, with the cotton mill, the railway, and the telegraph, should receive a unanimous following. But the new methods must be approved by their results. If less fish are taken by some recent tackle than by the old Waltons of piscatory fame, then let us angle as did the fathers.

In common-school teaching, in college instruction, in gospel preaching, in all efforts for the improvement and reformation of men, the supreme desire should be, "In what way can I best meet the ends of my calling?" We have read of sorrow being upon the seas. Ships have passed through floating masses of dead fish slain by some commotion of nature. Our ocean of life is filled with dying, dead, and hopeless humanity. Yet the waters may be healed as the Prophet saw the Dead Sea teeming with life from the inflow of aqueous healing from the Temple gates. The fishers of men in all departments of reformatory work should study the best methods. The failures largely lie in conservative ignorance, which ought to be and must be enlightened if the world is to be saved. A treatment that will fail with some will succeed with others. There are thoughtful and secretive natures that, like the finest trout, keep themselves in some shady retreat. who need to be sought out, their sensitiveness overcome, their confidence secured, and, with the needed instruction given, may be brought to do grand service for their race. Combative natures need to be won with no show of authority, but by sympathizing words from warm hearts, and by the exhibition of a true brotherly regard; a slumbering conscience may be revived and their dormant aspirations for better things invigorated to corresponding action. There are lethargic, sluggish individuals, slow to think and slower still to move, who, by some appeals to their leaden hopes, may be aroused to attempt something in the way of improvement. There are some people very easily discouraged; they lack enterprize; they have been thrust into the corners of human life and kept there by habit and circumstance; hope and imagination seem to have no part in their being. Yet even these by a little kindly manipulation with kindness and truth properly presented may be encouraged to attempt some good thing, and from some little strength attain to more. The development of acquisitiveness may be so exorbitant in some that it may be found difficult to turn the upward gaze. Yet by wise appeals to self-love, benevolence, and the reasoning faculties, the lesson of wisdom may be set into fermentation and essentially modify the character.

That mental attribute which is strong should be set at work to help that which is weak. There are some so far down in the depths of degradation that to human view no line of helpfulness can reach them; yet in the lowest deep many have been brought to the surface to see the sun and rejoice in a brighter day. In the floods of humanity pouring over our land and filling our tenement houses in narrow and filthy lanes, our settlements in the oil regions, and the murky mines, there will be found all orders of mind and character calling for all varieties of workmen and skill in operation. That grand old soul-angler, the parabolic writer of "Bedford jail," from his post of observation over the River Ouse, thus quaintly says:

"You see the way the fisherman doth take
To catch the fish! What engines doth he make?
Behold! how he engageth all his wits;
Also his snares, lines, angles, hooks and nets;
Yet fish there be that neither hook, nor line,
Nor snares, nor net, nor engine can make thine.
They must be groped for, and be tickled too,
Or they will not be catched, whate'er you do."

No other fishing requires so much practice and art as that for the catching of men. It is the highest of all human callings. It does not come by pedigree, by manipulation, or by royal charter. It is acquired in the school of experience and by long consultation with wisdom. Such are the patriarchs, prophets, priests, apostles, witnesses, and kings of the Great Ruler of the universe. They do not seek recognition among the orders of nobility; it comes by divine right. They are engaged by the side of all waters, on the highway of nations, by the surging tides of foreign immigration, by the dirty waters of politics, in order to save the drowning anglers for office; by the tide flow of youthful life, to save the young and inexperienced from the torrents of social corruption issuing from garret and cellar, rendering existence itself but one asphaltic lake; by the tides of trade and commerce, to bring the riches of the seas as ministers to virtue. And this they do not for social distinction, for human applause, for coveted wealth, but that those sinking in the waters of ignorance, the floods of intemperance, the rapids of vice, or being carried over the frowning falls of despair, may be transferred to knowledge, sobriety, goodness, and hope. The greater portion are unknown to fame; they pursue their work in obscurity and silence. They may be found in the school, the pulpit, the platform, at the desk, in the tenement house, the miner's cabin, in the slums of festering city life, in the fetid atmosphere of the hospitals, and by the dying bed of the outcasts of society. They fish with the earnest appeal, the warm persuasion, the benevolent smile, the supplicating prayer, the consecrated purpose to get a hold upon the human heart and transfer it from the abyss of death to the source of all true life. Blessed be these fishers of men! They are more numerous than we reckon. They are hard workers, faithful students of success in their vocation, among the most self-denying of their race, and yet upon the whole the most contented and happy. Their chief solicitude is to save some from going down into the depths, and in the eternal morn, when their account will be given, they will blush to find it fame.

THE INFLUENCE OF A GENTLE VOICE.

MARY M. COCHRAN.

The human voice is capable of being used in many ways, and the different tone sometimes conveys a great deal of meaning, equal, seemingly to the language of different nations.

The variable influences produced on the mind, seem to have their origin, in many respects from the tone of voice used by those with whom we daily associate.

A mild but firm voice has charms that would dispel the most sullen or fretful feelings; which are so disagreeable, yet so common, and so easily produced.

To associ te with a person but a short time who exercises a rough and harsh voice and language, the influence is deadening to the finer senses and feelings; and without great care we should adopt the same manner ourselves, for we are so organized that whatever kind of company we mingle with the most, we are liable to partake of the style of language, whether vulgar or chaste.

If we associate with those who love purity of spirit, and are choice in their selection of language, their influence draws out the better feelings and aspirations of our hearts.

A mild voice,—O how sweet is the music

of a pleasant and cheerful voice; on the feelings of the weary, and oppressed with cares and burdens.

In my own experience, its power is beyond expression; its influence is elevating; and a few words, spoken in the voice of love, are worth more than many sermons.

Who has not, when contending with temptation, or under a sense of their weakness, and inability to live to a correct faith, feeling the force of evil in their own spirits, stronger than the power of good,—who has not felt the electric influence of a gentle voice speaking words of encouragement, although ignorant of the strife within? It dispels the brooding host of temptation, creates new feelings and desires; divesting the dark path of life of its perils and dangers, and making the narrow path of self-denial pleasant and as beautiful as the garden of God.

Did we but bear in mind the importance of the verse,

> "Speak gently,— tis a little thing
> Dropped in the heart's deep well;
> The good, the joy which it may bring,
> Eternity shall tell."

How careful we should be to speak in the spirit of Christ even to the least, were we conscious at all times that each word left its impress on the soul, to be met in Eternity, whether good or evil.

Canterbury, N. H.

THE VOICE OF AGE.

MARCIA E. HASTINGS.

As we become advanced in years we should never allow ourselves to morbidly settle down in ease and unconcern, feeling that our day of activity and improvement is past, even though we may have toiled laboriously and earnestly for many years in efforts to promote christian principles and heavenly graces.

Nay, the older we grow and farther we advance in spiritual travel, the more we should be stimulated by our maturer appreciation of the riches, the triumph and the glory attained and attainable, to continue our active interest in the blessed christian cause, both for ourselves and our younger struggling companions and growing spiritual sons and daughters.

We have many times felt a loathing and dread of a state of apathy and lukewarmness into which we are liable to settle if we do not maintain a watchful, prayerful spirit, as we advance in years and find we have conquered our most inveterate enemies,—those pertaining to the lower animal propensities,—and thus neglect and overlook other insidious lurking foes, such as selfishness, peevishness, a vaunting sense of acquired righteousness and extensive gospel travel.

It is well to be on the alert, and see that these do not hold dominion over us. We wish to be actuated by a living spirit and loving heart to the end of our earthly existence; be a brightness and encouragement to the young, a comfort and stay to the aged. Be sure, work and pray with the faithful loyal burden-bearers, whom we love and bless, and would much prefer to lighten their multiplied burdens rather than add needlessly one trifling weight.

Canterbury, N. H.

"*He that loveth father or mother more than me is not worthy of me, aud he that loveth son or daughter more than me is not worthy of me.*"

These words Jesus spoke unto his disciples before they were sent out into the world to preach the gospel and maintain those principles which he taught and practiced.

Jesus well knew the greatest cross they would have to bear would be to forsake father, mother, brother and sister and all the family ties that naturally exist among the children of the earthly plane; and

he also knew if they were not willing to forsake the world, with its kindred ties, they never would be worthy to bear the name, Chosen disciple. It also would have been unwise to have commissioned them to preach those principles of purity, if the last tie that bound them to the world had not been completely severed.

But, undoubtedly, it was a severe trial for them to pass through; bitter tears might have flowed from their weeping eyes, even in the midnight hour; their groans might have been heard and in their agonizing distress they might have thought the trial too great for them to bear. But as their minds centered on Jesus in all his purity and loveliness of character, realizing the fact that he had to pass through the same trying ordeals, that the same struggles and sorrows which darkened their pathway, and the temptations which surrounded them on every side, were no greater than those their master had experienced.

As they gazed into the future with their eye of faith, realizing the lasting happiness that was in store for those that followed his blessed example,—their tears ceased to flow, their sorrow and anguish subsided and the rays of divine light beamed upon their souls. They were willing and anxious to be among those who would forsake the world and follow the example of their master and leader. When the last tie that bound them to the world was severed, the pentecostal baptism soon followed and then their zeal and enthusiasm was such that they gloried in their suffering. Yea *more* than this, they were willing to become martyrs for those principles of purity and godliness.

The disciples undoubtedly had fathers, mothers, sons and daughters or some earthly kindred that were dear to them: but when they had fully decided to follow Christ, their hearts began to expand with love and tenderness for all mankind. Selfishness was an unknown attribute of their purified souls, they labored to elevate all mankind to a higher standard of purity. Now they could truthfully say. "Behold my mother and my brethren; for whosoever shall do the will of my father which is in heaven the same is my brother and sister and mother."

Is it any wonder then that they received such a powerful spiritual baptism after having so fully decided to forsake the world and live a life of purity and unselfishness? If Mother Ann and the early Believers had not been enthusiastic and earnest enough to have thought more of the principles of Christ than any earthly idol they never could have succeeded in organizing a society of christian believers; and if there is any thing that will deaden the spirituality and retard the progress of Shakerism it is for professed believers to be partial to those of their own earthly kindred.

Selfishness can never be in harmony with the true principles of christianity, for Christ and his disciples and Mother Ann and those connected with her, considered kindred selfishness nothing else but a friend to "the unfruitful works of darkness," so we should love all mankind and consider every follower of Jesus our brother and sister. What a grand army would soon flock to the kingdom if all that desired a higher, spiritual, development would drop the weights of consanguinity and selfishness and live in harmony with the higher elements of their nature! It is the

low propensities in man that keep him from enjoying that high and elevating happiness which is as eternal as the heavens.

But the evil nature is so largely developed in man, that the majority prefer to live only in the happiness that is attained to on the lower plane of life.

Animalism is their god, it is the sanctuary before which they bow. They willingly become subservient to the will of their lower nature. But how different it is with those who have severed all the ties that enslave them in the world; they now fully realize that they are living in the celestial department of their nature; free from the degrading influences which accompany those that are governed by their lower propensities.

Their love for their kindred is no less, but their love for humanity has increased so largely that the ties of consanguinity are entirely lost sight of, so great is their effort to promulgate the principles of purity and establish the kingdom of heaven on earth. By having this purified and unselfish love permeating in us, the world can comprehend that the resurrection life can be obtained before man enters the spirit land, and further, they can fully see demonstrated the true principles on which to establish the brotherhood of man.

May we so live and show by our life that we are worthy to be called Chosen disciples of him who said "He that loveth father or mother more than me is not worthy of me and he that loveth son or daughter more than me is not worthy of me."

FLOYD C. FIELD.

Men believe that their reason governs their words, but it often happens that words have power to react on their reason.—*Bacon.*

SOME LIVES.

BY EBEN E. REXFORD.

Some men there are that never find
The beauty all about them. Blind
To flower, and leaf, and stream, and sky,
They live their narrow lives and die.

Some men have ears too dull to hear
The music of this lower sphere;
They never catch the harmonies
Of wind and bird, of earth and seas.

Some lives there are so hedged about
With darkness of distrust and doubt,
That they can never see their way
Beyond the limit of to-day.

Oh, happy is he who can see
About his pathway constantly,
To guide him in his wanderings,
The beauty of earth's common things.

Each flower he sees each sunset tint
Is pregnant with mysterious hint,
And all earth's lovely sights suggest
The beauty on the hills of rest.

Happy the man whose ears can catch
The music of the world. The latch
Of Heaven is raised for him, and he
Hears echoes of its harmony.

And happy lives are those which see
By faith's clear vision what shall be,
And say in dark and dolorous day,
"God knows; I trust him, come what may."

N. Y. Weekly.

Shaker Village, N. H July, 1883.

My Dear Mother;—It is Saturday Evening, cool, quiet and pleasant in our little Village, plainly bespeaking the close of another week of labor and the blessing soon to be ours of a Sabbath for rest in spiritual enjoyment.

I received your kind little note, also quite a lengthy letter from my dear sister, almost more than my share at one time, but we are all so glad to hear from you, that I think every one feels especially addressed, when your letters are read at our family table.

Sister A. who has just read your kind letters, tells me that the piece—"Let my life be with those who have conquered," that M. Louisa requested to have sung in remem-

brance of her, was sang last Sabbath by the youth and children in their morning service, as a prayer for the absent. Does not this prove that your angel guardians hold communion with ours? We shall try to preserve this interchange during your absence by a careful regard to all good impressions, believing in the power of influence to convey many hundred miles even the fragrance of a child's sincere prayer. How many times, do I recall my first lessons in prayer when a little girl.

I remember of wondering why our mother prayed with us especially, sometimes, before sending us out to school, besides our morning prayer; and with eyes, often filled with tears, saying;—"O Lord, draw nigh unto these little ones," desiring that we be kept from all evil during our absence and then standing in the door while we walked thoughtlessly away to school. Ah! the prayers were all needed then, and even they were not sufficient to keep your precious treasures from the knowledge of much wrong.

I am sure there must be a united effort between Parents and Teachers before protection from moral vices and bad associates can be secured in our common schools, which can never be accomplished by teachers who work only for wages. Whenever I realize a lack of fervency in prayer, I am often condemned by the occurrence of my mother's prayers in early childhood. Surely I have been a favored daughter, and that my parents were enabled to accept the Christ life and become as brother and sister in the hundred fold relation, giving an example to their children of coming out from the world as did Jesus, my harp will never be "hung upon the willows," nor can I cease to utter praise while I give my life to God.

I am pleased that you are so kindly entertained by good friends, and find consolation in the religious experience of others. I can imagine that you have been very busy in attending meetings, speaking, praying and aiming to inform inquiring friends concerning our religious belief. May your efforts be attended with success is the prayer of your home friends who feel a confidence that only good fruits will be the result of your mission.

My room-mates are singing as I write, just what you would like to hear, "For grace renewed my soul hath prayed," and join me in love, the sweetest, to one whom we know only to love and trust. That you may feel a reward, in the assurance that your daughter will ever be true to her precious calling for your kind guidance and love in past days is my sincere prayer.

S. F. Wilson.

WRECKED.

MARTHA J. ANDERSON.

What more could have been done for thee O soul!
Whose plighted faith and broken vows, now lie
Like empty shells upon a foreign shore.
Where hast thou drifted? down a dangerous tide,
Till thou art stranded on those hidden reefs
That skillful mariners with care avoid;
But which the incautious dash upon
With all the fury of the surging waves.
Wrecked! alas! the very thought brings grief
That barque, whose sails, spread to the favoring breeze,
Braved tempest, storm and tide full many a year,
While faith stood at the he m, and marked her course,
And every virtue, bore a noble sway
At all the posts of duty and of trust.
But, lo! a dead calm rested o'er life's sea,
The white sails, reefed, unto the topmasts clung,
The pilot slept, and all on board reposed,
Nor ever thought of danger brooding near.
E'en Conscience failed her vigils true to keep;
So, lulled to rest secure, they sweetly dreamed
Of quaffing pleasure from life's gilded font.
But, from below, up sprang a treacherous crew,
As unperceived before; weak in their strength
When all the higher powers held firm their sway
Nor parleyed with a spirit mean and base.
Bold Unbelief, at first possession took,
Desires unhallowed followed in its wake,
And bound were all the safeguards of that soul,
They loosed the anchor, spread the outmost sail,
Threw out the ballast, and in reckless haste
Sped on, they cared not where they went.
The Captain's voice was dumb, and mute the sighs
Of all the former guardians of that barque.
And now aground on shoals and sands of time,
O who shall rescue? Is there none to save?
We leave it in the hands of Him, who rules
The destiny of souls, and giveth charge
Unto the angel world concerning them.

Mt. Lebanon, N. Y.

As no being can receive any permanent satisfaction or reward of happiness in themselves, but by labor voluntarily performed, therefore labor is the price affixed to all the good things of God.—*A. G. H.*

"For Mine Eyes have Seen thy Salvation."

JOANNA J. KAIME.

While reading the little pamphlet recently issued, containing a brief outline of the life and experience of Mother Ann Lee, the thought suggested itself, to write for my friends a cherished dream, or vision of Mother, which occurred to me in the early period of my experience as a Shaker sister, being then, nearly twenty years of age. I hope thereby to interest, if not profit, some of the rising class among us who have never been privileged to see or converse with any of those noble characters who were her immediate associates, and followers, while in the form.

It may be well to state that at the time to which I refer, there were many mediums in our Societies, gifted with beautiful songs, who often sang complete stanzas when thus entranced without any hesitation in a peculiarly melodious and touching manner.

This form of inspiration was greatly to be coveted by one so newly and deeply convicted of the need, as well as of the beauty, of a religious life, heightened by such heavenly influences. Yet, all my earnest prayers seemed to fail to bring me the desired immediate ministration. I was also particularly anxious to know more of Mother Ann, whose life I had so often read and re-read with ever increasing interest, just as I trust many of my youthful readers have done, and are still doing.

But to my vision; which, let me state, occured at a time when engaged in the Family's Cooking Department;—it being then, my duty, to prepare vegetables for the table.

At the close of a somewhat busy day, I attended our usual evening worship, and on retiring thereafter, soon fell asleep. In my dream however, I seemed to be about my daily duties again when the tidings reached us, that Mother Ann Lee was making a visit to the various societies of Believers; and would call on our family sometime during that day.

Soon after the announcement was received, Mother entered our apartment unattended, being attired in the usual simple garb of the Sisterhood, and greeting us with a pleasant smile, (her only language,) began at once an inspe tion of the kitchen and its utensils.

I confess that I felt some trepidation, lest the places and possessions of which I had special charge, should betray a want of faithfulness,—but after her survey, I was made most happy, as her hand of approval rested upon my head in silent blessing.

The grave, yet exceedingly sweet, tender and maternal expression of her countenance, as she quietly withdrew, is still vividly retained in memory, and seems as fresh to-day as an event of yesterday, although nearly forty years have elapsed since its occurrence.

I awoke in the morning refreshed and delighted with the interview, which was too precious to mention to any one till I had related it to my spiritual guides, which I resolved to do, at my earliest convenience.

It so happened, however, that directly after breakfast was over, Eldress M. called me to her room saying;—"J. Sister C. has a little message for you from Mother Ann,—and will sing the same if you will listen." The medium sang as follows;

"Fear not my child, I claim you mine,
Your efforts I can bless;
Know when in trial I am near

And would this truth impress,—
Hope shall your anchor be,
Strength equal to your day:
While trustingly you meet the light
And lovingly obey.
Faint not, though sorrows come,
Your faith shall stand the test;
Abide in Truth, make it your home,
Your everlasting rest."

This unexpected summons was to me a confirmation of the real spirit presence of our Mother with whom I had so longed to become better acquainted, and not having had the opportunity to relate the dream according to my resolve I regard it a pleasing coincidence.

To my young friends for whom I have narrated the above, I would add, that as you intelligently give your best, purest thoughts, and conscientiously listen to your religious convictions of duty you will receive corresponding spiritual experiences from divine sources, and attain unto a faith in those principles which will only constitute you a genuine christian, as taught by Mother Ann Lee who is neither a myth nor fable in that unseen realm of perfectness to which we are all aiming.

No vague fancies, no ideal goodness will hold you to the purity of life which she lived and p omulged. A humble confession of all known sin with the legitimate fruits of repentance will give you a perception of her beautiful spirit and holy influence which I then realized and has been to me a talisman through the vicissitudes of this life, and I trust will be a passport to the world beyond.

Canterbury, N. H.

The Law of recoil obtains outside, where Justice rules in judgment to restore the balance of equilibrium—but not within the Kingdom of saints, where Justice and equity meet in Mercy, and the equilibrium is not disturbed.—*A. G. H.*

THE ASCENDING GRADE.

Humanity, before the Germ of Divinity, our birthright inheritance, germinates, is opake.

When the germ sprouts—aspires to higher plane—that soul enters the nebulous period.

When, guided by hand unseen, we reach the true altar of sacrifice and thoroughly do our first work, we become translucent.

When, by indomitable self-control, our every thought is squared by our divinest ideal, we enter the transparent—the Sun of Righteousness shines through us clear as crystal—no adverse winds can tip us off our balance, whether in, or out of the earthly house, we are Seraphim and Cherubim of the more advanced heavens. Amen.

NOW.

The following lines from *Household Words*, are full of wholesome advice as well as beautiful imagery. They convey to the youthful dreamer a lesson which it would be well for him to ponder.

Arise! for the day is passing
While you lie dreaming on;
Your brothers are cased in armor,
And forth to the fight are gone;
Your place in the ranks awaits you;
Each man has a part to play;
The past and the future are nothing
In the face of the stern to-day.

Arise from your dreams of the future,
Of gaining a hard fought field,
Of storming the airy fortress,
Of bidding the giant yield;
Your future has deeds of glory,
Of honor; (God grant it may!)
But your arm will never be stronger,
Or needed as now—to-day.

Arise! If the past detain you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of a vain regret;
Sad or bright, she is lifeless ever;
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife to-day.

Arise! for the hour is passing;
The sound that you dimly hear,
Is your enemy marching to battle!
Rise! rise! for the foe is near!
Stay not to brighten your weapons,
Or the hour will strike at last,
And from dreams of a coming battle,
You will waken, and find it past.

Letter Box.

Maplewood, June, 1883.

My Dear Shaker Friend Agnes;—I believe I owe you a letter. I have had to take my books home a great deal on account of examination. Our vacation begins soon. I am going to take two parts in two different dialogues the last day, and speak a piece alone if I get it learned by then. It has been a very pleasant day here. We are all well, Charley is as healthy as ever. Emma says she would like to see you ever so much. Father and Mother are very busy. I had the mumps they lasted me a day and a half, I am all well now and able to go to school.

The Summer is very cool here. Is it very warm weather up there?

I suppose your planting is all done. We have no garden this year.

We send our love to you all. Good bye.

Your Friend,

Gracie Wells.—Age, 11.

Shaker Village, N. H. July, 1883.

My Little Friend Gracie;—Your letters are always welcome little visitors; as I enjoy hearing from you and your friends very much. I am glad to hear of your success in your studies; but not so well pleased, to learn that you study at home, beside the regular hours for study. While we would cultivate the mind, we must not forget the body, which is the temple of the mind; and if that is not strong and healthful, the mind is greatly influenced thereby. Study the lessons in school hours diligently, but seek health, when those hours are over. Have you been to the top of High Rock this year? We enjoyed the extensive view, of land and sea which it afforded, very much.

By the way, Have you been berrying this season? Our children have had several rambles after berries. Some of them find more fun and frolic, than berries, judging from the scantily filled pails that return. I heard one little girl say, that she kept shaking up the berries in her pail, but it would'nt look full, any way.

Elder N—whom I think you will remember, assisted by others, takes charge of the vegetable garden, and fruit growing districts, which promise abundance, this year. As I write, the robins are singing for joy in the cherry trees. If they would prudently dispose of one cherry at a time, we would not mind; but they take a little nibble of all the best ones, which we don't like a bit.

We have very sudden changes of temperature; making Summer and Winter clothing, alternately, a necessity.

Since you visited us have had the roof of our barn tinned, covering an area of 10,000 square feet. Summer school is in session. Number of pupils, 28. Ages ranging from 6 to 16 years.

We would be kindly remembered to your father and mother: and all of the friends.

Kindly yours, A. E. N.

Maplewood, June, 1883.

Dear Agnes:—I send my love to all my Shaker friends. Our roses are in bloom. I have a swing up. I will write you a long letter next time, from Jessie Wells.—Age, 6.

Shaker Village, N. H. July, 1883.

Dear Little Jessie;—Thank you for your wee letter. S ort visits, make long friends; and what will short letters do? Can Jessie tell? Well, they are better than none at all.

You must enjoy your nice swing ever so much. I wo der if there ever was a little girl who did not like to swing. I suppose you and Gracie take turns, don't you? and Jessie's turn is the longest, because she does not have so many dialogues to learn for examination. You did not tell me what you were intending to do on that eventful day; presume you intend that, for your next letter, so I will wait. The roses are in bloom; that is very nice, too. Little girls like roses almost as well as they do swings; but they do not last quite as long. We have a great many roses. The pond in some places is white with lillies.

Our little girls are attending school. When not thus employed, they assist a little in the kitchen, work in the flower garden, or some other pleasant recreation.

I hope you are trying to be a real, good girl; obedient to your parents, kind and gentle to all your companions. It is such children that we like to have come and live with us.

When you say your little prayers, you must remember your Shaker friends, and ask God to bless them; for we believe that the prayer of even a little child may do much good. I shall want to hear from you again. Sisters H—L—and E—wish to be kindly remembered to you all.

Kindly Yours, A. E. N.

THE MANIFESTO.
SEPTEMBER, 1883.

NOTES.

That the church of Christ could not be built on any other foundation except that of religious communism must be the ultimate reached by all who carefully study his life and spiritual ministration.

From the day that he preached his first lesson of righteousness to Simon and Andrew, on the sea shore, till his crucifixion on Calvary, his absorbing theme was the Kingdom of God.

The twelve were called to follow him, and he would commission them to go from place to place preaching the word of God and healing the sick. Jesus tells them that he has no home, that is, he has no home which constitutes his selfish property, but his home was with his brethren, who mutually assisted each other in providing for the little community.

Peter says, we have left ALL to follow thee, and for this sacrifice receives the assurance of abundant blessings in this life, and an eternal reward in the world to come.

The disciples were recommended to dissolve all the relations that formed the wonderful bond of kinship, which proved an effectual death blow to the selfishness of the human heart. Sell all thou hast said Jesus, give it to the poor of the church, and after you are released from the power of this earthly magnet, then and not till then will you be ready to become a christian.

Jesus takes away every thing from those who sought his advice, that would in the least, contribute to foster the old Adamic relation. He would have them interested in the work of regeneration, in the resurrection that would take effect in this life, and then in the order of an united inheritance which would award to every disciple the inestimable treasures of the Kingdom of God.

The disciples accepted this unselfish manifestation of the testimony. There is not the faintest idea, in which we might place a hope, that a class of Jews like those who followed Jesus, would have sold all they owned, their houses and lands, and then have given their money into the treasury as a common fund unless they had received the full understanding from Jesus that it was to be the order of his church.

Indeed, there is no way in which people can have "all things in common," except by the formation of a community. By holding in check the individual selfishness, they are able, through discipline, to care for and minister to each other.

The experience of an hundred years in the maintaining of community relations has afforded our Societies a knowledge, which unfolds the beauty and consistency of this doctrine as taught by Jesus and the disciples.

SKETCHES OF SHAKERS AND SHAKERISM, is the title of a very nicely gotten up little pamphlet, that has recently been published by Elder Giles B. Avery. A general circulation of such a work must be the means of doing immense good, as it contains so much of that very form of information, that is essentially needed by those who would become well informed in regard to the Theology, History, General Management, Consecration of Property, etc. The Illustrations of the several societies are an especial

feature of interest in the work and are a source of information that will be appreciated. Every Society would do well to secure a few hundred copies and give them a liberal distribution. They cost only $5 per hundred.

Sanitary

BRIGHT'S DISEASE AND ICE WATER.

A Baltimore druggist of experience and ample opportunity for observation. has advanced the idea that Bright's disease is attributable to the immoderate use of ice water and cold drinks. He cites the fact that the people of this country use ninety per cent, more ice in their drinks than the people of any other country. Greenlanders not excepted. We have seventy-five per cent, more of Bright's disease. He cites the fact that the wine drinking countries of Europe are comparatively free from the malady.

Travelers have observed and commented upon the prejudice which seems to exist against ice water and iced drinks in all countries outside of the United states. The Englishman and the German fairly shun ice, though placed in easy reach of boundless quantities of it, and the Frenchman who sips the light wines would as soon think of taking an emetic as of chilling his stomach with an iced draft. Our drug friend points to the fact that Bright's disease has kept pace in this country with the increased consumption of ice, and claims that before ice became a common household necessity the malady was scarcely known among physicians. There may be something in this theory.—*Baltimore Gazette.*

KEEP A BOTTLE OF LIME WATER.

If good milk disagrees with a child or grown person, lime water at the rate of three or four tablespoonfuls to the pint, mixed with the milk or taken after it, will usually help digestion and prevent flatulence. Lime water is a simple antacid, and is a little tonic. It often counteracts pain from acid fruits, from "wind in the stomach," and from acids produced by eating candies and other sweets; also "stomach-ache" (indigestion) from over-eating of any kind. A tablespoonful for a child of two years old, to a gill or more for an adult, is an ordinary dose, while considerable more will produce no serious injury. A pint of cold water dissolves less than ten grains of lime, and warm water still less.

Pure lime water, even though pretty closely corked, soon deteriorates by carbonic acid in the air, which unites with the lime and settles as an insoluble carbonate. To have it always ready and good, and at no cost, put into a tall pint or quart glass bottle, of any kind, a gill or so of good lime just slaked with water. Then fill the bottle nearly full of rain or other pure water, and let it stand quietly, corking well. The lime will settle, leaving clear lime water at the top. Pour off gently as wanted, adding more water as needed. Some carbonic acid will enter, but the carbonate will settle, often upon the sides of the bottle, and freshly saturated water remain The lime should be removed and a new supply put in once a year or so, unless kept very tightly corked.—*American Agriculturist.*

How to Make Tea.—Hard water makes the most delicious tea, as it dissolves less of the tannin and gives the cup a more delicate flavor. And even with hard water there is a wide difference between wells located near together. But given the same quality of water, and a difference in the manipulation will make to a sensitive taste a total change in the character of the beverage.

There is not one city tea-kettle out of a hundred that in its present condition is fit to boil water for a cup of tea. Let our reader go home to-night and inspect his own outfit, and he will verify our statement. He will find the interior of his kettle encrusted with the mineral deposits extracted from the water boiling in it from morning until night of each succeeding day As the water is "clean," the cook but empties and fills the kettle, never thinking of the growing crust that must now be *scraped* off if the kettle is to be cleaned. Water that has stood after boiling will not make a good cup of tea, and yet how often the tired laborer, mechanic, merchant,

doctor, or lawyer, has tried to solace himself with a beverage made from water containing the debris of that which has stood all day on the range, being only filled as often as any addition was needed. Take a clean kettle never used for anything else, fill it with fresh water, the harder the better, boil quickly over a very hot fire, and pour as soon as it boils upon the tea-leaves fresh from the canister. Let it stand four or five minutes, and then drink.

How to Spoil Tea.—If the first experiment does not make an infusion strong enough, or if the pot is partly empty and more is needed, do not put any fresh tea into the tea-pot, for it will surely be wasted. Tea water will not dissolve the theine from the dry leaves of fresh tea; only pure, fresh water will do that. The addition of tea to the nearly empty tea-pot will increase the color, but it will not make the tea perceptibly stronger in its exhilarating quality. Any one may try the experiment. Put a table-spoonful of tea into a quart of water, and let it stand five minutes, or boil it if desired Then add two more spoonfuls of tea-leaves to the same decoction. The color will be increased, but the tea will be little stronger in the active principle so much desired. When more liquid or a stronger infusion is desired, put the additional tea in a cup, and pour fresh water on it; after it has stood a few minutes, it may then be put in the pot to good advantage.—*Christian at Work.*

House & Farm.

SOMETHING ABOUT CHURNING.

JOSEPH WOODS.

When a youth, as good or ill luck would have it, I was occasionally called upon to do the churning. On rainy days I had a special call and will make reference to one of these privileges.

Dinner was over, and the old dash churn was soon supplied with something that was called cream, and I was informed that it was ready for me. After some hours of labor with no perceptible change in the cream, I began to express some doubts about the article that I was churning and suggested that it might be milk, or possibly buttermilk, if the former, there might be some ground for hope, as king Solomon had said,—"The churning of milk bringeth forth butter."

Hour after hour passed away but my task was not done. Supper was announced and I was quite ready to attend to it. This over the churn was again in active operation. Occasionally an examination was made to note the changes if any were to be seen, and then it was churn, churn, churn until quite late in the evening, but without any perceptible change in the contents of the churn, and I doubt if there would have been if I had worked at it till the present time.

Fortunately, a very good Aunt of mine, was with us, on a visit, and she remarked that the cream might need rest. Be that as it may, I knew that I needed rest. We now proposed to try an old churn which ante-dated the dash, and possibly before Adam the first was appointed a gardener. Who knows? The maker may have secured a patent-right. We have never heard of an infringement, nor of but one claimant, and that was a small boy, who on being asked by his instructor in rather a sharp tone of voice, "Who made the world?" became a little frightened and did not reply. The question was repeated in a sharper tone. Fearing punishment if he did not answer the question; Replied "But I'll never do it again."

On the following morning the contents of the churn were put into a closely woven, cotton bag, and this encased in another of similar material and then buried in the earth at about the depth of one foot. The pit was made in a body of yellow sand.

The next morning the sack was taken from the ground, and my doubts were all dispelled in reference to the contents. The butter was collected into one lump, while the buttermilk had nearly all been drawn out into the sand.

You may be assured that I was delighted with this ancient churn, thinking there would be no more long pulls for me, but in this I was destined to disappointment. The two or three quarts of buttermilk lost in the ground was considered of more value than my labor, and it was not till long after this, that some kind friend informed my parents that if they

would scald the milk as soon as it was brought to the dairy, we might, obtain the butter from the cream as quickly as in the summer. This was proved to be correct.

Where I now reside we keep upwards of thirty cows. The milk is set in Cooley creamers and we are informed that the labor of the dairy is reduced about one half. More butter is obtained from the same amount of cream than on the old plan and of a superior quality.

We use the BLANCHARD CHURN. "The best." We also use the Blanchard BUTTER WORKER, which for ease and perfection in working out all the buttermilk, and evenly working in the salt, has not been surpassed since the days of King Solomon.

Canterbury, N. H.

KITCHEN EDUCATION.

The origin of many of the troubles which afflict mankind may be traced to a disordered stomach. Carlyle was a dyspeptic and he made his home-life cheerless and gloomy. No doubt but some of our bad legislation may be attributed to indigestible hotel breakfasts, and the burdens of sorrow produced by social disturbances have no more prolific contributor than the disordered stomach which produce disordered minds. If we want to raise the average of morality, happiness and prosperity of the people, *the science of eating* must be given a more prominent place in our educational system. Through ignorance, and much of it inexcusable, we eat disease, we drink it, we sleep with it, and breathe it. What to eat, how to cook it and when and how to eat it, are certainly subjects of study, quite as practical and beneficial as the conjugation of Greek verbs.

Isn't it a little strange that while we employ the best medical skill we can obtain to cure disease, we turn our stomachs over to ignorant cooks and allow them to cram it with dietetic abominations which ruin its functions and produce disease?

If talent, genius and skill are looking for a good missionary field, the kitchen is the great uncivilized realm. We want the coming generation of girls taught how to cook intelligently. Give the stomach good, wholesome food, and it will fill your veins with pure blood, which in turn will give you a healthy brain and drive away the whole brood of manufactured troubles. We have had education for the parlor, and we are a nation of dyspeptics. Now, as a matter of experiment let us try education for the kitchen — *Western Plowman.*

PICKLES.

Take small sized cucumbers, and scald them three successive mornings in weak brine. Drain them dry, have ready a brass kettle and some nice strong vinegar, with cloves, allspice, and a small piece of alum, which will make them green and brittle, a little horseradish root improves them. Pickles made in this way will keep through the year.

To starch collars, cuffs, etc. so that they will be stiff and glossy as those bought at furnishing stores, add to one quart of the well boiled(corn)starch three ounces of water gloss, one ounce of gum arabic, and two ounces of loaf sugar—Use polishing iron.—*Sci. Amer.*

Very Nice Doughnuts.—One heaping cup sugar, three eggs, one cup sour cream, one small teaspoonful soda, flour sufficient to roll out. If cream is not attainable, sour milk will do, or use sweet milk adding a small piece of butter, and a little less soda.—*A. J. C.*

Corns can be cured by a paste of sal-soda and brown soap.—*Dr. Hebbard.*

A bit of butter rubbed on a white spot on varnished furniture, will restore the color.

Take one ounce of spermaceti and one ounce of white wax, melt and run into a thin cake on a plate. A piece the size of a quarter dollar added to a quart of prepared starch gives a beautiful luster to the clothes and prevents the iron sticking.

It is said that the "wicked borrow and never return." How long can a person keep righteous and retain borrowed articles, books, papers, tools and umbrellas?—*J. Woods.*

THE PRESENT VILE SOCIAL SYSTEM OF SOCIETY AND ITS REMEDY.

ROBERT STEVENS.

Dear Friends;—In making the following desultory remarks on this vitally important subject (viz.) the present wretched social system, and its only adequate remedy, "Bible, Divine, or what other name you may give," to constructive, not destructive communism, allow me to state once for all, that I do not blame, or judge, or hold responsible any individual, or parties, for the evils of the present social system. These evils are inherent in the system, itself as absolutely necessary effects of certain false principles, upon which the system is founded. We may lessen, or change these evils for a time as men and women of good hearts are doing to-day, but who do not look deep enough for the cause, and therefore do not remove it, so that our remedial measures are but palliatives, like the patching up of a dam, or embankment that has been constructed on false principles. The water will ooze out in fresh places, gather strength, and soon or late the whole erroneous construction will break up, and over-whelm all in its terrible path.

Again suppose the different classes of society, labor and capital for instance the rich and the poor, the producers, and the non-producers, the monopolists, and the anti-monopolists change places when they are young, if they did so we know that their thought and action, their general character, nationally speaking would be reversed when they arrived at maturity. It is error therefore, erroneous systems that we are at war with and not with men.

Upwards of eighteen hundred years have gone, since the great Paul, and the greater Christ inaugurated a new, a divine practical religion in which men should be supremely lovers of God, and their neighbor as themselves. They also inaugurated a new a divine, social system of society, a righteous, political, economy in order to make that divine religion possible, for it would not have been wise to adopt the then, as now vile social system.

It would not have been wise to attempt to repair the old shoddy garment with the new, the divine robe of righteousness. Therefore, soon after the terrible, the lamentable death of the great, the self-sacrificing, the divine Master, for all goodness is divine, the disciples came together with one accord, strong in spiritual life, over-flowing with spiritual love, they were of one heart, and one mind, one with Christ, their beloved Master, one with God their loving Father, and one in material things followed as an absolutely necessary effect upon those previous causes. So full were they to over-flowing in spiritual love, of unity in Christ, in God, that this their loftier, their higher state of being outweighed every other consideration, and they sold their possessions, and brought the prices and laid them down at the Apostle's feet, neither called any man anything his own, that was his own, for they had all things in common; and similar results will of natural necessity follow to-day, whenever similar causes, similar means are realized But these noble men and women with the noble, the brave Paul at their head, were persecuted, were scattered and in seven years their wise social organization was broken up, else there is little doubt it might have continued in the Church till the present day, nevertheless the leaven was imbedded in the heart, and in the mind of humanity at that great Congress of spiritual love, and of wisdom, the day of Pentecost, and the whole must be leavened, and if the Church continues to be unfaithful to its high mission then rude hands—aye, terribly rude, will take it up and do it with vengeance. Day by day we hear the ominous knocks of these rude hands at the very door of civilization: nay they are already stained with its blood, and are but waiting like Bloodhounds in the lash to go on with the work.

Allow me to repeat dear friends, it is for the professed Church of Christ, of God, it is for the wise, and the good of the nations, those who alike freed God's colored children from chattel slavery, and saved this great nation from wreck and ruin those who to-day are redeeming the nations from the alcohol curse, and in a thousand ways persistently working to lift up humanity to higher aims and realities, I say it is for these glorious men and women to say whether the blood

stained hands shall go on with this vital work is cut short by ten years of the average duration of life among other classes of society. That more than one half of the children of the lower strata of society die before they are five years of age. That labor is dependant for the necessaries of its life, and for those of its wife and children upon the private capitalist as much now, or more, than under a system of chattel slavery.

If all this state of things be true and in the main, it is self-evident, then is humanity cruelly outraged by fearful injustice, the very enormity of which is a daily peril to civilization itself, and a positive menace that struggles for the disruption of society will continue at whatever cost.

Let therefore the goodness, and the wisdom of the nations assert their strength (ere it be too late,) for love is more powerful than dynamite, or the assassin's dagger, and it may make this vile, this senseless, selfish, groveling system of society like chattel slavery, a thing of the past, so that righteousness, and therefore happiness may dwell among the nations of the earth.

Come forth to Community,
Thou man of care, and toil,
Leave competition's strife;
In brotherhood, till the soil,
God would have thee holy, pure.
With happiness to shine,
Would strew thy path with many a flower
And dwell with thee, and thine.

PLOWMAN SERMONETTE.

To the Church-Member of the Period

My friend, I don't wish to usurp the place of your regular minister, but I am afraid there are some important truths which you are not in the habit of hearing from the pulpit, and, moreover, I know anything presented from a business stand-point will, from mere force of habit, receive better consideration from you than the presentment of abstract truths.

You professed religion, and you joined the church because your minister told you it was necessary to do so in order to be saved. You were told that you were a sinner, which is no news to you or to your neighbors, and it was promised that if you repented, those sins would all be forgiven. Your business shrewdness told you that this was a very easy way to settle up for your past wickedness, and you made that compromise adjustment and considered yourself morally square with the Lord and the men you had swindled and wronged. Now that would not be so bad if you had resolved that your moral life, after unloading your life of sin, should be on the basis of a square, honest, one-hundred-cents-on-the-dollar morality.

But, no, you have made the discovery that you can enjoy the fun without suffering the consequences; that you can dance and let another pay the fiddler. You consider yourself safe because in your own opinion you have complied with the letter of the moral law, and think that a settlement of all sins past is also a liquidation of all sins future. Do you really think that religion is founded on such loose business principles? If one of your clerks comes to you with tears in his eyes, and confesses that he has sinned against you by stealing your money, and assures you that he is truly repentant, you forgive him, perhaps, and may even retain him in your employ, but do you give him license to go on stealing day after day, with the understanding that the first forgiveness covers all subsequent stealings. No, indeed, you have too much good sense to adopt any such policy in the regulation of your business. You can see at once that it would not be dealing rightly with the young man or yourself.

I know that it is claimed that religion is not business, but I sincerely wish that there were a little more business in religion. I sincerely wish every convert who has made his entry in the church the turning point of his life would trust more in his own exertions in leading a pure, correct life, and less on the Savior! This is said in no spirit of irreverence. but in the very spirit that a father would feel toward a wayward reformed son. He would willingly help him out of debt and make a man of him again, but he would admire him and honor him more if he conducted himself afterwards so uprightly and squarely that he would not need any more of his father's help.

Now you are a member of the church, and the world knows it because you rent a pew, help pay the minister, and admit you are a Christian. They would never know it by

your Christian acts. When that poor woman called on you last week and implored you to give her something to do by which she might earn enough to feed and clothe her suffering children, you broke her heart with a harsh reply, but the next Sunday when Brother—asked in open church what you were willing to contribute towards a taller spire for the church, you responded, "Fifty dollars!" Then, how much more benign an expression your countenance bore, than did that of your poor neighbor who could give only one dollar! To be sure, last week, this very neighbor took up the case of the poor woman you treated so harshly, and by devoting several days to the work, succeeded in getting her steady employment with a comfortable income; but then he is not considered the shining light you are, and cannot begin to make so fervent and eloquent a prayer!

My Christian friend of the period, you have yet to learn the true religion of humanity. It consists in deeds, not professions and formal ceremonies. A symbol is the token of something else, but with you the symbol is the thing itself. A man may just as well imagine that he is getting shaved by leaning against a barber-pole, as to assume that by formally joining the church and performing the ceremonies, that his heart is filled with true religion.

Am I assailing your church, or the religion you profess? No; I am assailing that sham, that painted image which personates religion and which possesses as much of its true spirit as the wax statue does of the living man it is intended to represent.

The existence of the counterfeit doesn't affect the genuine, except in subjecting it to more rigid tests. Test your religion by the acid of misfortune and see how quickly it will tarnish and betray its baseness.

In religion, as in business, get the genuine, for it is only that which will pay in the end.

Western Ploughman.

[Contributed by E. Myrick.]

A worthy Quaker thus wrote. "I expect to pass through this world *once;* if therefore there be any kindness I can show, or any good thing I can do for any fellow human being, let me do it *now*, let me not defer or neglect it, for I shall not pass this way again."

A good rule to live by, and if all should adopt this precept what a happy world this would be—"A heaven *here* and *now*."

HOW TO SPLIT A SHEET OF PAPER.

The following is from the *British and Colonial Printer and Stationer:*

It is one of the most remarkable properties of that wonderful product, paper, that it can be split into two or even three parts, however thin the sheet. We have seen a leaf of the *Illustrated News* thus divided into three parts or three thin leaves. One consisted of the surface on which the engravings are printed; another was the side containing the letter-press, and a perfectly blank piece on each side was the paper that lay between. Many people who have not seen this done might think it impossible; but it is not only possible, but extremely easy, as we shall show. Get a piece of plate glass and place it on a sheet of paper: then let the latter be thoroughly soaked. With care and a little dexterity the sheet can be split by the top surface being removed. But the best plan is to paste a piece of cloth or strong paper to each side of the sheet to be split. When dry, violently and without hesitation pull the two pieces asunder, when part of the sheet will be found to have adhered to one and part to the other. Soften the paste in water, and the pieces can be easily removed from the cloth. The process is generally demonstrated as a matter of curiosity, yet it can be utilized in various ways. If we want to paste in a scrap-book a newspaper article printed on both sides of the paper, and possess only one copy, it is very convenient to know how to detach the one side from the other. The paper when split, as may be imagined, is more transparent than it was before being subjected to the operation, and the printing ink is somewhat duller; otherwise the two pieces present the appearance of the original if again brought together. Some time ago the information of how to do this splitting was advertised to be sold for a considerable sum. We now impart it to all our readers gratuitously.

WE ARE MARCHING ON.

CANTERBURY, N. H.

1. We are march - ing on, we are march - ing on, Bid - ding the world a
2. We are march - ing on, we are march - ing on, Joy - ful - ly heeding the

fi - nal a - dieu; We've our ar - mor on and our hopes placed a - bove,
call of the Lord; Whose love we know whose guid - ance trust,

CHO.

Ear - nest - ly seek - ing the home of the true. Brave - ly, brave - ly
All our sup - plies are drawn from his word.

we'll march a-long, On - ward, up - ward, is the vic-tor's song; Soon laurels

shall crown the conquest in view, And we will rejoice in the home of the true.

Books and Papers.

HALLS JOURNAL OF HEALTH. July. Contents: Regulating Diet; Sick Headache; Climatic Treatment of Consumption; Health means Dollars; Man and Insects; Cigarette Smoking; Sleep; Victims of Fashion; New and Stale Bread; The Edible Fungi; Food Adulteration; Trichinæ; etc. etc. E. H. Gibbs, A. M., M. D. Editor, 21 Clinton Place, 8th. St. N. Y. $1. a year.

A beautiful Magazine is the No. 12. "MASTERY," filled with Illustrated articles of "Useful Pastimes for Young People." If this is a representative number of those published and those to be published, no one can regret its introduction into the family. It has an interesting, useful and healthy tone and must be appreciated by those who are so fortunate as to receive it. Pub. at 842 Broadway, N. Y. $3. a year.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. August. Contents: Language, No. 4; This very interesting article is illustrated with the portraits of John Gutenberg; the Inventor of Printing; also with John Faust and Peter Schoeffer; The Engineers of the Brooklyn Bridge and their Work. This is also illustrated with portraits of John A. Roberling the chief Engineer, and of Washington A. Roberling who completed the work; A few Reflections on Noses; Some Statuary; A beautifully illustrated article of the American Switzerland; This wonderful place is found in the N. W. corner of Wyoming, half-way between the Mississippi and the Pacific Ocean. "It is picturesque, curious, stupendous, grand, magnificent;" Woman in the Industrial Arts; The Southern Exposition, Ill; What is Insanity? Notes in Science and Agriculture; Editorial Items; etc. etc. Fowler & Wells, Pub. 753 Broadway, N. Y. $2. a year.

HOMILETIC MONTHLY. August. Contents: Sermonic, Privilege Increasing responsibility; Lovingly Real; Overcoming the World; Christ's appeal to Common Sense; Reprobation; The Model Congregation; Christ an Immutable ideal; Homiletic Studies in the Book of Hebrews; Commentary on the Epistle of James; Light on Important Sects; Sermonic Criticism; Queries and Answers, etc. etc; $2.50 a Year; Funk & Wagnells. 10 & 12 Dey St. N. Y.

SKETCHES OF SHAKERS AND SHAKERISM. Containing, also a Shaker's Answer; What would become of the World if all should become Shakers. Pub. by Elder Giles B. Avery, Mt. Lebanon, N. Y. Price. $5. per hundred.

HOW TO INVESTIGATE SPIRITULISM. A little pamphlet published by the Editor of the Religio-Philosophical Journal seems to be the right book at the right time. We are all, more or less, directly or indirectly, interested in an unfolding of a spiritual life. In this little work we have suggestions offered that may be read with profit. Special attention is directed to one offer of $1000 which has been made to any "exposer" or conjurer. Price ten cents.

REFLECTION.

MARY WHITCHER.

Life is much as we would make it,
  Turning labor into joy,
And again as we would take it,
  More to please than to annoy.
Friends are foes, when out of humor
  With ourselves and all around;
But the dullest, darkest weather
  Has a brightness to be found.
Let us count the gems of beauty,
  Bind the graces of the truth
To the laurels of our duty,
  These the evergreens of earth.

Canterbury, N. H.

What is the end of Fame? 'tis but to fill a certain portion of uncertain paper.—*Byron.*

Deaths.

Isaac Augur on the 19th of July, at Hancock, Mass. Age 67 yrs. 2 mo. and 21 days.

We take a few notes from an article in the *Pittsfield Daily Evening Journal.* The venerable, Elder Isaac Augur, died after an illness of a few weeks, having suffered a paralytic shock, from which he did not recover consciousness. He was for many years a prominent member in the community. He came to Berkshire when a lad of four years, and knew no other home or life than the simple ways of the Shakers. He was appointed to the office of an Elder quite early in life, and was considered one of the clearest headed men in the councils of the sect and one whose conclusions were reached only after mature deliberation. He was also, for many years a Trustee of the United Society of Shakers, a position which he held at the time of his death. He was an excellent farmer and was an enthusiast on some of his specialities. He was well informed of the matters of the day, and an extensive reader. He was a kindly man, a perfect gentleman, everywhere, and an entertaining companion and conversationalist. His funeral was quietly conducted at the Church family, after the custom of the sect. Elder Isaac's death will be learned with regret by many outside of his own belief, who knew him well.

SOMETHING WORTH KNOWING!

WILLIMANTIC

THE BEST THREAD FOR SEWING MACHINES

WILLIMANTIC

Sewing Machine Exhibitors at Centennial Exposition SAY
Sewing Machine Exhibitors at Atlanta Exposition . SAY
The Leading Sewing Machine Companies . . . SAY
Glove Machine Manufacturers . . . . . SAY
Kid Glove Manufacturers . . . . . SAY
Clothing Manufacturers . . . . . SAY
Underwear Manufacturers . . . . . SAY
Hat and Cap Manufacturers . . . . . SAY
Boot and Shoe Manufacturers . . . . SAY
Straw Goods Manufacturers . . . . . SAY
Linen Collar and Cuff Manufacturers . . . . SAY
Dressmakers and Milliners . . . . . SAY
And all who have given it a fair trial . . . SAY

WILLIMANTIC
SIX-CORD
SPOOL COTTON
IS THE
Best Thread
FOR
SEWING MACHINES.

Be sure you get WILLIMANTIC SIX CORD, with Bronze Label on one end of Spool, and Red Star on the other.

THE
WILLIMANTIC
SIX CORD SPOOL COTTON
IS AN
AMERICAN THREAD,
MADE OF
COMBED SEA ISLAND COTTON,
Unrivaled for Strength, Elasticity and Softness of Finish, and is absolutely Free from all Imperfections.
Entirely the Product of Home Industry.
FOR SALE BY ALL
LEADING JOBBERS
OF
DRY GOODS AND NOTIONS.
ASK FOR IT! BUY IT!!

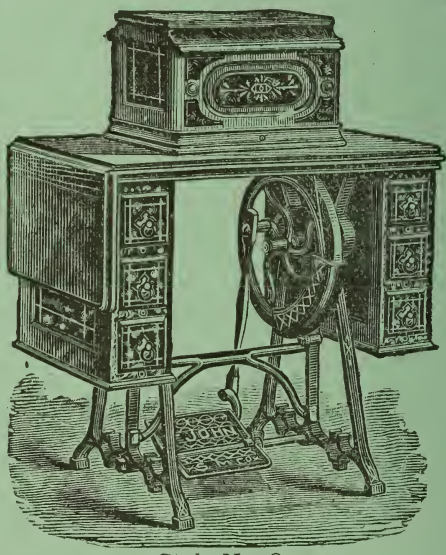
INDISPUTABLE

THAT THE

Royal St. John Sewing-Machine

Is the lightest running, quietest, simplest, and most perfectly constructed Sewing-machine now manufactured, has more special features to commend it than any other, and is the REIGNING SOVEREIGN of Sewing-machines.

It has no WRONG WAY to run it; it sews equally well whether run BACKWARD or FORWARD. It is the SIMPLEST machine made. It is SELF-THREADING throughout. It has a SELF-SETTING Needle. It winds the Bobbin WITHOUT RUNNING the machine. It has a VERY LARGE Arm.



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It is the LIGHTEST RUNNING. It COMPLETES the Stitch at ONE operation. It can not be started WRONG. A child TEN YEARS OLD can use it. The cover attaches at the end of table for WORK-BOX PURPOSES. It has a YARD-MEASURE on the Table. The brace is made for a FOOT-REST.

A recently patented **"Belt Replacer,"** by which means the belt is thrown in the balance-wheel groove by simple movement of treadle, and without the use of hands, is found in the **Royal St. John.**

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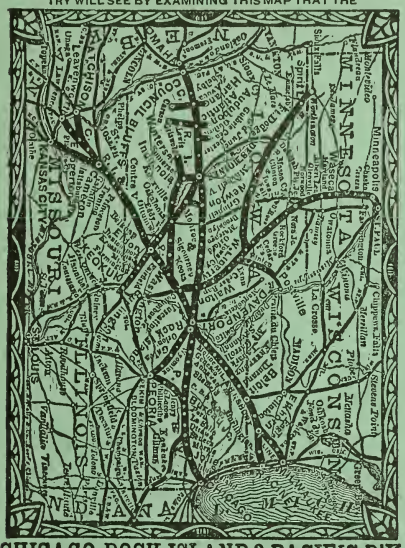
WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE



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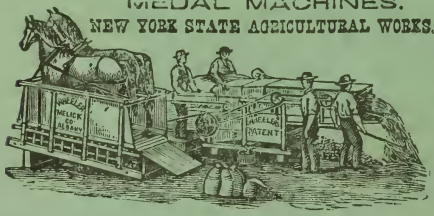

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VOL. XIII. NOVEMBER. NO. 11.

SHAKER

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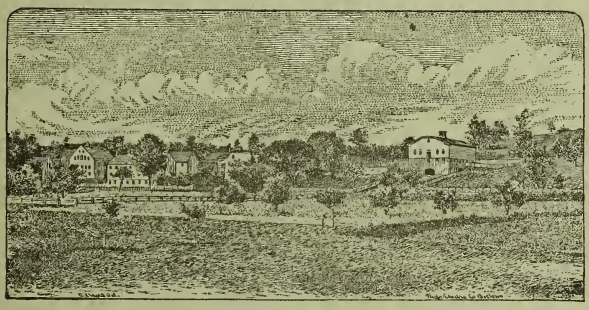
Published by the United Societies.



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In the olden times every person afflicted with any sort of scrofulous disease was regarded with holy horror and so intense was the superstitious dread of such people that they were driven out of the country and made to live among themselves. Such disorders are as prevalent to-day as they were fifteen hundred years since, but public feeling is more charitable. Besides Swayne's Ointment for skin diseases has been introduced and the afflicted are begin healed.

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"The Albert Lea Route," is carrying a very large share of the Northwestern travel, and, although early in the season, has commenced to sell tourists' tickets to the various pleasure resorts in a volume sufficiently large to guarantee an immense summer traffic.

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Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? If so send at once and get a bottle of Mrs. Winslow's Soothing Syrup for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately Depend upon it mothers, there is no mistake about it. It cures dysentery and diarrhoea, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. Mrs. Winslow's Soothing Syrup for Children Teething is pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States, and is for sale by all druggists throughout the world. Price **25** cents a bottle.

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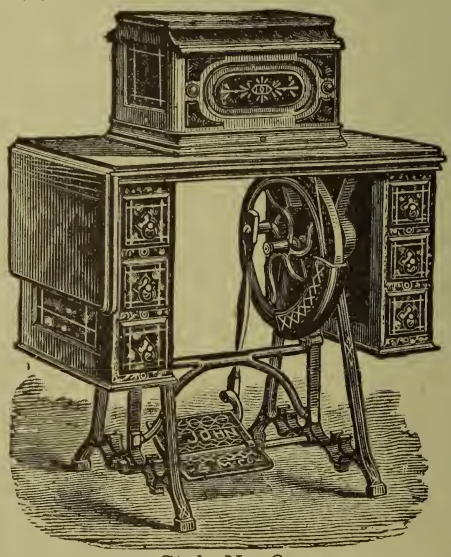

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The Manifesto.

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Vol. XIII. NOVEMBER, 1883. No. 11.

PROPHECIES FULFILLED. SIGNS MANIFESTED.

GILES B. AVERY.

Lo Christ again hath come! The Prophet's purpose
Now begins to dawn! Christ, Our God reveals—
A Dual Spirit,—Father,—Mother,—God.
Thus all the signs declare: First, Tables two
Mosaic Law proclaim'd; then Cherubs two
The Mercy Seat adorn. Next, Trumpets two
The call of God proclaim. Two Goats were used
The judgment to dispose. Two tabernacles
The temple signified. Two souls were God's
Anointed to reveal His will to Man!
Two Trees of Life, whose leaves for healing were
On either side Life's river seen to grow.
Two Olive Trees, that stood on either side
Of Zacharias golden heavenly bowl.
Two Holy Cities, principles declar'd
That build the heav'nly Paradise of God.
The first, down trodden by the Gentile horde;
The next, descending out of Heaven from God.
The *Spirit* and the *Bride*,—The heav'nly Twain,
—"Christ in His Glory," now has come to reign!
Come to fulfill the Law to Moses given,
Come to create the Heavens and Earth anew,
Baptiz'd with pow'r salvation to dispense
To whoso wills; All nations to embrace,
May all their courts now ope, their doors ajar
Now stand, and let the Queen of Glory in!
The *Dual Christ* upon the "Cloud" now sits
Sickle in hand, to thrust, and reap the world!
The "clusters" of earth's vine* to gather home,
To garners of Our Father,—Mother,—God.
The field is ripe; the harvest is at hand,
Christ, in a *Cloud of Witnesses* now comes;
Judgment, his sceptre, now o'er earth he waves,
"Not to condemn"† but rescue,—save his people,
Save by his cross; the same on earth he bore
Those who'd be sav'd must ever also bear
'Gainst sin, and strife, and worldly lust and pride,
Hypocrisy, and cant; 'Gainst Pharisaic lies!
Christ comes the temple courts to cleanse anew,
Her money-mongers' Mammon worship, chide!
Drive out the rabble; Altars purify!
Truth off'rings bring, and heav'nly incense rise,
Prepare a church,—A Body, for the Lord!
The *Living Christ* is come, Not Jesus, but
The *Comforter*, to build the heav'ns anew,
Anew the earth, where righteousness shall dwell.
The worshipers of Antichrist reprove,
Creed thongs, that millions bind, to rend away,
That on Truth's ocean wide the soul may sail
To Wisdom's port, and at her altars bow,
Truth's boundless sea, no human creed hath spann'd;
Her waves new trophies to our ports do bring
Christ's church to garnish, and her courts to pave!
For peace the Christ is come! But Antichrist [war,
Hath strewn the earth with gore; her priests teach
And drown the nations in a din of strife!

*The "Vine of the earth" is natural generation, "clusters" its families.
†"I came not to condemn the world, but to save the world."—Jesus.

Her church, for bread, the Stones of Creed hath giv'n,
For *living water*, they earth's vine have tax'd!
Not God, their saints do serve, but self adore.
[bind!
The souls Christ's love would free, their creed doth
But Christ is come! Not to select a few
And damn the rest; but gather to his fold
The penitent from ev'ry land and clime!
Walls Antichrist hath hedg'd round Heaven's Courts
By election's frauds, and Adam's sins of yore
Christ razes to the ground; and in their stead
He opens Heaven, with her courts of bliss
To ev'ry soul who overcomes the world,
The world within, whose adamantine walls
Like Babel's Tow'r reach upward to the skies!
The Dual Christ is come! Anew the Heavens form
—A Galaxy of Sainted Virgin Souls
From earthly pleasures reaped; from sin set free.
Anew the earth will trend, corruption freed,
Its pow'r from strife redeem'd; Its people pure,
Its Man and Woman,—Creatures new be form'd
A GLORY TO OUR GOD!

Mt. Lebanon, N. Y.

(CONTINUED FROM LAST NUMBER.)

HENRY CLOUGH, No. 2.

In 1788 by the request of Father Joseph Meacham, Henry moved to the Society in New Lebanon, which from this date became his permanent home. He was now, in company with several other members of the family, appointed as an assistant minister to be sent from place to place as necessity demanded. Each society, by divine revelation, had their Elders or Bishops, for both Brethren and Sisters, selected from among this number.

No one of this class of assistant laborers of Father Joseph Meacham and Mother Lucy Wright, in the great work of establishing the church, was more efficient or helpful than Elder Henry Clough.

In company with others, he was frequently commissioned to visit the Believers where the societies were being formed, and to assist them to a better understanding of their spiritual duties. Those who accompanied him testify of his gift of wisdom and discernment, and of the great blessing that attended all his ministrations.

Elder Henry Clough was one of the three messengers who were sent to Hancock in 1790, to assist the Believers in making arrangements for the establishing of a Society at that place. When the people had assembled they were addressed by two of the Brethren, but Elder Henry did not feel to speak at that time. A second meeting was held but Elder Henry still remained silent. A third meeting was called, and after the two Brethren had spoken in accordance with their gift, they asked him if he felt to speak. He replied, "I believe I will say a few words," and his discourse wrought a deep conviction in their souls. He urged them to put away all that was wrong and by an honest confession and repentance seek earnestly the blessing of God.

The gift which Elder Henry had administered was universally received, and he felt the burden of the Society upon him to that extent that he thought it might be his duty to abide with them. When this was referred to Father Joseph Meacham he replied, "Well Henry, if you can find no one who can take the burden from you then you must go and take the charge; but if you can find some one, then that person is the one to take charge of the Society."

Elder Henry accordingly conversed with several of the Brethren who seemed best qualified for the place; but it was not till he had made known the gift to Elder Calvin Harlow that his burden left him.

Elder Calvin was soon after appointed to the charge, and with the assistance of Elder Henry established the Societies of

Hancock, and Tyringham, Mass., and Enfield, Conn.

Elder Henry now became the most prominent minister in assisting Father Joseph. In 1791 he was commissioned with the gift to establish Elder Eleazer Rand over the Societies of Harvard and Shirley, Mass.

In 1792 the Society at Canterbury was formed into an order, and until this date the property owned by Elder Henry was under the charge of a large family of Believers. After he had entered the Society at New Lebanon, the Believers occupying his place moved to the family of Benjamin Whitcher, and the property was sold for some $3,000 to Seth Turrell. A generous settlement was made with those who had been employed on the place, after which he contributed $176 to assist in building the "Meeting House" for the Believers in Canterbury. The remainder of his property was given to the Society at New Lebanon.

At the time that Father Job Bishop was commissioned to organize the Societies of Believers in New Hampshire, Elder Henry was appointed to assist him. Father Job had previously made a journey to New Hampshire but his labors did not prove satisfactory, and he so reported himself to Father Joseph Meacham, whose reply was, "Well, Elder Henry may go with you." The two Brethren now set out on horse back to make a journey from New Lebanon, N. Y. to Canterbury, N. H., a distance of about one hundred and thirty miles.

A curious incident occurred while the Brethren were traveling along the road and about one half of the trip accomplished. Although Elder Henry was the youngest Believer his official position as a spiritual teacher was now in advance of Father Job, but had not been publicly recognized as they both had lived with Father Joseph. On this journey Job fell into a contemplative state of the mind while meditating upon this subject, and finally fell some distance in the rear.

While in this labor, Job caught the impression that he had not publicly acknowledged Elder Henry as his spiritual adviser. Putting spurs to his horse he soon overtook Elder Henry and riding up by his side, said, "Elder Henry, you are my Elder in the Gospel."

Elder Henry stopped his horse quite suddenly and said,—"Job, go on, you will have a gift of blessing. I will return to New Lebanon." Father Job entreated for him to go the remainder of the journey. "Nay," said Elder Henry, "it will be of no use;" and turning his horse drove on toward his home.

At a subsequent date Elder Henry visited the Societies in N. H. and permanently established Father Job as the director of the Believers.

In the fall of 1792 Elder Henry accompanied Elder John Barnes to the State of Maine, and assisted in appointing him the Elder over the Societies of Alfred and Gloucester.

In the Society at New Lebanon Elder Henry felt it to be of primary importance that the youth and children should receive a careful, moral and religious instruction, as a present protection, and as a future safeguard against the temptations of a sinful world.

At one time he was appointed their mediate counselor, and became deeply interested in their behalf. His prayers and care were not without effect. Many of the number accepted the instruction and became faithful and honorable mem-

bers of the institution. He instructed them to avoid all rude, unbecoming conversation, but to speak and act before each other in such a manner as to increase their union and respect.

By the death of Father Joseph Meacham, the first gift in the order of the Ministry devolved upon Mother Lucy Wright, who had occupied a place in the Ministry, as well as the title for several years. Elder Henry remained in the Ministry, and acknowledged and supported the ministration that was placed upon Mother Lucy. By his humility of spirit, and his untiring devotion to the cause, he became the beloved friend of the Believers in every society.

On the 30th. of Jan. 1798, Elder Henry in company with the Ministry of New Lebanon, made his last visit to Watervliet, N. Y., and returned Feb. 3rd. From this time his health began rapidly to decline. He was taken very sick on the 7th. of March, when everything was done for him through the day and night that the physicians could suggest for his recovery. Hopes were entertained that his life would be spared still longer, but it was soon evident that his work on the earth was nearly finished. He continued to fail and on the 12th. day of March, six days only after he was taken ill, he calmly departed this life, at half past seven, A. M. and his soul was removed to higher and more extensive labors. His age was 44 yrs. and 34 days.

The funeral was attended by all the members of the First Family, and by the Leaders of the whole Society. The service was very impressive.

Canterbury, N. H.

An undisciplined life, is an unfruitful life.
E. M.

EDUCATION, No. 1.

Its Importance.

CALVIN G. REED.

"Youth it instructs, old age delights,
"Adorns prosperity, and when,
"Of adverse fate we feel the blights,
" 'Twill comfort and solace us then."

In this world surely, if not in all spheres of existence, education is man's best, most constant friend. It aids us in all our needs, wisely directs us in the performance of all our duties, and helps us to bear with equanimity, dignity and patience our allotted burdens of life.

When, however, the importance of education is espoused and advocated by its friends, defenders, and disciples, immediately the fears of the uneducated are aroused, their antagonism is stirred, their opposition placed in battle array prepared to combat a formidable and vindictive foe. The illiterate try all the arguments presented in favor of education by their imperfect standards, and what does not agree with these, are judged erroneous, and ignored as unsound and injurious; validating the maxim:

" 'Tis with the judgments as with watches; no two
Times just alike, yet each believes his own."

Education is a vital force; an intelligent power; a royal, ruling puissance, guiding and controlling the opinions; social relations; philosophies; theologies; and governments of mankind; a surer and more potent conqueror than the sword;

"For just experience tells in every soil,
That those who think, must govern those who toil."

Education is the eye of the mind, and the observatory, laboratory, and conservatory of the soul. With it we scan the visible and the invisible worlds, and weigh, measure, and compare the ponderable and unponderable elements of

creation. It is the Archimedean lever with which we move the world.

Man without education, like a lever without fulcrum, has only the power of his own weight of animal life. God designed man to be educated and intelligent; to seek and know the truth. He constituted him with faculties, ability, and desire to acquire, retain, and use knowledge, and to become a repository and exponent of wisdom and understanding; a true legitimate child of his omniscient Father; a wise and noble headship of creation.

If our Heavenly Father intended that we should remain in a state of ignorance and continue in our childhood sphere, and not use the talents conferred upon us; it was a marked exhibition of folly, unbecoming the Supreme Architect, to place them in the structure of the human edifice. Lawful possession and ownership implies the right to use. Jesus in the parable of the talents clearly taught the use of them to be our sacred duty.

Through long, tortuous, tedious centuries, truths and blessings the present age enjoys, forced their way through hosts of ignorance, error, folly, misrepresentation, oppression, persecution and blood. At last, the white-robed angel of Freedom, with out-spread wings, reared his invincible, invulnerable standard of glory and triumph, upon the Mountain of God's Holiness, proclaiming life, liberty, and happiness, free to all the sons and daughters of men, who through wisdom and understanding will defend and preserve them.

Blot out all art and science; seal up the book of knowledge and experience that has come to us through the growth of the ages; return man to his pristine state, when first he breathed the breath of life, and looked through infant eyes upon the wild primeval world. Draw, thoughtful reader, draw the picture plain! Fill out the canvas full and true! Sketch with artistic skill, the dark, the vapid, the gloomy pall of weakness, ignorance, and barbarism, that then would bind us down with stronger chains than chains of steel; with denser darkness than the darkest night can boast!

Who would ask it? Who would wish it? Who could bear it? Who would not shudder at the thought of such a withering, chilling, terrible prison state? Yet do not all, who see but little else than glory, honor, virtue, righteousness, and grace, adorn the past; and folly, shame, duplicity, and crime, pervade the present; who look with longing eyes to days forever gone, and fancied bliss they think their minutes bore; but in the present, find but weary toil and anxious care, a lurid sunshine, fading hope, and gloomy future who see through Education's course, but worldliness; do not all such, cast in their mites, to backward roll the car of Progress, and stay the reign of the Millennial Day?

"The prudent, the wise, the intelligent, the educated, foresee evil and shun it; but the simple, the ignorant, the foolish, the uneducated, pass on and are punished. The wise shall inherit glory; but shame shall be the promotion of fools. The way of life is above to the wise. The wise and their works are in the hands of God. But the fool hath said in his heart, there is no God. Wisdom strengtheneth the wise more than ten mighty men. The multitude of the wise, is the welfare of the world."

"Wisdom hath builded her house; she hath hewn out her seven pillars; she hath also furnished her table. Whoso

is simple let him turn in hither, as for him that wanteth understanding, she saith to him: 'Come eat of my bread; forsake the foolish and live; and go in the way of understanding.'" "Now we see through a glass darkly" (2000 years ago) but in the 19th century and onward, "Knowledge shall be increased; but none of the wicked (ignorant) shall understand; but the wise, (intelligent, educated) shall understand, and shall shine as the brightness of the firmament."

God does not work by partial, but by universal laws, the grand, the best results He keeps in view. He is the fountain, source, and power of wisdom, knowledge, and intelligence. All true educational systems, primarily, emanate from Him, and consequently must be of universal application, adapted to our legitimate unfolding and best development.

(To be continued.)

Shaker Village, N. H. Aug. 1883.

My Youthful Sister M;—Would you like to see how one good thought clothed in earnest words, even by yourself, can be treasured like good seed in other hearts, and anon, be made to grow and expand one at a time perchance, like the tiny leaflets from the auxiliary bud, and lose no virtue by the change? Well then, let me show you the phenomena.

Last evening after a day's pleasant toil together, you and I had the privilege of joining in worship with the good Brethren and Sisters where much was spoken, felt and heard. Much, which, I trust, will be wisely heeded by both speaker and listener. One voice in particular, arrested my attention, while in earnest tones its owner pleaded to be more sincere in prayer, remarking that "though accustomed to kneel eight times a day, yet I can not be content to treat this exercise as a mere ceremony. I would have my mind busy in prayer."

As I listened to this last expression I mentally rejoined, You are right sister M., and let me add, "Blessed be even the 'form of Godliness,' to all who are able to understand what it implies. Blessed be the discipline which elevates the mind, even though it bows the physical form to meet its kindred dust." The attitude of prayer, in my view when reverently assumed, is in itself a manifestation of the triumph of mind over matter, and is often far more eloquent in its silence than the most glowing passages which one might quote from human speech. In the brief moments of silent prayer before and after meals, at rising in the morning and retiring at night, one must realize that here the soul asserts its supremacy, its peculiar character as an immortal existance. All animal life can be sustained by material substances alone; not so we who are able to reason; we want to maintain our superiority by some appropriate token of moral and mental power every where. Therefore, let us command ourselves often, to pause amid the hurry and bustle of worldly cares, and gratefully recognize the Source of our many bounties.

When I was but a youth it was once my privilege to wait upon an aged Sister on one day of her last illness. She seemed to me then, a pattern of Godliness, or like an impersonation of modesty, humility and chastity. One expression which she made at that time, left a lasting impression upon my memory, which I will insert for you. On carrying breakfast to her one morning,

which was simply a cup of gruel, I invited her to eat. She, putting the cup aside for a moment, said, "I must pray first, because, you see, I would not be like the swine, they cannot pray." This little remark, so pleasantly spoken, rises like a star in the mind's sky often when I kneel at table, and sheds a mild radiance on the ceremony, as some term it, of kneeling before and after meals. And though I may not always have given by example the decided influence which the subject demands, yet a ready departure from this custom to favor some petty excuse, seems not only careless but Godless to me. So, my dear M., you have my testimony in favor of prayer, just as it grew out of the seed planted in one willing mind.

If you can recognize the leaf-bud closed, please accept the same expanded, with my best love. Mention me kindly to your youthful class-mates, for I love you all, and hope you will never be loth to acknowledge the goodness of God in the spirit and attitude of prayer.

Yours in interest,
Asenath C. Stickney.

AUTUMN.

MARY WHITCHER.

The Autumn leaves are falling,
My heart expands to sing
This is a solemn warning
To every earthly thing.
We've had our day of Summer,
And Spring-time in its place,
And soon must meet the Winter,
In honor or disgrace.

If we have stored our garner
And precious wheat lies there,
We have no fear of hunger
Or feelings of despair.
The God of justice ruleth,
And giveth to each one
According to their labor,
Or timely service done.

Canterbury, N. H.

A VISION. NO. 1.

I had solicited the attention of kind guardian spirits to watch over me and to assist me in all the walks through life. I now felt a heavenly baptism and found myself in the presence of her to whom I had directed my humble petition.

I asked her name.

She answered; Sarah——and that she lived before the church was gathered in Niskeyuna. That it was her spirit duty to take charge of those who came to untimely deaths by carelessness.

Would you like to accompany me?

I said the privilege would give me great pleasure.

She remarked, I have often heard you express a desire to see L.——your companion.

Do you wish to see her now?

I answered, Yea.

She then took me by the hand and led me through an obscure passage, in and around which, everything looked sad.

At last we came to a long, narrow house, painted red, which I should not have thought was calculated for any human beings to dwell in, but on entering the door, the first object which arrested my attention was L.——sitting upon a footstool, her face being turned from me.

She did not appear to mind anything about me until I spoke and said,—

L.—is this you?

She said very composedly,—"It certainly is."

She was clothed in a dark colored dress. A white neckerchief, having a red border was thrown over her shoulders.

Her employment, at this time, was sewing strips of cloth together. I was surprised at the presentation before me and immediately asked,—

What can be your object in being thus engaged?

"Alas!" said she, "all these strips of cloth which you see around me are those which I wasted while dwelling in the body. They are now all presented clearly before me, and I must sew them together for my garment and wear it."

Some of the strips were only half an inch wide.

The arrangement inside of the building seemed much like the stalls in the market place. The building had a long, narrow hall running from one end of it to the other. On the right were places numbered from one up to thirty. Over the one of which I am speaking was written in large letters, "SELFISHNESS."

S.—asked me to look around the apartment where L.—was and inform myself, particularly, in regard to the order of the place.

In one corner I observed some crumbs of bread. They were left among the dust. A short distance from this place stood an earthen vessel with soap in it. On a shelf I saw pieces of bread and of cake. By the side of these were fragments of meat. On another shelf I saw some fruit and vegetables in a state of decay.

I asked S.—What does all this mean?

She said, it was as wrong to eat too much, as it was not to eat enough. I have known persons to waste their food, when it was prepared, rather than to eat it.

She then pointed to a dish in which were several varieties of food. Nothing, said she, should be thrown away which will serve as food for any creature.

Under a shelf were large quantities of yarn broken into small pieces. By the side of these were pieces of thread, and fragments of garments.

I asked S.—if all this belonged to L.—

I think it did.

I was made sick at the sight, and turned to bid her "good bye" when she said,—

"The next time you come, you will not see me here. I must work diligently now, I did not profitably improve my time when I was upon earth."

I now left my sorrow-stricken companion.

(To be continued.)

Every thing has both a relative, and fixed value, which is equal and unchanging to all. If the full price be not paid, the end sought is not obtained, but something else—for this is the unalterable Law of the Kingdom; "Every one shall receive the reward of his works," exactly "according to his works." This is the law of just remuneration.—*A. H.*

WATCHFULNESS.

ABRAHAM PERKINS.

"*Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.*" *Matt. vii., 17.*

We are scripturally taught to judge no man; yet from that book, which exceeds all others in teaching us wisdom and portraying Christian life, and also from personal experience which gives us the most certain knowledge, we are made to know truth:—"*By their fruits ye shall know them.*" *Matt., 20.*

Such evidences are indubitable, sufficient to enable us to understand with what we are dealing, what the character and what the individual or society would be safe and honorable for our association, friendship and relation.

When we see youth and young men attracted to the gay and giddy, to the idle and unrestrained, whose element is in that which is light, empty and irreligious, using their language and adopting their manners and habits, we say,—Young man, you are establishing life character, your destiny is being sealed and ruin is sure.

On the other hand, when the spirit of caution is manifest in the selection of associates, when a reserve is maintained in language and manners, when respect is shown for the feelings and characters of others, then we may look for growth of the soul, development of just principles and respect for one's self; then we may find a place to repose confidence, a repository commanding respect and a character unblemished if in this world such a condition is possible.

The pathway of life is pregnant with danger, full of snares, and few escape falling into some of them. None are

secure because of their station, their honors. their education or their talents; and however frequent the repetition, that safety lies only in watchfulness and care, or however delusive the idea in a regard of these points as being protective, if uttered with the mouth or heard with the ear, yet it is a fact, here is the secret of a prosperous and resurrected life. It is yet to be learned. if not understood, that simply making a profession and having fellowship with a religious body, having associations with good society, being constant at church and uniformly attentive to prayers, although in themselves all good, unless a foundation is laid by cleansed hearts, and lives made perfect by obedience to the light and conviction of conscience, life is a blank, profession a sham, we have no part in Christ and are none of his.

"Every association we form, however limited, exerts some influence upon us. The extent to which we yield to that influence, will be determined by the degrees of intimacy, the constancy of the intercourse and our love and veneration for those with whom we associate." Therefore, how vital to safety, to protection, to the salvation of the soul and its final redemption, that we are choice in the selection of intimate friends and companions, that no habits of others become ours, unless they be those of genuine principle, which, of course, must be founded on the basis of truth.

Our own hearts we should examine critically, our individual course judge impartially, carefully shunning all associations unfriendly to religious life, being faithful in our sacrifices of all worldly considerations that imperil the soul. To the pleasure-seeker, danger seems afar off; to those who are at ease in Zion, the cry is peace and safety, when Heaven declares swift destruction upon the transgressor. Watch, pray, work;—this is true life, from which we cannot fail of reaping a harvest of precious fruit.

Enfield, N. H.

GENTLE WORDS.

CLARA BUSH.

Why not let our words be gentle?
  Harsh words rudely jar
On the feelings of a brother;
And to kindly greet each other
  Would be better far.

In the plainest words of converse
  Music sweet is heard;
If in tenderness they're spoken;
But the melody is broken
  By an angry word.

It would show a strength of spirit
  To let no hard word
Fall petulantly from our tongue,
And strike the notes to music strung,
  Making rude discord.

We would find it just as easy,
  In kind tones to speak;
Hasty, cruel words are grievous,
And too sadly, truly prove us
  Pitifully weak.

Oft a little word, soft spoken,
  Falling on the ear,
Throws a passing ray of gladness
O'er the heart darkened with sadness,
  And dispels the tear.

Gentle words! they cost so little,
  And such power hold
To impart to others pleasure,
Why not greater make their measure
  Many thousand fold?

It will make our own hearts richer,
  If we will but give
Lavishly to our fellow man,
Gentle words whene'er we can,
  While on earth we live.

We are lowly, sinful creatures,
  Sadly prone to err;

Yet, if we've blindly gone astray
And can make amends to-day,
Let us not defer.

If one kindred heart we've wounded,
By a word unkind,
Oh, let us now forgiveness ask,
And make it our most willing task
The sad wound to bind.

There may be less sweet than bitter,
In the cup of life;
There may be more thorns than flowers
Yet, if unbroken love be ours,
We can bear the strife.

Kenton, Tenn.

WOMAN.

MARTHA J. ANDERSON.

Who shall define her sphere, or mark her boundaries? If she was created man's help-meet, why should she not stand his equal in all the relations of life? Their qualities are admirably adapted to run parallel and aid each other, in balancing the accretive and concretive forces that are continually molding forms of beauty and use.

Woman, dwarfed and crippled, by erroneous customs of society, cramped by false ideas of education, and fettered by fashion, is not the being of whom we speak; but, woman emancipated from the thraldom of ages, with equal facilities for mental expansion with her brother, which have been denied her for centuries because she was the weaker sex, and man has been her Lord and master.

If her body and brain are smaller, they are finer, and active enough to make up for deficiency in size. Exercise gives development; if you compress the powers of a human being, or a race of people in a small compass, and restrict their unfoldment, of course you necessarily have dwarfed capacities, and where this continues for generations it becomes a natural inheritance. African slavery established this fact, and you only need to trace the effects in another form of bondage and there will be seen as marked results.

It is true that man is organized for the heavier burdens of life, where muscular strength is required. But, on the other hand, he prostitutes his manly qualities for the sake of ease, and blocks the avenues to many a field of labor that woman is pre-eminently fitted to fill.

If she is obliged to toil for her own support, or that of a family, which care alas, too often devolves upon her, it must be at the stipulated wages that man chooses to give her, regardless of the actual worth of the labor. Thousands of women work for starvation prices, breaking down their delicately organized nervous systems, suffering untold agonies the while in trying to eke out a miserable existence; or else happily find an early grave, as the only end to mortal trouble. Under these unjust usages of society, it is no wonder that so many lead a life of vice.

Infringement of God's just law has blotted out the seal of true equality which He enstamped on human life; passion has blinded man's vision, and liquidated his obligations to do right; all things subserve its base purposes, and what, or who, more than woman? Her school of culture has been to perfect the art of seduction; her accomplishments, the blandishments and charms of personal grace and mental refinement, that captivate and lure to pitfalls of sensual pleasure.

Turn the currents of her life in channels of usefulness; open to her the halls of legislature, the academies of science

and art, and you will soon see a new unfoldment of powers that man never dreamed she possessed.

Some feminine minds are absolutely starved, because they are hampered by masculine opinion, and are by the sterner sex refused admittance to those fields of study and research which they are often better qualified to fill than their own brothers, who have all the opportunities to follow out their inclinations; while their genius must be blasted on account of the imagined limitations of sex.

A few strong-minded women have pushed their way into medical colleges, and struggled to maintain their position despite the sneers and frowns, accompanied by personal insult from the chivalrous male students, with whom they were obliged to associate; and where they have been able to break the barriers of prejudice, at the expense of their keenly sensitive natures, they have proved by true womanly courage and persistence worthy the highest honors of the institution.

Society demands a change, especially in this line. Woman is eminently fitted to attend her own sex, and nurse the afflicted of tender years. Her qualities as an efficient nurse combined with a thorough knowledge of the human system, make her more skillful than man in the treatment of some diseases as has been practically demonstrated.

Does knowledge unfit her for domestic duties? Far otherwise; it enlarges her perception of those duties, and causes her to work intelligently wherever life's needful burdens fall to her lot to bear. When educated aright, she puts thought, system and thoroughness in all her work.

Domestic relations do not claim the attention of all the fair sex. Some are capacitated for intellectual pursuits; their thoughts and ideas are the offspring they cherish; others engage in philanthropic work, and through their large-heartedness and desire to do good, enlarge the sphere of their love, and go out from their homes on true missions of mercy and charity, prompted by a desire to uplift the fallen, and place humanity on higher planes of thought and action.

Let woman move in the way that her mind and intuitions dictate as right, and there will be great changes in social life. The world will have nobler mothers and better developed children; consequently superior generations, of men and women will be the effect of the new evolution of things—And out of it shall come seed for the New Creation—the Christ Order—for nature molds her highest types in God's divine ideal.

Mt. Lebanon, N. Y.

[From the Phrenological Journal.]

PROPHETIC DREAMS.

BY H. REYNOLDS, M. D.

Several instances are recorded in the Bible in which the future was made known by dreams, and the interpretation of dreams was sometimes an important part of the prophet's mission. Dreams in all ages have been believed in as affording indications of the future. In ancient Greece it was believed that dreams came from the great Jupiter, the king of gods. In ancient Egypt and Babylon, the interpretation of the monarch's dream was an important state office, and was intrusted to a college of wise men. In consulting the Greek and Roman oracles, it was common after performing sacred rites, to sleep in the temple, so that the information desired might be made known in dreams. Ancient philosophers wrote treatises upon the interpretation of dreams, as even Bacon seems to have believed that something might be learned from them. In modern times, however, very little

attention is given to dreams, and they are generally dismissed from the mind with only a passing thought. The popular saying, "As idle as a dream," well expresses the sentiment of people generally in regard to this kind of phenomenon. This popular estimate of the nature of dreams is undoubtedly a just one as regards dreams generally. Yet it is possible that there may be exceptions. Some dreams may have a meaning which it is important that the dreamer should interpret aright, and understand its import.

The mind, sometimes, in sleep can do that which it failed to do when awake. A difficult mathematical problem which, during the working hours, had baffled all efforts for its solution, is sometimes solved with ease during sleep. Many events, experiences, and impressions which apparently had long been forgotten, and could not have been recalled in the waking state, may come back vividly to mind during sleep. The mind can accomplish some tasks during sleep which it could not accomplish during the waking hours. It is possible that the mind, during the sleep of part of its faculties, may receive at times foregleams of the future, which, rightly interpreted, may be of advantage to the dreamer. In ancient times, too much reliance was placed upon dreams. In these modern times it is possible that dreams are too indiscriminately thrust aside as belonging to the vagaries and fancies of the night. The venerable Ralph Waldo Emerson says of dreams: "A skillful man reads his dreams for his self-knowledge, yet not the details, but the quality. What part does he play in them—a cheerful, manly part, or a poor, driveling part? However monstrous and grotesque their apparitions, they have a substantial truth. The same remark may be extended to the omens and coincidences which may have astonished us. Of all it is true that the reason of them is always latent in the individual. Goethe said: 'These whimsical pictures, inasmuch as they originate from us, may well have an analogy with our whole life and fate.' The soul contains in itself the event that shall presently befall it; for the event is only the actualization of its thought. It is no wonder that particular dreams and presentiments should fall out and be prophetic. The fallacy consists in selecting a few insignificant hints when all are inspired with the same sense. Every man goes through the world attended by innumerable facts, prefiguring (yes, distinctly announcing) his fate, if only eyes of sufficient heed and illumination were fastened on the sign."

Some very remarkable instances have occurred in which dreams have come to pass in the manner revealed to the dreamer. According to the London *News*, on the occasion of the terrible railroad accident from which Charles Dickens narrowly escaped with his life, there was in the same train a lady and gentleman just landed in England, after their return from India. Just before the accident, the lady said to her husband: "I see the great wave rolling; it is close to us;" and then the crash came, and she was killed. The husband was unhurt, and at a later time, explained the strange words of his wife. Ever since they set out from India, she had been haunted in sleep by the dream of a vast silvery wave, and always as it was about to break on her, she had wakened in terror. This was the wave she recognized immediately before the accident which caused her death. Prof. Hedge relates that "when Andre, in a visit to friends in Derbyshire, before his embarkation for America, was introduced to a certain Mr. Cummington, that gentleman recognized in him the original of the countenance of a man whom he had seen in a dream, arrested in the midst of a forest, and afterwards hung on a gallows." The subsequent death of Major Andre in the manner indicated in the dream was a remarkable point in its fulfillment. Prof. Hedge in commenting upon this dream and others in which the event took place as foreseen in the dream regards them as tending to show "that the soul is essentially clairvoyant; when not impeded and overpowered by the action of the senses and the exigencies of the waking life, it seems to be taken up into unison with the universal spirit, to which there is no here nor there, no now nor then, and to have sight not only of what is, but of what has been, and what is to be."

During our long civil war, many instances occurred in which men were forewarned in dreams of their own death or that of their

comrades. A week previous to the battle of Fair Oaks, a New York volunteer dreamed that in just one week there was to be a great battle, in which he would be killed while charging across a field; that two sergeants of his acquaintance would be killed in the woods, one shot in the breast and the other in the groin, and that a large number of others would be killed. The soldier appeared so depressed in spirits the next day that his companions rallied him about being homesick, and he reluctantly told his dream. In just a week the battle took place, and the dreamer was killed in full sight of his regiment, and the two sergeants were killed, twenty minutes after, in the woods, one shot through the breast and the other in the groin, just as had been foretold in the dream. More than fifty men, it is said, were witnesses of the truth of this statement. The night before the cavalry fight at Brandy Station, a trooper who slept as he jogged along in the column, dreamed that a certain captain in his regiment would be unhorsed in a fight the next day, and while rising from his fall would be wounded in his left knee. He told the captain his dream, but was laughed at for his credulity. But in the very first charge the next day, the captain was unhorsed by the breaking of the girth, and he was pitched heels over head into a patch of briars. While he was struggling out his horse was killed by a shell, and a fragment mashed the captain's left knee so that he had to have it amputated. Three days before the engagement at Kelly's Ford, "a corporal in the Sixth Michigan cavalry dreamed that a brother of his, who was a sergeant in another company, would have his horse killed in the action, and would almost immediately mount a dark bay horse with a white nose. Within five minutes both horse and rider would be killed by a shell. This dream was related to more than a score of comrades fully two days before the fight. Early in the action the sergeant's horse was struck square in the forehead by a bullet, and dropped dead in his tracks. It was scarcely three minutes before a white-nosed horse, carrying a blood-stained saddle, galloped up to the sergeant and halted. He remembered the dream, and refused to mount the animal, and soon after picked up a black horse. The white-nosed animal was mounted by a second corporal in another regiment, and horse and rider were torn to fragments by a shell in full sight of four companies of the Sixth." In the last instance, apparently, the life of the sergeant was saved by heeding the admonition of the dream. The writer who narrated this and other similar instances, adds, that "there was a time when a soldier's dream saved Gen. Kilpatrick's life: when a dream changed Custer's plans for three days; when a dream prevented Gen. Talbert's camp from a surprise and capture; and when a dream gave Gen. Sherman more accurate knowledge of Early's forces than all the scouts."

Numerous other instances of prophetic dreams might be narrated, but enough has been adduced to show that there is something worthy of considerate attention in some dreams, however trivial the greater part of them may be. The prophetic revelations made through dreams in ancient times are perhaps sometimes repeated in these modern times.

GRACE AND KNOWLEDGE.

FLOYD C. FIELD.

"But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." 2 Peter, iii; 18.

There are two points brought to view in this passage; growth in grace, and a knowledge of Christ. Webster defines grace as follows:—"The exercise of love, kindness or good will; disposition to benefit or serve another; favor bestowed or privileges conferred." Therefore, grace is a practical illustration of the teachings and life of Christ, and the exercise of grace or love should be the guiding star of all our actions and the foundation stone upon which we should build our thoughts, impulses and character, as the Apostle expresses it; "being grounded and rooted in love."

Therefore we should grow in that spirit of love which characterizes the life of Jesus, and follow his example that the same pure love that manifests itself in him by action, word and deed might find a dwelling place in

our heart, thus following the advice of Peter by adding to faith, virtue; to virtue knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness; and to brotherly kindness, charity; for if these things be in us and abound they shall make us that we be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Thus Christ by this pure love and grace, conquered the evil propensities that had so long reigned supreme in the affections of man. Peter knowing Jesus, personally, and being one of the disciples and practicing the same pure principles, and looking around him and seeing man reveling in his lower nature, and utterly disregarding the teachings of Jesus, is it any wonder that he should exhort the brethren in this language, "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ?"

Every blessing and favor which we receive from the Divine Father, is a grace, and all favors we bestow on each other are graces whether by kind words, brave deeds or worthy acts. It was by grace, that the noble founders of our grand Institution toiled, labored and gave their all, that the future generations might enjoy the fruits of their labor; it is by grace that the doors are open to all who desire to live the life of Christ, and they can come and partake of the waters of life freely, and reap the reward and blessings that are given to those who live a life of self-denial, and receive heavenly grace that flows from the great fountain of light.

A knowledge of Christ is as truly a requisite as grace. To know Christ is not simply to know him historically, but experimentally and practically. First, look at his sacrifices. He sacrificed wealth, honor, home and friends and entered life with nothing but the true principles of manhood, having not even where to lay his head. Look at the kindness he manifested in all his actions. In all the record we have of his life we find no human heart made sad by unkind words or ungenerous acts, but that his loving tender mercy gave joy to even the thief upon the cross Look at his power to resist temptation, for when the evil one offered him the whole world he preferred the integrity and purity of his holy, beautiful life.

Nothing is too great, good, or precious to give for the Pearl of great price. As Paul says, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, that I may win Christ." And also we should know him by his sufferings and the power of the resurrection. As Paul says, "That I may know him, and the power of his resurrection and the fellowship of his sufferings" also, "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me." No one can have a true knowledge of Christ without having his spirit, living his life and dying as he died to sin.

Paul says to the Romans "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God" May all, indeed, die unto sin, and live unto God taking the cross, not as a burden or dread, but as a treasure by which we shall become victorious over sin and death and by having a true, inward knowledge of the sacrifices and sufferings of Jesus we are prepared to live the same pure life and rise above impurities which we behold at every step; for go where we will we see the need of that divine and holy life. Yea, we must have a true inward knowledge of the resurrection and realize what it is to come from the lower to the higher, from the animal to the spiritual; from death unto life.

If we follow Christ and receive this grace and knowledge we are prepared for soul-travel, and in order to make proper progress we must throw off all the weights that are antagonistic to the divine principle within, for so long as the carnal nature has the ascendency or control of our being there is no progress. Before grace and knowledge can produce that soul-travel which Christ enjoyed, we must cast aside the weight of worldly love.

One may strive to soar in the ambient air of God's love but how soon he realizes he is still groping in darkness with the children of earth; and there are many in this sphere of life that are honest in their convictions, but their minds are so befogged by the dogmas of

the antichristian world, that even the near whisperings of angels cannot be apprehended by them.

Anger and hate must also be thrown aside and the last vestige completely severed before man can soar in the realms of peace, joy and love, and partake of that divine spirit of purity that comes from God.

Sensuality, pride, anger, hatred, deceit, hypocrisy and backbiting can never be in harmony with the divine elements of our nature, and as long as man clings to those evil propensities, just so long he will remain in darkness, doubt and misery.

When man is willing to throw off his evil nature and sever the last chord that is antagonistic to the divine principle within, then he will receive that love and peace that surpasseth all knowledge; his heart will expand with tenderness and love, and hate will be unknown; for where purity dwells, hate cannot enter.

If those who desire to grow in grace and knowledge, would follow the example of Jesus, the weights of sin would fall, as the scales from the eyes of the blind man, and they could travel in the sunny skies of purity and be wafted higher and higher in divine love that flows from the angelic sphere.

This is the resurrection life in which the pure can travel and be fed with spiritual food. And may we all attain this happiness and we can if we grow in grace and a knowledge of our Lord and Savior Jesus Christ.

South Union, Ky.

PROGRESS, ORDER AND INDIVIDUALISM.

ALONZO G. HOLLISTER.

It is our understanding, that a Shaker's progress is with his back to the world and its customs, for "the fashion of this world passeth away," as well as the lusts thereof, and the whole fabric is destined to cease, and be no more forever. That when the essentials of a true Shaker faith are complied with, all minor matters will be adjusted and disposed according to interior law. No matter how small the beginning, if we continue increasing in the right direction. Better begin small as "a grain of mustard seed," and keep advancing, than to commence with a long stride and have to recede because we have not grown to it.

That the New Creation to which we are called, including the new earth possesses all the principles and elements of life, growth, and happiness, necessary to perfect the entire man. That in the spirit revealed in Christ, are "hid all the treasures of wisdom and knowledge," conferring superior advantages to the learning and science which the natural creation affords, admitting a portion of the latter to be ever so useful and necessary, in its place, and of sufficient amplitude to employ the most capacious minds of our race, all the ages of Eternity in acquiring it. And all that it needs to obtain these priceless treasures, is to devote our energies to the new creating work, and obey its requirements as fast as they are made known to us.

That the Order of the Church of Christ's Second Appearing, established under the ministration of Father Joseph Meacham and Mother Lucy Wright, and confirmed by their successors, is a revelation of the Order of the Kingdom of Heaven upon earth; of which it is written, "Of the increase of its government and peace, there shall be no end * * to order it, and to establish it, with judgment and with justice, from henceforth even forever."

That as the "little horn" foretold by Daniel, drove the witnesses of Truth raised up in Christ's first appearing, into a wilderness or foundationless state, by "scattering the power of the holy people," the second appearing of Christ was to be signified by a reverse process; for "He shall send his angels with the great sound of a Trumpet, and they shall gather together his Elect," etc. Jesus when asked by his disciples "Where, Lord?" replied "Wheresoever the body is, there will the eagles be gathered together."

That "the Eagles" are those who hear and obey the voice of the Son of God, in this dispensation; which is likened in the visions of John, to a flying Eagle, because its subjects fly above the spiritual elements of the natural earthly man. That "the body," is that Christ-like unity of spirit, and action, symbolized by one loaf of bread, and one cup, of which his disciples partook at the last supper; for Christ is "the bread of God." (See Eph. i., 10.)

Hence the Psalmist sings prophetically "Gather my saints together unto me; those that have made a covenant with me by sacrifice." What sacrifice? The sacrifice of sin by coming to judgment—and of their carnal wills, that they may do the will of God. Jesus said, "I came not to do my own will," implying the possession of a will distinct from the will of God; which he submitted, or sacrificed.

That as God is a God of order, and order is Heaven's first law, "the nearer we approach the Kingdom of God, the more order we must come to" and, according to the most reliable evidence that can be had, Shakers are in the commencement of that Kingdom which is destined in its progress to "break in pieces and consume all other Kingdoms," while to the increase of its own government, order, and stability there shall be no end, consequently, Shakerism is aggregation, centralization, organization,—a building up, a progress into increasing degrees of order and government, while the progress of the world, and its systems, effected by the great increase of light, is towards disorganization, individualism, and final dissolution.

That this demolishing work, which produces so much clash, confusion, and distrust, in the mental, religious, and political world, is necessary that the Kingdom begun to be set up, may have room to expand—"For in the place where the Most High beginneth to show his City, there shall no man's building be able to stand." It is also necessary that souls may be set free from the binding influence of all man-invented creeds and dogmas, and from all institutions of power that bind the conscience, and obstruct the proper exercise of rational freedom; that they may be at liberty to accept the terms of the "everlasting gospel," when that is presented, and to press into the Order of the Kingdom of Heaven, and furthermore, to educate them to the true dignity of manhood, that they may rightly appreciate the heavenly call.

The Kingdom of Heaven is composed only of volunteers, and built up by a continual volunteer service, as shown by the following testimony. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This shows that we advance in self-denial. It also shows a daily sacrifice required, as the price of the daily bread, for which we are taught to pray. Finally, it shows that the only way to follow Christ in the regeneration, is by denying our own wills daily, until it becomes our meat and drink to do the will of God.

This affects individuality which is God's own gift, similar to a school of training, where there is freedom to withdraw in case of insufficient inducements, to which agrees the words of the prophetic singer; "Thy people shall be willing in the day of thy power." By voluntarily subjecting individuality to the Order of God made known in the dispensation of His mercy. When souls enter this heavenly Order, the work of demolition and dissolution, proceeds upon the elements and principles of the world within. Whatever trials or disadvantages one may labor under who is called into this work, because of circumstances, and the frailties of human nature, these can never be but temporary to those who abide faithful; and every one will reap what they sow, and be recompensed according to faithfulness and the degree of sacrifice made; for such is the pr mise, founded in the justice of God.

The government of this Kingdom is the most stable, because it is just, being founded in the revelation of God, and conserving the highest interests of the governed. Though its laws are absolute in their cognizance and control over individual actions, they leave the individual free to unfold in the line of eternal life, because they emanate from these principles, as revealed in the gospel of Christ's first and second appearing. They are administered by a parental authority, which is the highest expression of the united wisdom and faithfulness of the body, guided by revelation and experience; through the most truth loving individuals, whose own interests are identical with the interests of the governed. For none can be more truth loving than those who cease from their own wills; in other words, lay down their lives daily for the sake of the Truth, and for those who have come into it.

This is God's way, therefore, man can never improve it, though many have tried. It is the only way yet made known whereby suffering mortals can escape victors from the

Beast, his image, and the number of his name; and it is free for all who will, to enter. All are invited to thoroughly examine its claims. Those who have tried it, testify that it has made "new creatures" of them, and their works bear witness that their testimony is true. We who follow in their footsteps, find in present attainments, a prophecy of the same result. For as God makes no arbitrary changes in the life or character of individualized intelligences, every kind of life contains the seed and prophecy of what its future will be, under appropriate conditions. Ours therefore, is irradiated with the prospective attainments and glory of the future for which we strive; and though at times beset with difficulties which must be overcome in order to secure it, the continual positive gain of the present, united with patience and perseverance, assures the final triumph, after which, nothing can impede our progress into the everlasting increase of order, beauty, glory and felicity of the Kingdom of the Saints of our God.

It is a long and arduous journey through the transition state, the furnace of purification, and what mortal ever found life's journey anything but arduous? But it is the only one that gives assurance of ending our trials and sorrows by removing the cause—while the pay is sure, and ample, along the entire distance, to those who win and the final result more than a thousand, yea ten thousand fold rewards the toil.

Mt. Lebanon, N. Y.

LETTER BOX.

Enfield, Conn., 1883.

Dear Children;—You cannot look after your habits too carefully. You desire to be happy; with bad habits you cannot enjoy real happiness. Every wrong habit is injurious, and produces evil results. Bad habits are strong, and continually lure their victims to pleasures, which satisfy not. "The way of the transgressor is hard," as well as foolish, while "Wisdom's ways are pleasant" and peaceful.

Every act contributes its iota toward forming your characters, moulding the individual beings which you become. Day by day, you are sowing seed, from which must come the fruit of your after lives. Consequences are inevitable. What you sow, you will reap. Sow only good seed. Destroy the weeds. "Sow an act, and reap a habit; sow a habit, and reap a character; sow a character, and reap a destiny." Conquer sinful habits, or they will conquer you. "Array a bad habit in costly attire, it is a bad habit still."

Bad habits, in their beginnings, may soon be overcome; but when grown into your very lives, they are difficult to subdue. Shun the beginning of evil, is golden advice to follow. You may form habits of kindness, or unkindness, honesty, or dishonesty, vice or virtue. Virtue's path is safe. Walk therein.

Watch for the sinful habits, and uproot them before they get a firm hold. I want to say to every one that I find indulging in wrong habits, Beware! You are sowing seed for a harvest of woe! Your Brother,

Daniel Orcutt.

Shaker Village, N. H. June 13, 1883.

Dear Sister L;—As Sister Asenath gave the scholars the privilege to write to the sisters that we would like to talk with, so I thought I would write to you and tell you how I am getting along in school. I feel more interested this year than I did last summer. I study Physiology, Grammar, Arithmetic, Geography, Reading, Spelling, Writing, Drawing and Singing. I know a good deal in all these studies, I like Physiology the best. I know a little about many of the bones in the body. To show you what I know about the arm and hand I will tell you all the bones in them. There is one bone in the arm the name of it is Humerus; two in the fore-arm, Radius and Ulna; eight in the wrist, nineteen in the hand, fourteen in the fingers, three in each finger, two in the thumb. This is all I have to say about my studies.

Now I will tell you about the cherry tree by the East House. Sister Edith told me that the robins would eat all the cherries on our cherry tree so Lizzie and I planned to make a scare-crow and put it in the tree so as to keep the robins away so that we can have some cherries.

I often have wished to thank you for taking care of me. With love I close,

Blanche.

THE MANIFESTO.
NOVEMBER, 1883.

NOTES.

The very simplicity of the advent of Jesus was undoubtedly the great stumbling block to the worldly wisdom of the Jewish Church. They had anticipated an heir from the royal family, and to this end consulted their genealogical tables with rigid exactness. He was to be a lineal descendant of the house of David, and they were, by no means, prepared to accept the Christ from any other source. Several of the prophets had seen in their revelations, the coming Messiah, but he had assumed so many peculiar forms, that the revelations became obscure to the Jewish mind.

By some he was exalted even to the Creator of the heavens and earth, by some to a conquering King, while on the other hand he was to be of the most obscure origin, and was even likened to a root in a poor soil.

Such conflicting views were not calculated to establish in the minds of the Hebrew nation a harmony which could accept the advent of any messenger. To those who had anticipated a King, commissioned with authority from the very God who had so signally delivered them from the Egyptians. Jesus was at once denounced as an impostor. The sacred books had informed them that their Redeemer was to restore the glory of Jerusalem and take vengeance on their enemies. To the common people he was to be a prophet, a friend to the poor and a physician to mitigate all their physical ills. To these sons of God, whose habitations were to be like the everlasting hills, enduring throughout all generations, the holy city has been lost for centuries and their people scattered among every nation on the earth.

Nearly two thousand years have passed and the religious nature of man, is as ever demanding a knowledge of the highway to eternal life, and yet but little has been learned beyond that which actuated the Scribes and Pharisees in the city of David. Regal splendor and self aggrandizement would be the demanded credentials of him who came as the anointed Christ of the nineteenth century. The messenger who came having no where to lay his head, and urging men to dispose of their property for the benefit of the less fortunate of this world, before he could be accepted as a disciple, would undoubtedly be in the minds of the christians, at a very great discount.

It has become one of the enigmatical problems of the day, to be able to harmonize the selfishness and war-loving spirit of the worldly-minded christians, with the pure and peaceable followers of the Son of God, and yet there are thousands who earnestly contend that this very thing can be done. They implicitly believe in the amalgamation of the flesh and the spirit, and that they can, acceptably to Jesus, serve both God and mammon.

There may be dissenters from these views, lights which come down from God, whose voices are yet but feebly heard on the earth, and how very fortunate it is for this class in their every degree of advancement that religion may become a work of conscience, that there are no bands nor bars to prevent the offering of a pure heart, of becoming peacemakers, and of crucifying all selfishness and following the living Christ in the regeneration.

The scriptural order that was given,

says—"Follow the Lamb whithersoever he goeth." Not a pre-arranged course as conducive to our fancied pleasure, but wherever the spirit of the Christ shall lead. Earthly rulers demand a corresponding obedience of their subjects; the army no less of its soldiers, and we are looking with interest to see that order arise from among men that may be known by their acceptance of the principles of Christ and can be designated as the friends of righteousness.

House & Farm.

FOREST CULTURE.

An Essay by CEPHAS HOLLOWAY of Union Village, Ohio., delivered before the June meeting Warren County Horticultural Society.

The Best Practical Mode of Preserving and Restoring the Forests of Ohio.

An intelligent observer can not fail to see that our timbered lands are in a rapidly failing condition, and that unless a radical change be made in their management the end or entire destruction of our timber will be seen in fifty years.

We think the time has come for deep thought and decisive action to discover and adopt, if possible, the best practicable method of preserving and perpetuating the most useful kinds of timber trees, and also to determine what is the best use to be made of the existing growth, whether it should be permitted to die upon the ground in which it now stands or whether it should be cut down and taken to market while it still has the highest value, namely, while it is still alive.

At the present rate of consumption and decay entire destruction of living timber must follow; and the source of future supply has long since become a subject of anxious thought, a subject which all will admit is one of universal concern for all are cognizant of the manifold uses of wood and how absolutely essential it is to our comfort and well being, nor need we now remind our readers of the scientifically ascertained fact that the total destruction of forests of a country will ultimately unfit it for the occupancy of man.

The prospective scarcity and high price of timber, necessarily consequent upon the present devastations, would be of themselves sufficient reasons for planting forests of suitable timber, but when to these considerations are added the probable ruin of habitable districts and deterioration of climate in a whole country, there is an imperative demand for decision and immediate action.

Hitherto, the best energies of our rural population have been largely employed in the extermination of forests. The time has come now for a change of policy, one which will secure for us neither too much nor too little timber, but a continuous supply if possible of so much, at least, as will approximately meet all reasonable demands, and this subject has now justly become one of National concern, for taking official statistics as a basis for their calculations, careful observers have demonstrated almost to a certainty, that at the present rate of consumption and decay, the pine woods of the great north-west will be exhausted in less than twenty-five years. The pine woods of the South will hold out for a few years after the former shall have been exhausted and after that, if nothing has been done in the way of reproduction in the mean time, we shall have to look to South America for our supplies. That so little attention, comparatively, has been given to this subject, in the past, seems to us strange when we consider the fact that the raising of timber is by no means unprofitable, and that so much of our land is peculiarly fitted for this industry, consisting as it does, of broken or uneven tracts, partially or entirely unfitted for the cultivation of crops, or it may be of shifting sands which may be made a source of income by being planted with pine trees—these trees serving to stay the sand.

Apart from considerations of public good, the first question that may suggest itself to tillers of the soil is, will it pay us to plant and cultivate trees? This question we do not hesitate for a moment to answer in the affirmative if as in all matters pertaining to

husbandry as well as in other matters pertaining to this life due discretion be exercised in the first place it must be ascertained what timber is most in demand and therefore likely to bring the highest price, at the same time, having a regard to what is best adapted to the climate and soil in which it is to be planted.

The proportion of a farm to be appropriated for timber-raising, should be in our judgment, at least 1-10 to 1-20 of the number of acres composing it, this much would we think, be sufficient for home wants. Next the ground should be prepared for planting by removing all timber already growing upon it, and by destroying by tillage, all seeds for two or three years before planting. We believe that the original growth of trees in Ohio and Kentucky can not be profitably perpetuated, because of the destruction of the undergrowth, and the cultivation of grass for lawns, pasturage etc. Where these have occurred, both being prejudicial to timber growth, because the tramping of cattle injuring the roots, will ultimately cause trees to die exposed to it, and further, because of the fact that leaves alone should cover the ground in tracts devoted to the culture of trees. And hence we have no hesitation in saying, that the better way to perpetuate is by successive periodic cuttings and plantings so managed, that there will be a regular rotation of the same established, by the time that the primitive growth has been consumed, or otherwise made use of; arranging at the same time that trees shall be cut while still in full life and vigor, so that the cutting shall not be delayed until the trees have become useless by reason of decay.

As to the best kinds of trees to plant, we would recommend the walnut, oak, poplar, pine, hickory, butternut, Scotch larch etc. Oak seeds or acorns should be planted immediately after they fall, they should not be dried for they will strike root immediately, the root running down from four to eight inches in the fall, starting as soon as planted, the tops not starting until the following spring.

The black-walnut, butternut, hickory, and other nut trees, should be planted where the trees are to remain; other trees, the seeds of which are small, or which make but little growth the first year, are best grown in seed beds until they are of proper size for transplanting. When trees are taken from the seed beds all the branches should be cut off and the tops shortened. It will more certainly grow and less exhaust the root. Only one leading shoot should to each tree be allowed, and it not be permitted to fork. All large side branches should be shortened or entirely taken off.

The best plan for profitable culture is to plant those kinds to be used for lumber—such as walnut, oak, poplar, etc., from one to two rods apart, and to fill the intervening spaces with smaller growths—such as locust, Osage orange and Scotch larch; also, hickory and oak, the two latter to be used for hoop poles. If desirable, or deemed more profitable, fill such intervening spaces—one way with corn, potatoes, etc.,—that is, four and one-half feet in all intervening space between standard trees. The best time for thinning is either in the winter or in the early spring, otherwise the root will be destroyed. The second thinning would be on the locust and orange plants, for bean poles, grape stakes, etc., leaving a portion for still larger growth and use—say fence stakes and posts, leaving a portion still for rail road ties, etc.

There should at all times be a sufficient number of the second class of trees left to keep standard trees trimmed and forced up without branching out. The stumps of the second class may be allowed to reproduce, until the standard overtop and destroy them. Thus may timber land be made productive, also to yield returns in money, within twelve months from so laying out the ground.

Care should be taken that no domestic stock be allowed to graze on the land, so planted in timber, whether in winter or in summer; the hog may be admitted after the third year, indeed the animal may be said to be almost indispensable to many trees, being useful because of its tramping and rooting out ground mice, etc, which would, if not interfered with, gnaw off the bark of such trees under and above the ground, thus destroying them; should this animal be admitted the first year however, it would destroy

all seeds. The expense of fencing can be obviated by the planting of Osage trees to answer that purpose, this species being at the same time one of the best timber trees grown. The best mode of planting for this purpose is to plant a single or double row say one foot apart or wider and plash them the second year down to sixteen inches above ground or less, later plashing them the second time say two feet above the ground, and then permitting them to grow for timber.

In planting standard trees, care must be exercised to prevent their being sunburnt. If no intervening trees be put between them, all trees planted should be crowded so closely that no tree will need pruning. Thinning should be carefully attended to. Say hoop poles first, in from three to five years after planting; by pursuing this course, we think that at present prices every acre might be made to return one hundred dollars in poles at each cutting; after cutting let the trees reproduce from the stumps until the larger trees overtop them. It would be our maxim to prevent no timber trees to remain on lands after they are in condition for the most profitable use, as they should then be harvested.

Most tree seeds should not be allowed to dry, but should be kept in moist sand or earth in a cellar, but not wet sand, better be entirely dry. They should be gathered through the latter part of the season at maturity or procured from some reliable seed-man, and should be ready to plant in early spring. If preserved as above, keep a sharp look-out and make provision against rats and mice depredations. Every planter will have to select such a list of trees to suit himself and climate, location, etc.

We feel impelled to make an urgent request to parents as an imperative duty to provide by successive planting of lumber trees for their children especially, and also as a national duty, a humanitarian duty.

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The large dots or stars are the standard trees. The small dots are the four feet apart filling between the standards.

THAT OLD BURNER.

Perhaps some young housekeeper would like to know how to clean up an old lamp-burner and make it as good as new. I had one that I was told to throw away, when a friend told me to boil it in strong soap-suds and it would be all right. I did so and saved my burner and the trouble of sending for a new one.—*M. A. B.*

To remove paint from old doors, etc., and to soften putty in window frames so that the glass may be taken out without breaking or cutting, take one pound of pearl-ash and three pounds of quicklime; slack the lime in water, then add the pearl-ash, and make the whole about the consistence of paint. Apply it to both sides of the glass, and let it remain for twelve hours, when the putty will be so softened that the glass may be taken out of the frame without being cut, and with the greatest facility.—*Scottish American.*

Cleaning Woodwork.—An exchange, speaking of the necessity of cleaning woodwork, comments as follows: It often happens that the woodwork on doors, particularly near the handles, will become quite dirty and badly stained by the frequent running back and forth of careless children. In these cases it is sometimes found impossible to remove the marks with cold water, or without the use of soap, however undesirable. If this occurs, throw two tablespoonfuls of powdered borax into a pail of hot water, and wash the paint with it. Do not use a brush: but if found impossible to remove the marks in this way, the soap must be resorted to. Rub the soap on the cloth and then sprinkle on the soap dry borax, and rub the spots faithfully, rinsing with plenty of water. By washing woodwork in this way the paint will not be injured, and the borax will keep the hands soft and white. Borax is not half as freely used in domestic labor as it would be if all its usefulness were better known. Its help in increasing the cleansing properties of soap, and at the same time correcting its corrosive tendency, is one most of its valuble properties.

Little duties faithfully performed are the stepping stones to perfection.—*E. M.*

Sanitary.

CARE OF THE FEET.

When the feet are damp and cold it is impossible to keep well. There will be cough or sore throat, or hoarseness, sick headache, or some other annoyance.

If cold and dry, the feet should be soaked in hot water for ten minutes every night, and when wiped and dried, rub into them well, ten or fifteen drops of sweet oil; do this patiently with the hands, rubbing the oil into the soles of the feet particularly.

On getting up in the morning, dip both feet at once into water, as cold as the air of the room, half ankle deep, for a minute in summer; half a minute or less in winter, rubbing one foot with the other, then wipe dry, and if convenient, hold them to the fire, rubbing them with the hand until perfectly dry and warm in every part.

If the feet are damp and cold, attend only to the morning washing, but at night always remove the stockings, and hold the feet to the fire, rubbing them with the hands for fifteen minutes, and get immediately into bed.

Under any circumstances, as often as the feet are cold enough to attract attention, draw off the stockings, and hold them to the fire; if the feet are much inclined to dampness, put on a pair of dry stockings, leaving the damp ones before the fire to be ready for another change.

Some persons' feet are more comfortable, even in winter, in cotton, others in woolen stockings. Each must be guided by his own feelings. Sometimes two pairs of thin stockings keep the feet warmer than one pair which is thicker than both. The thin pairs may be of the same or of different materials, and that which is best next to the feet, should be determined by the feelings of the person.

Sometimes the feet are rendered more comfortable by basting half an inch thickness of curled hair on a piece of thick cloth, slipping this into the stocking, with the hair next the skin, to be removed at night, and placed before the fire to be perfectly dried by morning. Persons who walk a great deal during the day, should on coming home for the night, remove their shoes and stockings, hold the feet to the fire until perfectly dry; put on a dry pair, and wear slippers for the rest of the evening.

Boots and gaiters keep the feet damp, unclean and noisome, by preventing the escape of the insensible perspiration and odor which are constantly emanating from healthy feet; hence the old-fashioned shoe is the best for health and for the strengthening of the ankles, by habituating them to support themselves.

Pieces of newspaper wrapped around the feet over the stockings keep the feet remarkably warm. Cold feet arise from the want of a vigorous circulation in them; this is often remedied by putting them in hot water in a wooden vessel, so as to cover the toes; in about ten minutes, put both in cold water, the colder the better, of the same depth, for half a minute; the object being to produce a shock, calculated to draw the warm blood to the soles; this may be done on retiring and rising. Nothing should be considered a trouble, which can have even a slight tendency to keep the feet warm, because there can never be recovery from disease or substantial good health without it.

Hall's Journal of Health.

HOME QUESTIONS.

SARAH S. WOODS.

Am I improving my time to the best advantage? Do I exercise my mind and hands to accomplish the most my strength and ability will permit? Am I as efficient as I might make myself?

Would I not exert myself more to promote a selfish interest, or to gratify ambition, than my interest to promote the commonwealth stimulates me to? Am I not too selfish to make the sacrifice required of a faithful steward, devoting all my services to my Master's interest, that I may be entrusted with the true riches? If I am not faithful in the righteous mammon who will commit to my trust the true riches?

Canterbury, N. H.

SWEET PRAISE.

ENFIELD, N. H.

In songs of sweet praise our voices we will raise, Im - ploring the an -gels

to aid; Be - hold! they're de-scending, in our mu-sic are blending, Bright vis-ion

CHO.

of beau-ty! Each soul, strike the chord. We'll sing a-way sadness, bring joy

and gladness; Sing away tri-als that cumber the mind; Sing a-way sorrow,

bring hope for the morrow; Sing away darkness, bring sight to the blind

Books and Papers.

HERALD OF HEALTH. October. Contents: Family Registers; How can we escape Insanity? How to make life worth living; Long hours and Health; Almost a Centenarian; The Edenic Diet; How to keep from drowning; Apples for food; Studies in Hygiene for Women; etc. etc. M. L. Holbrook, M. D. Publisher, 13&15 Laight St. N. Y. $1,00 per. year.

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Among the recent issues of this unique, and in respect to cheapness and beauty of form and typography, really remarkable publication, are the following: "Aristotle," by Sir Alexander Grant; "Plato," by C. W. Collins; "Horace," by Theodore Martin. These are in the famous and excellent "Ancient Classics for English Readers" series, heretofore obtainable only at the price of $1.00 each, but now published in this handsome form for 15 cents each. "The Indian Song of Songs," by Edwin Arnold, author of "The Light of Asia," is published at 6 cents, the cheapest edition heretofore issued being $1.00. We also have the "Life of Alex. H. Stephens," by F. H. Norton, author of "Life of Gen. Hancock," and other works. It contains an excellent portrait, and a fine illustration of "Liberty Hall," Mr. Stephens' famous home. Though a copyright work, paying the usual royalty to the author, it is published at the astonishing price of 10 cents. The last issue is Schiller's celebrated "Song of The Bell," and "Hero and Leander," all for 2 cents. These publications are not sold by dealers generally, but only direct, by the publisher, JOHN B. ALDEN, 18 Vesey St., N. Y.

IN THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for October, the reader finds special attractions as striking facts of human science are interwoven with literary sketches and illustrated descriptions, and the whole is presented in a very entertaining style. On opening the Number a fine portrait of the late Montgomery Blair greets us, and an interesting digest of his character follows. Next we have a well-written discussion of the "Relations of Phrenology to Modern Philosophy," in which the criticisms of Professor Bain are sharply analyzed. Next we read a beautifully illustrated description of the "St. Gothard Railway." Following that are "Some Observations on Amativeness." The unfortunate Capt. Webb receives an appeciative notice, and an instructive article on Ossian, the ancient Scottish poet, follows. Eleanor Kirk gives some items of good advice to the modern youth, who thinks keeping his bureau-drawers in neat condition is woman's work; and a Western journalist sends the result of an interview with a deaf, blind, and dumb woman, who is certainly a remarkable case of intuitive apprehension. There is also a portion of Milton's charming "Comus," with notes by the editor, and original illustrations. In the Health Department Dr. Allen discusses the "Laws of Heredity," and other writers who know of what they speak, give excellent advice on the "Effects of Alcohol;" "The Food of the Brain and the Teeth;" How Warm Water Cools," etc.

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THE HOMILETIC MONTHLY for October begins the eighth volume, and gives promise of decided improvement. Its new cover and broader margins, and delicate tint of paper, show it off to advantage, and its contents are fully up to its high standard of excellence. The foreign pulpit is represented by Dr. Parker, Rev. Stopford A. Brooke and Rev. C. H. Spurgeon; while Dr. J. M. Buckley, Dr. Buttz, of Drew Seminary, Dr. Dobbs, Dr. Jeffry and others, sustain the high character of the American pulpit. Dr. Ormiston's able "Commentary on the Epistle of James;" Dr. Howard Crosby's "Light on Important Texts;" and Dr. Curry's "Great Preachers Whom I Have Known," are continued. "The Minister's Study," by Rev. W. F. Crafts, and "Homiletic Spectacles," by Dr. Holme, are suggestive. "The Prayer-Meeting Service," as usual, cannot fail to be helpful, while the numerous editorial departments are crowded with matter full of pith, interest, and suggestive thought. The announcement of numerous papers on a great variety of important subjects, by some of the most distinguished scholars and divines of America and of Europe, specially written for this work, must make the current volume by far the richest and most valuable of any that has preceeded it. $2.50 a year; 25 cents a single number. FUNK & WAGNALLS, 10 and 12 Dey street, New York.

Deaths.

Helen M. Vanzandt, Sept. 3, at Mt. Lebanon, N. Y. Age 23 yrs. 1 mo. and 18 days.

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A Word to the Careless.—"Order is Heaven's first law." We should think that those who visit this place, did not expect nor intend to keep Heaven's first law, in this world. The neglect to return the articles to their proper places, gives the room a very disorderly appearance. Possibly, they may think that time is too short to allow them to attend to duty, but that, in eternity, there will be nothing to hinder them from keeping the good old law, and which may, in that day, be as easy to regard, as it is for water to run down hill.—*J. W.*

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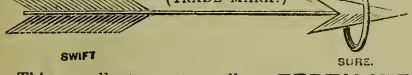

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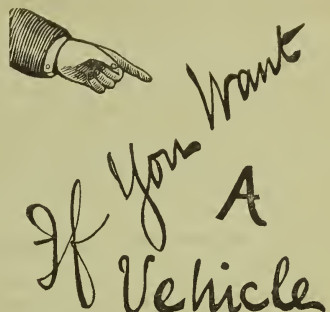

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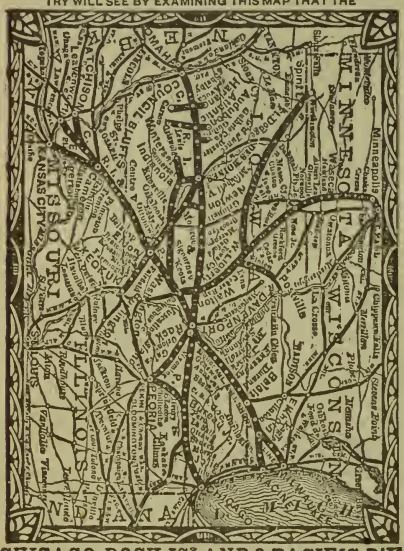

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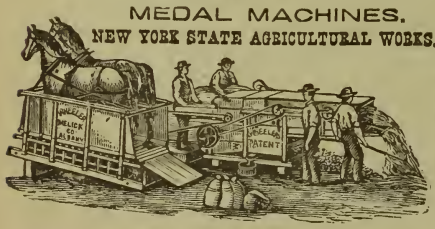

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VOL. XIII. DECEMBER. NO. 12.

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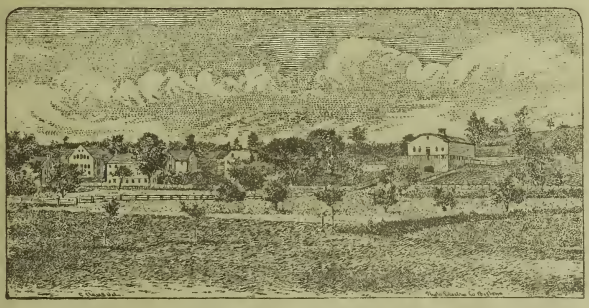

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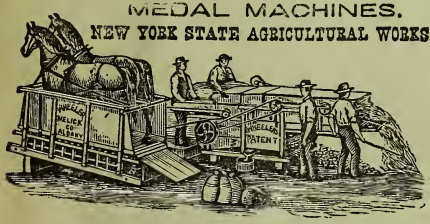

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West Pittsfield, Mass.

The little tract is received. We are pleased with it and it is a beautiful discourse on the life of Mother Ann Lee. We read it at once, and only wished it was enlarged. Ira Lawson.

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The Manifesto.

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Vol. XIII. DECEMBER, 1883. No. 12.

Shakers, Sept. 1883.

To all whom it may concern; we send greeting, in a spirit of true Christian Love and fellowship. We have a true and abiding unitary home, where a solid releasement from the shackles of sin and ruinous habits is to be enjoyed, and where you may be, all the time, engaged in doing good for others;—the only situation in this or any other life, where one can "see the travel of his soul and be satisfied."

Do you want to feel at peace with God and all men? That boon is to be found in our Shaker Home, by an honest confession of all sin and heavenly repentance for the same; and subsequently and perpetually by a sincere adherence,—1, to the principles of Celibacy—Community—and non-resistance.—2, to a practical obedience to the rules and regulations, instituted to restrain the passions and protect man from his continual self-injuries through the prevalence of his selfish, rudimental condition.

Nothing is more necessary in Heaven or Earth than some plan of salvation by which man may be protected from himself and here we have it not only in theory, but practically carried out to the comfort and glory of every one who sincerely puts these principles and rules in faithful practical requisition from day to day and year to year.

Would you be glad to walk with God in the cool of the day, when all the toils and conflicts are over and gone and peace and consolation alone, reign triumphant, with a superadded assurance of a glorious and supernal home in the halcyon hereafter? Here in our tranquil Shaker Home is to be found these unspeakable blessings and beatitudes as

has been proven and witnessed to, by thousands of Believers within the last century, who have come into this sequestered retreat, sowed the seed of a Holy life—reaped the Harvest and gone to their final rest in the mansions prepared by the Heavenly Father and Mother.

There must be many sorrowful ones in the world who, "even as the servant desireth the shadow" (that he may be relieved from his toil—his weariness—his sorrow) who are this instant longing and yearning for the fellowship of peace and rest from the sins and shams of a rudimental world, and waiting for the illuminations of love and mercy from on high to reach, comfort and bless them; and point them to a Holy Retreat, from the cruel storms and disappointments of life. To all such we say here is that Beautiful Home; and it is waiting for you, to receive, bless and comfort you. The very place the rapt prophet of old saw, when he exclaimed, "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away." Therefore come and partake of the waters of life freely.

O. C. Hampton.

EDUCATION, No. 2.

Its Importance.

CALVIN G. REED.

As to what shall constitute a correct system of education, can be ascertained, only by acquainting ourselves with the order and number of the particular faculties and their requisitions which are the constituents of a perfectly organized rational being. Having tabulated this analysis to the extent of our ability to comprehend, we have the area and elements which our educational system must include, and amply provide for.

Any system that does not embody and fill all these requisitions, is defective and should not be accepted as sound. When a curriculum as nearly perfect as can be arranged, is adopted, to be successful, competent teachers must be employed to carry the system into effect. As no stream can rise higher than its source, so ignorance cannot impart wisdom. Small vessels cannot hold the contents of large ones.

In making an analysis of a properly organized rational being we discover four distinct, yet correlated harmonious systems, or divisions, comparable to the four points of compass, or the four parts of a harmony, viz: The physical, the intellectual, the moral, and the spiritual or intuitional.

The physical, holds us in relation to, and in connection with the earth and animal life. The intellectual unites us with the realm of cause and effect. The moral renders us conscious of our duties, relationship, and obligations to our fellow men and to society. The spiritual or intuitional gives us conceptions of God, and of our duties and obligations to the supernal, the eternal, and the infinite.

Any system that does not include these four grand divisions and make ample provisions for them in its methods of tuition, is defective, and should be relinquished, and a better, aye the best obtainable should be substituted in its place. These primary divisions have subordinate divisions, requiring proper attention and culture according to their importance and essential bearing upon

the welfare, unfoldment, and ultimate perfection of our existence.

Our physical welfare, demands that we have a clear and explicit knowledge of the laws of health, of the anatomy and structure of the house we live in, and of the proper aliment necessary to keep us in a normal state of growth and development, from infancy to the close of our earthly existence. Our physical education, consequently requires that we study Physiology, Anatomy, Hygiene, and Therapeutics, and put in practice their teachings, if we would have sound bodies.

As we obtain our living from the earth and her elements, it is necessary to study as a science as well as practice as an art, Agriculture, Horticulture, Pomology, Chemistry, Geology, Mineralogy, Zoology, Botany, Entomology etc., so that we may be able to obtain the best results from our labors, and to secure ourselves against the attack and ravages of depredating animals and insects, and foul weeds.

Intellectual education, is indispensable to give us ideas, thoughts, compass of mind, sound reason, mental acumen, intelligent acquisition and dispensation of knowledge, the development of social power, which forms and maintains pleasant, useful, and reciprocal relations with others, which is the basis of good society. Thus intellectual culture requires a knowledge of spoken and written language illustrative of the objective and subjective worlds. Hence the study of Elocution, Grammar, Rhetoric, Logic, Chirography, Mental Philosophy, Mathematics, Drawing, Painting etc. are requisite.

Moral education, teaches us our duties, relationship, and obligations to our fellow men. How to conduct ourselves with propriety in the varied conditions of life, and explains the proper modes of dealing with others in the general and particular transaction of intercourse and business. Without this guidance and knowledge we are ever in danger of doing amiss, and of rendering ourselves liable of producing unpleasant conditions, resulting adversely to our prosperity, usefulness, and happiness. If we wish success in our social and business relations, we should study Phrenology, Physiognomy, Moral Philosophy, Sociology, Biography, Etiquette, Civil Government, Trade and Commerce, Legal Business Forms, Book-keeping, Domestic Economy, General History and Literature.

Spiritual or intuitional education, opens for our consideration conceptions of God, psychical law, spirit communion, and methods of development to fit us to dwell in the Father's House of many mansions, and to mingle with the spirits of the just made perfect through a consistent course of self-culture and treasure knowledge, wisdom, and understanding, in obedience to the divine law. This field embraces Music, Poetry, Sacred History, Analogy, Prescience, Psychometry, Clairvoyance, Revelation, Contemplation, Prayer, and Devotional Meetings, etc.

The combined effect of these unfolded powers comprised in these grand departments of our being, forms the true and substantial basis to sustain the temple of pure and abiding religion. Pursue either exclusively to the neglect of the rest, like the poet's chain:

> "Whatever link you strike,
> Tenth, or ten thousandth, breaks the chain alike."

If we attend solely to the development of the physical, we grow the brute. If it be the intellectual we produce the ma-

terialist. If the moral claims the attention, the result is the bigot, the sectarian. If it be the spiritual, we have the enthusiast, the fanatic, the maniac. Either taken separately and developed exclusively, will make an imperfect man or woman, whose judgments and decisions cannot be safely relied on and followed.

Mt. Lebanon, N. Y.

ANGEL WATCHES.

BY HORACE B. DURANT.

Earth hath her mysteries,
Round which eternal shadows ever blend;
And life is mantled in a darksome guise,
Mortal can never rend.

Could we have vision clear,
As one of old, touched by the Prophet's hand,
How closely would this world of ours appear
Linked to the Spirit Land!

We, mortals, see it not,
Yet sometimes on imagination's wing,
We almost reach some fair, seraphic spot,
And hear its music ring.

Through golden gates ajar,
At times, we hear some broken thrilling strain,
That sweetly floats down to this world afar,
To soothe its grief and pain.

We seem at such a time
Akin unto that brighter world that lies
Beyond the misty river's marge—that clime
Unseen by mortal eyes.

Oh! when the lonely heart
Grows weary of earth's hollow hopes and fears
When all its clinging ties are torn apart,
And graves grow thick with years,

'Tis then the soul doth feel
A longing for a better world than this;
And shining messengers at times reveal
Its dreams of lasting bliss.

We never are alone—
E'en when bereft, we weep beside our dead,
For there is round us many a watchful one,
With soft and loving tread.

To be agreeable to others, we must forget ourselves.—*E. M.*

RELIGION.

WILLIAM G. LIBBEY.

What is religion? Webster has the following as one definition: "Religion, as distinguished from Theology, is subjective, designating the feelings and acts of men which relate to God; while Theology is objective, and denotes those ideas of God which man entertains respecting the God whom he worships, especially his scientific and systematic views of God, as distinguished from morality."

Religion denotes the influences and motives of human duty which are found in the character and will of God; while morality describes the duties to man which true religion always influences.

What are the facts relating to its operation upon the human race from early times? Evidently, the first religionists, according to our ideas of worship, had a strange way of showing their devotion to the Supreme Ruler of the universe.

We have reason for believing that human sacrifices were not uncommon in the days of the Patriarchs. It is but recently that the custom was abolished on some of the islands of Polynesia and in some parts of Hindostan.

These people believed it necessary to appease their offended deities. Now, if these natives are descended from the Jews, why should they not offer human sacrifices as well as Abraham, Jephthah, or King Saul? In all of this we can seem to discern a spirit of intolerance in the priesthood until the advent of our Lord and Savior. In short the relations of man to his God are mystified by the priesthood of every nation and people.

The Jews from having been one of the most favored, had become the most intolerant. Josephus upbraided them

at or about the time of the destruction of Jerusalem for with-holding their accustomed offerings to God in or on the altar of the temple. This is but little better than the Typee savage who places bread-fruit before his idol. To sum it up, there has been great pretense of conferring benefits on the Lord, while men have treated each other as they have found most agreeable to their selfish interest. "How hardly shall they that are rich inherit the kingdom of God." Jesus said, "Clothe the naked; feed the hungry; do good for evil." Finally, the substance of it all is practically to embody the teachings of Jesus of Nazareth, our Lord and Master.

Let us grow correct relations, a pure relation; brothers and sisters; fathers and mothers, after the order of Jesus and Ann; then will come the Millennium.

It will be an abiding Utopia with all who keep the sayings of the Father and Mother of the new creation,—The heavenly order or the order of heaven which is purity, love, and peace.

Every increase in the order of Divine life has been at the sacrifice of the order that preceded it; this is the fulfillment of the law.

Canterbury, N. H.

SHAKERS.

Some one has sent us the following extract from a notice about the Shakers. It is interesting, but not without its quota of errors. Writers are inclined to add to such accounts a few items for their own pleasure.

1. They kneel in the morning by the side of the bed as soon as they arise, and the same before they lie down, and before and after each meal.

2. The brethren and sisters generally eat at the same time, at two long tables, placed in the kitchen, men at one and women at the other; sitting on benches and all silent.

They go to their meals walking in order, one directly after the other. The head of the family, or elder, takes the lead of the men, and one, called elder sister, takes the lead of the women.

3. Several women are employed in cooking and waiting on the table, being relieved weekly by others.

4. It is according to the gift, or order, for all to endeavor to keep things in order.

5. Indolence and carelessness, they say, are directly opposite to the gospel and order of God.

6. Cleanliness in every respect is strictly enforced.

7. It is contrary to order, even to spit on the floor.

8. A dirty, careless, slovenly or indolent person cannot travel in the way of God or be religious.

9. It is contrary to order to talk loud, to shut doors hard, to rap at a door for admittance, or to make a noise in any respect.

10. Even when walking the floor, they must be careful not to make a noise with their feet.

11. They go to bed at nine o'clock and rise at from four to five. All that are in health go to work about sunrise. In-door mechanics, in the winter, work by candle light. Each one follows such employment as the deacon appoints for him.

12. Every man and woman must be employed and work steadily and moderately.

13. When sick they receive the kindest care and attention.

14. When a man is sick, if there is a woman among the sisters who was his wife before he believed, she, if in health, nurses and waits upon him.

REMARKS.

Number one could not be changed for the better, as that is a correct statement in reference to the custom of kneeling for prayer.

2. The Brethren and Sisters, generally, take their meals at the same time, but in large families this rule has many exceptions. As some families are

obliged to accommodate from forty to fifty persons at one time, it requires a large hall for the dining tables. There may be families, that still retain the primitive bench, but those that prefer chairs provide them and in many Societies the chairs have been used for more than fifty years.

The Shakers do not engage in conversation at the table, but as waiters are in constant attendance, if anything should be wanted it is referred to them. Conversation during the time of eating is open to many objections. We think that order is the first and best law, and that in going to and from meals it should be carefully regarded. Disciplined men and women have a care in this respect, even in private families. A company of forty or more persons, entering the dining room at one time, certainly have need to walk in order, to prevent confusion and disrespect.

3. As no two families may have the same domestic arrangements, this can refer to only one place.

4. Number four is stated very correctly.

5. Too much cannot be said against Indolence and Carelessness, and we are glad to have it known that we are still able to maintain a living testimony against these evils, and in favor of Carefulness and Industry.

6. and 7. It is a sad comment on the manners of the day that the Shakers are obliged to protect themselves by such a rule of discipline. Contrary to order to spit on the floor. We would like to see the same notice in other places besides the Shaker Village, and we may hope that the neatness of a future generation may warrant us in looking for something better.

8. This is very good whether a Shaker said it or not. "A word to the wise is sufficient." A dirty christian would, certainly, be more objectionable than a Pagan who observed personal cleanliness.

9. This belongs largely to the reporter. The Shakers would teach that the cultivation of gentle manners should be the guide in regard to conversation, opening and shutting of doors, and in rapping for admittance at the doors of other people. A coarse. noisy fellow who may construe all marks of propriety as being subject to some special order, forgets that his crudeness is obnoxious and his p esence distasteful.

10. Walking is also a matter for cultivation. Heavy walking and scuffling across the floor should be avoided. A man of manners may be known very readily by his walk across the floor of a dwelling. Over the door of the Shaker school-room in Enfield, N. H. is this gentle hint,—"Walk gently and open doors carefully."

11. While it may be correct that in some Societies the hour for retirement is at nine o'clock, it does not follow that every family of Shakers is governed by the same set of rules. The Shakers are expected to use good common sense in the regulation of their families and arrange their hour of retiring to rest and for rising in the morning to meet the best interests of their families.

12. "Hands at work and heart to God," is the Shaker watch-word. All are expected to be industrious and attend to their respective duties as faithful members of Society. Go not in the way of temptation, and to avoid this, find something that is useful in which to be employed.

13. We accept the truthfulness of this remark.

14. The Reporter is responsible for number fourteen, which must be taken with some grains of allowance, as he probably at this time fell into his own states. H. C. Blinn.

NEWNESS OF LIFE.

AGNES E. NEWTON.

The mission of Christ was the fulfillment of the beautiful prophecy of Isaiah: "For behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind." Isa. xlv., 17. Paul boldly affirmed, "Therefore if any man be in Christ, he is a new creature." 2 Cor. v., 17. "The outward fulfilling of the law availed nothing." Gal. vi., 15.

Throughout the Bible we find many references to a day when all things should be formed anew. Jesus testified, "Behold I make all things new." Rev. xxi., 5. Again, "A new commandment I give unto you, that ye love one another." John xiii., 34. Paul very frequently enjoined upon the would-be-followers of Christ, the necessity of obtaining newness of life. We find him at one time exhorting the Brethren to, "Purge out therefore, the old leaven, that ye may be a new lamp, as ye are unleavened." 1 Cor. v., 7. The redeemed were to sing a new song, and have a new name written in their foreheads.

To attain to this newness we must forsake the old way, nor continue in sin, even though grace abound, for an exceeding righteousness and purity of life in the new birth should much more abound. Can one whose life is hid with Christ, having become, as the text avers, a new creature, continue in trespasses and sins?

How fraught with meaning the following injunction; "Like as Christ was raised from the dead, (dead works,) by the glory of the father, even so we also should walk in newness of life." Rom. vi., 4. They who would follow Christ, need to arise in the power of the Holy Spirit and put Christ fully on; living as He lived, thus becoming members of his Church, which is, as the apostle declared "Without spot or blemish or wrinkle or any such thing." The prayer of the Christian should hourly be:

"Teach me duty, teach me beauty
In the new and living way;
To the surest and the purest
I would give my life away."

Canterbury, N. H.

A VISION. NO. 2.

(Continued from last number.)

S.—asked me if I wished to see H.—

I said I should like to see her.

She then took me across the hall to the only room on that side.

On entering, I exclaimed, "Whatsoever a person soweth that also shall he reap."

The room was small but I saw a long flight of stairs in the center, and H.—sitting near the top.

H.—said. Is this you?

"Of course it is," said she, answering me in a very coarse voice.

Her form was emaciated; her face bore the marks of anguish, and long suffering. Her complexion was quite dark, and her voice much changed.

I was startled at her first remark.

Why are you here, said I?

She answered, quite abruptly, "I have just reached this place. I suppose I shall be obliged to go to the first stair some time."

How long has it taken you to get so far?

She replied;—"Ever since I came here."

I am glad to see you, said I, but sorry that you feel so disagreeable.

"I am quite willing you should," said she.

What makes you look so sickly and poor?

She looked up sharply and replied,—"Eat your food and regard the Laws of Health."

S.—then whispered to me.—Ask her if she anticipated comfort after death.

"I did," replied H.—"I expected great happiness, but I have been condemned ever since I came."

Why did you die while so young?

She answered me rather impatiently, "If you regard the advice of friends you will shun much sorrow."

I told her that her answers were not wholly satisfactory.

She replied, "Humbly acknowledge your faults, maintain the truth and do not live for station, or a worldly name as I have."

This was a lesson, O how my soul sorrowed at the sad sight.

What do you have for employment? said I.

"Learn to be humble. I suppose I must go to the bottom of the stairs."

At the foot of them I saw nothing but a small entry.

I turned to S.—and said, I would like to go home.

I could not refrain from tears, and asked S.—

Why is all this?

She answered, "You have seen the condition of souls who came to an untimely death. They did not walk in the light of God, nor learn to love the truth.

H.—must find her union and relation to the spirit of God by walking in the valley of humiliation and repentance, and these stairs indicate the little steps which every one must take.

You must be careful of your health, not go beyond your strength, attend regularly to your meals, for you need health of body and mind to be able to bear the cross of Christ. I want you to be a permanent pillar in the Zion of our God.

I then asked S.—to pray with me, and I poured forth my feelings of thankfulness to my Heavenly Father that I have been blessed to see these things while in this life.

I would not think evil of any one, for that is the germ of evil speaking; and I would not speak evil of any, for that proceeds from an impure heart.—*D.*

AFTER MANY TRIALS.

MARY WHITCHER.

We would a providence discern
In all the seeming ills of life;
But if foreseen we might not learn
To trust the Father in the strife.

Some things transpire for want of care,
A power that's given for our use;
The ills arising we should bear,
And own the penance of abuse

Our God is light, and gives us day
Wherein to labor and be wise;
His paths are strait, but in his way
The only course of safety lies.

Let us arise and walk with God,
And shun the heedless paths of ill;
He cannot alter, but our good
Lies in accordance with his will.

Canterbury, N. H.

PETITION.

SUSAN C. HALL.

Search Thou and try me, Lord, and see
If all my powers are turned to Thee;
If all my motives, aims and strife,
Tend only to a noble life.

Search Thou and try me, Lord, and find
If in all cases, I'm resigned
To be, to do, to act or share
The burdens which are mine to bear.

Search deeper still my heart, I pray,
Until the record of each day
Meets thy acceptance fully, Lord,
In thought and purpose, deed and word.

Canterbury, N. H.

SELF CONQUEST.

MATILDA J. TATTERTON.

A triumph in the christian's battle field, is a theme for a grand poem, a beautiful painting, or for one of the most solid facts in the history of the world; for there are victories won by men and women over themselves, with which the honors achieved in war, are not to be

compared. Of these silent successes we seldom hear, but if written they would make a literature which would inspire its readers to greater conquests than the heroism of a Napoleon or the capture of a Richmond!

The conflict is often waged in the midst of friendships and pleasurable surroundings, when the exterior bears no evidence of the fearful struggle; again it is enacted in the calm hours of meditation, when some subtle foe suddenly appears, and challenges the fullest test of our strength. No witness is there save the unseen, who, when the tempter finds us fortified by purpose and principle, are able to "bear us up, lest at any time we dash our foot against a stone."

All honor to the man or woman who fights hatred, revenge, envy, selfishness, or whatever form the demon may assume, back to its last covert in the heart, and thence expels it forever! Although no outward show of honor is given the victors in this good cause, they have their reward, one greater than Fame can bestow. They come out from the combat self-ennobled, though humbled before Him unto whom should be given all honor and glory, as being the Source from whence they derive all their strength.

Canterbury, N. H.

CONTENTMENT.

Very much of the evil of life is imaginary, not real. Our fears, our disquietudes, very much modify our joys, and alloy our pleasure. We fail to appreciate the blessings which surround us. The expectations of the future prevent our present enjoyment. It is what we are to be, what we are to have, not what we are, or now have, which lays the foundation for our joys and pleasures; we are constantly anticipating without necessarily realizing. We very rarely fully realize our hopes; many of our fondest expectations are but bubbles which disappear at the touch.

Life is fruitful in suggestions of the future; youth looks forward to manhood with the most pleasant anticipations—the realization does not furnish the satisfaction that was fondly hoped for. There is much of the ideal in our mental structure, and the period of manhood or womanhood, the pleasures of the afterward, are those which we longingly covet. We live much in the future—what we are going to be, what we are going to do. The gratification of our desires, when, as we suppose, we will be more under our own control, is that which inspires our soul with hope, and nerves us on for the present activities of life. That there are pleasures thus possessed, none will question. Imagination has its proper place in our mental constitution, and we would not in any way rob it of its legitimate fruits. It is pleasant, very pleasant to live in the future, in fond anticipation of future blessed realizations. But we all fail in much of the enjoyment of this life for want of a contented spirit, a want of appreciation of the constant occurring, recurring, and passing events of this life. We have our social, domestic, political, and religious privileges and blessings, and each and all of these we may enjoy, some more, some less, and we are much nearer equalized in the circumstances of our existence than may at all times seem manifest to us. In the providence of God, we all have our sources of enjoyment, and they are all adapted to the circumstances and conditions of our existence. The millionaire, with all his wealth and earthly treasure, is not, in consequence of his possessions, by any means a happier man than the humble artisan who enjoys health and has all that is necessary to meet his wants. Indeed, the common laborer may really be a happier man than the millionaire. But we constantly covet—and it seems natural we should—the supposed more favored condition of others, while it, probably, is a fact that a change of condition would add to our discomfort and misery. It is probable, if not certain, that in all cases where there is a proper regard for the laws of nature, and the laws of society, with proper

care and industry, that our condition in life is just what it ought to be to secure our individual good; and th t is the design of a beneficent Providence, that it should be promotive of our present good and future well-being. It will be found, upon a careful survey of the matter, all things considered, that the circumstances of life are much nearer equal than generally supposed. The man who received but one talent from his Lord, had he properly used it, would have enjoyed life equally as much, and been as meritorious, as he who received ten. When much is given, much is required, and where little is given, little is required, and it is as difficult properly to use one talent, when we have but one as to manage ten, if ten be given us. It is manifest that we cannot all be millionaires, cannot all be President of the United States, cannot all be members of Congress, or managers of railroads. Now, true philosophy would teach us to be content with our lot, seeking always to make the best possible use of all our resources to improve our condition in life--thus having our contentment a continual feast, and, to our mind, it was designed that it should be so. There is no reason why each and all of us may not fully accomplish the special object of our being, as well as those who seemingly are accomplishing very much more good than we are. The Bible says: "Godliness with contentment is great gain." What is meant by this great gain we cannot say; but it is certain that we will escape very much of the sorrows of life, be very much more joyful, and have very much more pleasure if we learn to feel contented with our lot, provided we have tried to make it as good as we could. The experiment is worth a trial.—*Selected.*

REACHING THE MASSES.

DANIEL FRAZER.

Mother Ann Lee and her followers reached the masses, by going to them where they lived in their fallen state and condition.

They used the gospel net of the mortifying Gospel of Christ with which to fish for sinners, and none could escape, great or small.

They turned the sinner completely inside out to himself, showed him the unreasonable and foolish opposition of his proud fallen nature to the saving gospel of the Son of God.

They taught them to bring their deeds to the light by a full confession, and repentance. They taught them to right every wrong, pay their honest debts, and make the best restitution in their power.

They taught them to take up a full cross against the morbid and evil propensities of a fallen and corrupt nature, honestly, and with full purpose of heart, and in naming the name of Christ to depart from all iniquity in thought, word, and deed, and then they would know for themselves that this Faith did overcome the world within and without, and was a present salvation in a loving obedience to the same.

They taught that religion of the heart meant something, it was allegiance to God and His Christ, with implicit faith in the same.

His Wisdom, His Grace, His Power was sufficient to regenerate, to resurrect into newness of life by putting off the old man with his deeds, and by putting on the new spiritual man even Christ, and by so doing we would become New Creatures.

Without a doubt, for God and His Christ with the Holy Angels with Believers who are just men and witnesses of this Covenant of Grace and security for its saving power.

"As far as sin hath reigned
And souls have been enslaved;
As far as they've awakened
And would be truly saved,
As far as they're convicted,
To feel the loss of man,
So far shall be esteemed
The name of Mother Ann."

Mt. Lebanon, N. Y.

WISDOM.

SARAH A. COLLINS.

O Wisdom, thou art lovable; thou art beautiful. O that thou mayest be sought after more and more. Thou art strong, for thou canst calm the troubled waters of life and keep us in the right way which is for our prosperity and well being.

When we hearken to thy voice, how much smoother is our path through the journey of life.

It has been said by one of old, Wisdom is the principle thing, therefore get Wisdom. Wisdom is better than rubies and all the things which may be desired are not to be compared with it.

The simple word itself is beautiful, and how much more beautiful are those who are adorned and by it are daily guided.

How can we but admire it, and participate in it while it comprises so much that is praiseworthy?

What are we without it?—like a vessel without a beacon-light to guide by night, or like a ship without a helm.

We need it every hour in the daily walks of life, in times of rejoicing and in times of adversity. Where we see it exemplified the most we find the most perfection. The older we grow, the more clearly we see (or ought to see) the necessity of cultivating this most beautiful virtue.

If we seek after Wisdom, earnestly, we will find a measure of it and it will help to keep us from a great deal of unrighteousness.

"Wisdom's ways are ways of pleasantness, and all her paths are peace." Without her we are ever straying from virtue's path. If we seek Wisdom now we may some day rejoice to know that in early life we began to find the pearl of great price.

Only a barque that is broken,
Only a dark, dreary way,
And a life of condemnation
For those who from virtue stray.
Happy the thought that comes o'er me,
In Christ there's no dread nor fear;
But joy in a life that's holy,
And peace with a conscience clear.

Mt. Lebanon, N. Y.

HOW TO LIVE.

BY HORATIO BONAR.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream;
'Tis but to be, and not to live.

Be what thou seemest! live thy creed!
Hold up to earth the torch divine;
Be what thou prayest to be made,
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe food of life below.

Sow truth, if thou the truth wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And reap a harvest home of light.

Selected.

If it is never too late to repent of evil, it is also never too early to guard against it. One evil temptation withstood gives far greater power over the tempter, than ten confessed and sorrowed over.—*E. B.*

CONVICTION.

NANCY G. DANFORTH.

"No man can come to me, except the Father which hath sent me draw him." There were great multitudes who came to hear the teachings of Jesus and to witness the miracles performed by him; therefore this coming to him must mean something more than to come as one man comes to, or meets another. The spirit of anointing rested upon Jesus thus constituting him the Christ, the Son of God, and it was the voice of the spirit that spake, saying, "No man can come to me except the Father draw him." The drawings of the Father are the whisperings of the spirit of God through the conscience, persuading us to leave all wrong and sinful habits, and live a holy, godly life.

It is the spirit of long-suffering love, that constantly follows us, and pleads again and again to be heard, though often slighted and refused. Yet this voice can be hushed for a while by willful disobedience and continually slighting its monitions; still the time will come when it will awaken with redoubled condemnation to the evil-doer. Therefore it is a fearful thing to reject the drawings of the Father given for our salvation.

Canterbury, N. H.

If we wish to make a renewal of spirit power, a thing to be prized, valued and truthful among the people,—make it so by bestowing confidence and love upon those who are and will be, targets for the scorn of the infidel and unbeliever.

Accepting new truths honestly and candidly given is the path to true progression.

Truth is eternal. God's truths are forever the same, but the modes of presenting them may vary somewhat with each age. Languages change, human condition changes, and while meeting these changes, the true, the pure, the good will never surrender any part of the principles of truth.

Andrew Barrett.

FOR WHAT DO WE LIVE?

ANNA ERVIN.

What do we live for? Is it to be
The sport of earthly power;
To launch our bark on fortune's sea,
And float perhaps an hour;
To waste our time in idle dreams,
Of what may be to-morrow;
To glean with care from present scenes,
The source of future sorrow?
Nay, we were formed to search for truth,
Through paths made plain by reason;
To hail the light in earliest youth,
Which shines in every season;
Yea, we were made to win below
The boon hereafter given,
To calmly smile at earthly woe
And find our home in heaven.

Enfield, Conn.

A LOVING TRIBUTE.

Written in remembrance of Helen Vanzandt.—See Nov. Manifesto.

KATY BOYLE.

While yet in youthful, tender years,
The Reaper spared her not;
Mid many seeming riper plants,
'Twas her the Reaper sought.
The reason why is all a mist—
We cannot understand,
But, Lord, we'll trust her to Thy care
And say "Thy will be done."
'Tis hard to part with one so loved,
In time's uncertain vale,
Who in our joys and sorrows shared
And with us stemmed life's wave.
Our earthly nature would complain
And murmur at the change,
But yield when recollections rise,
This change we too must make.
We have a solace by and by,
We'll meet beyond time's shore.
To part no more what may betide,
When earthly strifes are o'er.
Again, we say, "Thy will be done,"
We'll trust in Thee alway,
And strive to reconcile ourselves,
That all with her is well.

Mt. Lebanon, N. Y.

GIVING ALL.

EDNAH E. FITTS.

"Thou shalt love the Lord with all thy heart, mind, might and strength." True love brings forth the fruits of service, and when our time, talents, possessions and affections are given to God, there is nothing left with which to feed selfish love and interest. Yet, how often do those who claim to be followers of Christ, limit the bounds of sacrifice, thus acting the part which brought death to Ananias and Sapphira. From early records to those of the present day we have evidence of the proneness of human judgment to exalt itself above the guidings of the power it claims to serve.

When the spirit call comes to the soul: "Arise, slay and spare not," how quickly we calculate upon a reserve of what we hold dear, and laying aside our pledge of full consecration, take the judgment into our hands, saying it is neither wisdom nor justice to surrender all. Acting from this standpoint, when we seek the blessing, we may be asked, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" I. Sam. xv, 14. Why the ruling of earthly elements and passions where the spirit of love, truth and purity should alone bear sway? When the young man came to inquire of Jesus, what he should do to inherit eternal life, Jesus said, "If thou wilt enter into life, keep the commandments." The young man told Jesus he had kept these from his youth, but Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor;" share with others the blessings of this life which thou hast inherited more than they, and "thou shalt have treasure in heaven, and come and follow me." But the young man went away sorrowful thus proving the truth of the Savior's words, "Ye cannot serve God and mammon," for "where the treasure is, there will the heart" or motive power of the life, "be also."

As the seed we sow produces after its kind, so the principle of consecration will yield to us the fullness of blessing promised by our Savior, "an hundred fold now in this time, and in the world to come eternal life."

Canterbury, N. H.

RELIGION.

EMILY OFFORD.

Much has been said and written upon this subject, and many explanations have been given; still we reach forth, inquire, investigate and search for deeper knowledge; for something more reliable and satisfactory. The human heart is ever aspiring, constantly desiring and hoping for something better in the future than the present reveals; and this ceaseless yearning is the great motor which drives forward the car of human progress.

St. Paul said, that pure and undefiled religion, was to visit the sick, the widow and the fatherless. Very plain and practical doctrine, and one that people are more willing to accept, when in want, than the dry husks of theological creeds and ceremonies.

True religion consists in purity of heart, and holiness of life, and they who possess it strictly observe the golden rule, and thus fulfill the law of love in all their dealings toward their fellow creatures. Its design being to purify the heart, and give health and strength to the body, the extent of its influence may be estimated by its legitimate effect in producing a life of practical righteousness.

But the human mind, prior to experience and development, is weak and fluctuating, when the current of life flows deep and strong, and surrounding circumstances are such as tend to heighten ambition and intensify zeal, then the fire of enthusiasm burns

brightly, and the soul is impelled rapidly onward. But, during our earthly existence we are liable to meet with reverses of fortune, the tide of life ebbs as well as flows, fires consume and floods destroy; and there are times when every effort for advancement seems baffled by some opposing force visible or invisible, and what shall sustain the soul under these circumstances? Nothing short of the power of true religion is able to do it, such as imbued the character of our blessed Savior, and which was so perfectly exemplified by him when at Gethsemane, "O my Father, if it be possible, let this cup pass from me:" and then buoyed up by this blessed power he added, "nevertheless not as I will, but as Thou wilt." But how is this obtained?

Amid the din and busy hum of life, and the great and over-reaching demands of mortals for material things, the accumulation of which takes so much strength and time, that very little if any is left for spiritual culture and growth, although there has ever been a desire, growing out of the necessity thereof for such time. Hence, the institution of the Sabbath, and the provision made for the assembling together of persons desiring such privileges. Various modes of worship have been devised by the human race, all of which undoubtedly have been intended to give expression to the deepest religious feelings of the soul, for the purpose of producing a better character. It may fall short of this when it leavens into a dry sentimentality, destitute of the spirit. Like a shell devoid of the egg, or the husk without the kernel, it lacks the substance and therefore fails to satisfy the immortal part, the soul.

The same causes produce the same effects in every place however often they may be repeated. God's laws are immutable and no person or community can escape the operation of them.

Religious observances are indispensable to spiritual growth. True worship is independent of time and place, arising as it does from the pure in heart at all times and in all places. Forms, ceremonies and external arrangements when so conducted as to be the true exponents of the inner life, afford blessed opportunities for the expansion of the divine, and give a foretaste of that bliss which we may enjoy when our whole being is brought under perfect subjection to the higher or spiritual part; or, as it may be expressed, where the law of love predominates, and the "blessed power of true religion" prompts every thought, word and action.

Mt. Lebanon, N. Y.

OUR SAVIOR'S WORDS.

AMANDA TIFFANY.

Our Savior said, "I am the way the truth and the light," also, take up a daily cross and follow me. Now as mankind in general confess Jesus Christ, as their pattern, in him centers their religion. Why not follow his example, live out his teaching in a daily, practical life.

It has truly been said, "faith without works is dead." Now, if we claim to be his followers we must live as he lived, fasting from a carnal, sinful life, and as he was baptized in the river Jordan confessing his sins, so must we be baptized with the holy spirit confessing our sins. Herein we receive power to forsake them.

Our Savior also said, "love one another," "do unto others as you would have others do unto you," "render good for evil," and live in peace. Beautiful teachings! If all mankind would remember, and live out those teachings strictly, what a Paradise our earth would be. How different from the condition now existing; where sin and crime rages from pole to pole, causing sorrow, misery and suffering without end; peace, joy and happiness might reign supreme.

Would it not be well for all professing christians, to examine their lives, and see if in their daily works they honor the name and profession they hold so dear? I know there are those who do live out Christ's teachings in a great degree, though few in number, yet their influence shall be felt and their glory shine forth to the nations of earth, that those who seek the way of life and truth may find it in God's holy temple on earth. Here the weary may find rest, and the sin-sick soul rejoice in the power that cleanses and saves from sin. Let all who wish to be true followers of Christ enter his fold, where there is power to live the self-denying life he taught, free from the sorrows and burdens of sin.

Enfield, Conn.

THE FUTURE IS OURS.

ANNIE R. STEPHENS.

I stand entranced upon the mount of vision,
And watch the shadows slowly disappear,
I catch bright glimpses of that land elysian
Where Truth hath triumphed in its grand career.
The mists of time like darkening clouds impending
Now vanish in the glow of morning light,
I feel that God His heralder is sending,
To usher in the glorious dawn of right.

There have been those upon this earth of ours,
Who still are here, though numbered with the dead,
Their memories rise like softly breathing flowers,
Whose fragrance lasts when life and beauty's fled.
From sordid gain and honor backward turning,
They sought on earth a higher joy to find,
They nobly toiled, all selfish impulse spurning,
They lived to God, to truth, and all mankind.

And now we see 'twas no utopean dreaming,
That fired their souls unto a holy flame, (ing,
They saw the twilight through the midnight gleam-
We see the sunrise, and the shadows wane.
'Tis now for those who feel earth's needs and losses,
Unflinchingly to live God's laws divine,
To raise Truth's standard through opposing forces,
And speak the true word in the storm and shine.

The sins of earth, of ignorance and error,
That long have chained the soul in thraldom's might,
Shall quell beneath Truth's conquering power with
And flee before the coming golden light. (terror,
O bright the future as it flows toward us!
Diffusing glory, sweeping sin away;
With radiant hope the heavens are beaming o'er us,
Now is the sunrise of the perfect day.

Mt. Lebanon, N. Y.

THOUGHTS OF TRUTH.

THOMAS M'RAE.

Each person has his ideal of happiness, and seeks it in his own way. We need frequently to be reminded, that the basis of real happiness is the practice of virtue. It is wise in us to gain the mastery of our passions and appetites. Our emotions are easily excited, and should be properly controlled. There are emotions either of tenderness or anger, either gentle or strong, either painful or pleasing. Agitations may be bodily or mental, and are frequently attended with violence. Human affections, human likes and dislikes, are changeable. The soul raised over human passions and affections, beholds eternal truths, beholds tranquillity.

The soul of man is not an organ, but animates all the organs. It is not a mere faculty, but a light. It is not intellect nor the will, but master of the intellect and the will. It is very important that we should believe that we have souls, superior to mere intellect, more noble and more interior than reason itself.

Reason is a noble faculty, and should be exercised in inquiries concerning Truth and concerning everything else. Without reason, there can be no religion. Religion does not forbid the right use of reason. Impulses must not rule us; they must obey the higher reason. Our whims, caprices, and evil thoughts must be brought under the power of a strong will.

Self-discipline requires of us to fix the wandering thoughts, to compel the reluctant mental energies, and to concentrate the power upon the performance of duties. Without this discipline, we will drift, liable to be carried away by currents of passion, and into whirlpools full of danger.

Purity and virtue are conditions of the soul. They give us a steady purpose, and a perpetual calm. We cannot be too often reminded that the triumph over passions and lusts, over worldliness and selfishness, is more important than mere money making. Self-control is more valuable to us than applause, than fame, than office, popularity, ease, or indulgence; worth more than the cattle upon a thousand hills.

Gold, pleasure buys; but pleasure dies,
For soon the gross fruition cloys;
Though raptures court; the sense is short,
But virtue, kindles living joys.

South Union, Ky.

THE MANIFESTO.
DECEMBER, 1883.

NOTES.

This number of the Manifesto reminds us of the end of another year, and at the same time of the closing of Vol. XIII. Our swift passage through the varied changes of the twelve months has kept busy, willing hands and hearts, in the multiplied duties of life. Whether we have done much or little in our efforts to diffuse light in the world, must be left for some future date to determine.

To have done our duty faithfully, in accordance with our best understanding of right is all that heaven or earth can reasonably expect. The Manifesto will, certainly, anticipate a favorable report from all its readers, for where much is given, much in return will be required. That our little paper in its simplicity, in its truthfulness and in its loving kindness has preached and prayed and sung to the joy of thousands, is only saying that to which so many have already borne witness.

And yet we may not at all times and in all ways be able to accomplish even what our hearts desire. We can, however, in our simplicity give freely to God and to humanity, our best gifts, trusting that like the seed of the sower, of which we read in the parable, some will most assuredly fall on good ground and in God's time spring up unto everlasting life.

"Cast thy bread upon the waters, for thou shalt find it after many days." Even these assurances of reward from nature, should stimulate the christian worker to renewed efforts and awaken new life with more zeal and stronger confidence in the spirit of God, to accept every opportunity to publish the good news of peace and righteousness throughout the earth.

Since the first number of the first volume of the Shaker paper the Believers have published a testimony which has its foundation in the spirit of Christ, and in the practical and self-denying life of Jesus. Certainly we have no need to be ashamed. Articles have been brought forward that are the embodiment of truth, full and sound to the center.

The writers have been blessed in their sacrifices and in their offerings of good gifts, while the readers have been abundantly blessed in their rich and bountiful harvest.

Even the children have enjoyed the pleasure of a department in our paper and their labors for the good of the cause have not been in vain. With a little care, a little patience and a little self-denial they have afforded us many a pleasant page. Expecting more and more we shall not for a moment think that the youth and children can ever disappoint us.

Some beautiful articles, selected from Books and Papers have been received from time to time. Care should be taken to mark all such contributions that due credit may be given to the authors or to the publishers. We should wish to do by others as we would that they should do by us under like circumstances.

We are advocates of christianity only in the proportion that we live in the spirit of self-denial that Christ lived and taught. The influence of our lives contain the most powerful sermons.—*E. M.*

Truth, like fire, will consume every combustible thing.—*E. M.*

Sanitary.

THE SCARLET FEVER.

It is as unnecessary for a child to die of the scarlet fever as it is that it should be blind with a cataract. Let us see. At any time before the body has finished its effectual struggle we are able to help it, not by wonderful medicines, but the knowledge of anatomy, and the application of common sense. We consult the sympathetic nerve, and do what it commands us to do. We must give this child salt when it wants it; we must give it acid when it has fever and anxiously craves it—not vinegar, but lemon juice, because the first coagulates albumen, and the other does not, on account of the surplus oxygen which it contains.

To imitate the soothing mucus in the intestines, which is now wanting, and to give some respiratory food at the same time, we add some gum arabic. To restore and relieve the injured nerve, we apply moist warmth. In practice we can fulfill all this with the following simple manipulations: Undress the child and bring it to bed at the very first sign of sickness. Give it, if it has already fever, nothing but sourish warm lemonade with some gum arabic in it. Then cover its abdomen with some dry flannel. Take a well folded bed sheet and put in boiling hot water; wring it out dry by means of dry towels, and put this over the flannel on the child's abdomen. Then cover the whole, and wait. The hot cloths will, perhaps, require repeated heat.

According to the severity of the case, and its stage of progress, perspiration will commence in the child from ten minutes to two hours. The child is then saved; it soon falls to sleep. Soon after the child awakes, it shows slight symptoms of returning inclination for food; help its bowels, if necessary, with injections of oil, soap and water, and its recovery will be as steady as the growth of a green house plant, if well treated. Of course, if the child was already dying, nothing could save it, or if it has already effusions in the lining of the heart or brain, it is much better it should die. But if the above is applied in due time, under the eyes and direction of a competent physician, I will guarantee that not one in a hundred children will ever die of scarlet fever. I know this will startle some of my readers, especially those who have lost children already, but I shall go still farther. I maintain that a child will never get the scarlet fever if properly treated. If a child has correctly mixed blood, it will not catch the disorder if put in bed with a sick child. This is still more startling, but nothing is easier of proof.—*Good Health.*

SALT AND LEAVEN INJURIOUS.

A correspondent residing in N. J., writes in regard to her experience in diet. She is a lady physician, judging from her signature, and therefore what she says is entitled to respect. She says; "I have often thought I would acknowledge my obligation to you for much useful information gathered from your valuable JOURNAL. I have found after nearly forty years experience, that very much of the early decay of the teeth and a large portion of our nervous diseases, are engendered at home by the use of *common salt*, and the *fermented* food which forms part of meals.

These cause irritation and inflammation, to cure which, a poultice of stimulating food or drink is put into the stomach, or a narcotic is used to deaden the sensibility. The final outcome of such cures is a worse condition; inflammation extends throughout the alimentary canal and may threaten its beautiful structure with ruin. I was tormented with toothache until I learned that salt was unnecessary. I contrive to live without it, and found that I could relish my food without salt, and found many exquisite flavors in food which I had never tasted before, and to my astonishment my teeth stopped aching, and have never ached since.

The teeth which did not exfoliate are firmer and look better than ever. Other members of my family have been benefitted in the same way."

Accompanying the above statements are some recipes for the hygienic preparation of some of the cereals, which we shall hand over to the kitchen department for proving.

Phrenological Journal.

Give up Medicines:—How precious is health! Wealth, honor, luxury, associations and friendship are of less value than health! Thousands of highly educated persons exclaim; "I would give ALL for health." Multitudes who can talk intelligibly of nebula, leucocites, moriads and of equations have become a trial to themselves and their friends, are fretful, hysterical, sensational and even lax in morality! What is to be done? First, stop medicines of all sorts! Give up the gauntlet of tonics, stimulants, alteratives, sedatives, diaphoretics, antispasmodics, diuretics and narcotics, which have been applied in every conceivable way to the gastro-pulmonary and genito-urinary surfaces, to the nasal and serous membranes and external skin. Give up your liver pads, supporters, specifics and relate yourself properly to nature's materia medica! Give up your blue mass, quinine, iron, ipecac, opium, chloral and bromides and you have made the right start!

Now try to take hope in your soul! *Believe* you may become well and vigorous and useful, for it is true, the most of you are curable.

Second, Put yourselves in proper relation to "deep breathing," sun-light, food, dress, sleep, motion, rest, water and self-hood! Do this at *home* or in the best institution you know, it will make no difference, only as you continue and persevere in doing it.

L. in Herald of Health.

DO SOMETHING.

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from you
Winters that deform it.

Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"

If the world's a "vale of tears,"
Smile till rainbows span it;
Breathe the love that life endears—
Clear from clouds to fan it.

Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river!

House & Farm.

Professor Threadwell, of Massachusetts, found that a half-grown American robin in confinement ate in one day sixty eight worms, weighing together one ounce and a half, as much as the bird himself, and another had previously starved upon a daily allowance of eight or ten worms, or about twenty per cent of his own weight.

In troublesome bleeding from the nose, snuffing up powdered alum will generally control it. It will also almost always stop excessive hemorrhage from a cavity caused by the extraction of a tooth, by being placed in it. It is not wise to go out in the early morning air before eating at least a few mouthfuls. Especially ought this precaution to be strictly observed in malarial sections, and in seasons when much sickness is over the country. Nothing can be more unwise than to go into a sick-room fasting, and when the sickness is contagious, the result may be dangerous if not fatal.

Smell of Paint.—To get rid of this most objectionable odor, slice a few onions and put them in a pail of water in the center of the room; close the doors, leave the window open a little, and in a few hours the disagreeable smell will have almost gone. Another method is to plunge a handful of hay into a pailful of water, and let it stand in the newly-painted room over night.

HOUSEHOLD HINTS.

Ceilings that have been smoked by a kerosene lamp should be washed off with soda water.

Hellebore sprinkled on the floor at night destroys cockroaches; they eat it and are poisoned.

A tablespoonful of turpentine boiled with your white clothes will greatly aid the whitening process.

Paste for labels is made by soaking glue in strong vinegar, then heating it to boiling and adding flour.

Good fires should be kept up during house-cleaning time, even though the doors and windows be kept open.

A piece of stearine candle, spermaceti or white wax as large as a robin's egg will give a nice gloss. A teaspoon of salt to each pint of starch prevents sticking.

When silk has lost its gloss and becomes limpsy it may be restored by sponging with a solution of half an ounce of gum tragacanth in a pint of hot water.

Painted woodwork is washed with soap and water, or a little ammonia and water on white paint. On grained work cold tea is sometimes used. Very little if any soap should be used on varnished work. In washing woodwork do not use so much water that it runs down and streaks the wood, and wipe thoroughly dry.

Before re-papering a wall it is best to remove the old paper. This is a troublesome operation. Moisten a portion of the wall at a time to soften the paper and paste and then scrape it off. When it is desired to paper over a whitewashed surface, first scrape off the loose lime, fill cracks with plaster of Paris and apply with a brush a sizing made by adding eight ounces of dissolved glue to a pailful of hot water. Hard-finished walls may be washed with soap and water and wiped dry. Grease spots on wall-paper can sometimes be removed by applying a thick paste of boiling hot starch spread thickly on the spot, then allowed to dry and rubbed off with a soft cloth. Other stains may be cut out with a sharp knife and a piece of clean paper matched on.

HOW TO TELL GOOD EGGS.

A good egg will sink in water. A boiled egg which is done will dry quickly on the shell when taken from the kettle.

The boiled eggs which adhere to the shell are fresh.

A fresh egg has a lime-like surface to its shell.

Stale eggs are glassy and smooth of shell.

Eggs which have been packed in lime look stained, and show the action of the lime on the surface.

Eggs packed in bran for a long time smell and taste musty.

With the aid of the hands, a piece of paper rolled in funnel shape and held toward the light, the human eye can look through an egg, shell and all.

If an egg is clear and golden in appearance when held to the light, it is good, if dark or spotted, it is bad.

The badness of an egg can sometimes be told by shaking it near the holder's ear, but the test is a dangerous one.

Thin shells are caused by lack of gravel, etc., among the hens laying eggs.—[Ex.

THINGS WORTH KNOWING.

Castor oil will soften leather.

Any tree or plant whipped by green elder branches will not be attacked by insects.

Thoroughly wetting the hair once or twice a week in a weak solution of salt water will prevent it falling out

A pint of mustard seed put in a barrel of cider will preserve it sweet for several months.

To whiten ivory boil in lime water.

Tepid water is produced by combining two-thirds cold and one-third boiling.

A mixture of oil and ink is good to clean kid boots; the first softens and the latter blackens them.

Carelessness in changing the underclothing at night accounts for the coarse complexion of many girls.

No person in health should drink more than two or three pints of any liquid daily.

A solution of cyanide of potassium is the best poison to kill insects of any kind.

Paint should be varnished, because it is then more easily cleaned

Sprigs of wintergreen or ground ivy will drive away ants; branches of wormwood will serve the same purpose for black ants.

Truckee Republican.

HOPE for the DEAF.

In another column will be found an advertisement with the above head. We have seen the descriptive book coming from this house, and judge from the testimonials therein contained that it is a very successful device to restore hearing. The book is sent free. It will well repay a perusal. Send for it.

Kind Words for the Year 1883.

Enfield, Conn., 1883.

I welcome the Manifesto with delight. It is better every number. I can scarcely wait from one number to another. I read it all, and find many articles worth four times its cost; they are exceedingly interesting, and such as I put away to review often.

Gladly would I deprive myself of other privileges for its pleasant companionship, bringing as it does—bright truths to cheer my heart, and teach me that the lessons learned here, however bitter, are but stepping stones to the higher life.

Daniel Orcutt.

Shirley, Feb. 1883.

"The Manifesto" is improving, growing better every month. The article on Consistency, I like very much, it is good and timely. I think that the music is an important item of interest. W. H. Wetherbee.

July, 1883.

July Manifesto a down right good number. We bless you for labors in the good cause we love so well. John Whiteley.

We have received the Mar. No. of The Manifesto, published by the United Societies, at Shaker Village, N. H. It is a neat little monthly full of religious reading.

Amer. Farm & Home.

HOLD YOUR HEAD UP LIKE A MAN.

If the storm winds should rustle,
While you tread the world's high-way,
Still against them bravely tussle,
Hope and labor day by day;
Falter not, no matter whether
There is sunshine, storm or cloud,
And in every kind of weather,
Hold your head up like a man.

If a brother should deceive you,
And should act a traitor's part,
Never let his treason grieve you,
Jog along with lightsome heart;
Fortune seldom follows fawning,
Boldness is the plan,
Hoping for a better dawning
Hold your head up like a man.

Earth though e'er so rich and mellow,
Yields not for the worthless drone,
But the bold and honest fellow,
He can shift and stand alone;
Spurn the knave of every nation,
Always do the best you can,
And no matter what your station,
Hold your head up like a man.

COLLECTION OF DEBTS.

F. W. EVANS.

All laws enforcing collection of debts might safely be rescinded. The money paid out to collect the debts of the American people equals in amount the sums collected. Why then not let the debts go and save all the Law machinery and personal vexation that attends the legal collection of money loaned?

Let each person who lends money see to it that it is repaid or lost. Whose business is it but that of the parties interested? If the loaning is a matter of friendship—a favor conferred, law should not intermeddle. If it be a business transaction it may safely be left in the hands of the parties concerned.

The lender assumes the contingency that the borrower will be in better financial condition in the near or remote future. If he miscalculates, it is his business, not anothers.

Hear what Horace Greeley says, "I hate Lawyers; they do more mischief than they are worth. They cause disorders, demoralize every form of equality and are the chief obstacle to good government. If A lets B have his property without payment, I do not see why C, D, F and all the rest of the alphabet should be called upon as a police force to get it back. No such thing should be attempted by Law. It is the most monstrous innovation upon man's honor and

integrity that was ever forced into the commerce of the world. Let a man trust another at his own risk. Even the gambler pays his debts contracted at the gambling table. He is not obliged to pay, but he considers them debts of honor. Abolish all Laws for the collection of debts, and thus abolish the whole credit system; this is the only safe, true basis; that would abolish most Lawyers and all of the broker's trade which now controls the commerce of America."

To my mind that is good morality and sound logic.

Mount Lebanon, N. Y.

SPIRIT OF THANKFULNESS.

How few are those persons who rightly appreciate and feel truly thankful for what are termed common blessings.

The loss of hearing or of sight is rightly considered a great calamity, a grievous affliction, yet how many pass through life who suffer from one or the other of these crosses, or perhaps have crippled limbs, or even are without them!

A philosopher who was complaining because he had no shoes to his feet was immediately cured of his murmurings of a kind Providence, by meeting with a poor fellow who had no feet at all. We can be placed in but few situations in life where we shall not find others worse off than ourselves, giving us reason for being contented with our lot.

Laura Bridgeman, well known as the blind, deaf and dumb girl few would imagine could be satisfied with her hard lot: Yet she is contented and happy, reads, writes and converses with those around her, and teaches a lesson of patience, meekness and humble submission to the will of Providence that we would all do well to learn and imitate.

If a person deprived of the use of one of his faculties had reason to complain, how much greater reason has this poor girl who has lost all that to us makes life desirable! Yet she can be cheerful, playful and resigned. Then let us never murmur at the dispensations of a kind Providence, knowing that we all receive greater blessings than we deserve.

Milton was blind many years before his death, but instead of mourning and repining, he considered the affliction in the light of a blessing, and God made it a blessing to him.

May we be more thankful for the common blessings of life, for the air we breathe and the flowers that open in our path, the blue sky above, and the rich verdure beneath our feet. Let us rejoice that we have eyes to see and drink in all the beauty around us, and ears to hear the melody of the birds, the music of the winds among the bows of the trees, and the gentle voices of much loved friends, and that all our faculties are kindly preserved to us. Thank God for all these blessings lest He deem us unworthy of them, and take them from us. When gone forever we should regret we had not prized them as we ought when they were ours.

Selected.

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is the King of glory? The Lord strong and mighty."

LEWIS HORTON.

Lift the gates of heaven,
  I would enter in,
Bearing all life's burdens,
  Free from taint of sin.

Lift the gates of heaven,
  Angels guide my way;
Illume the path I enter,
  To eternal day.

Lift the gates of heaven
  On the pilgrim's sight;
Lead me, guide me, Father,
  In the way of right.

Lift the gates of heaven,
  Joy and peace are there,
Where the soul reposes
  In His tender care.

Bless the King of Glory,
  The gates are open wide,
Everlasting hills sing,—
  Joy on every side.

Canterbury, N. H.

GOOD WORK OR NONE.

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do work discreditable to himself. Judge M———, a well known jurist, living near Cincinnati, loved to tell this anecdote of a young man who understood the risk of doing a shabby job, even when directed to.

He once had occasion to send to the village for a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplaned boards—use them. It is out of sight from the house, so you need not take time to make it a neat job. I will only pay you a dollar and a half.

The Judge went to dinner, and coming out found the man carefully planing each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once just as they were, and continued his walk. When he returned the boards were all planed and numbered ready for nailing.

"I told you this fence was to be covered with vines," he said angrily. I do not care how it looks."

"I do," said the carpenter gruffly, carefully measuring his work When it was finished, there was no part of the fence so thorough in finish.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge stared. "Why did you spend all that labor on the job, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No, I will only take a dollar and a half." And he took it and went away.

Ten years afterwards the judge had the contracts to give for the building of several magnificent public buildings, but the face of one caught his eye.

"It was my man of the fence," he said. I knew we should have only genuine work from him. I gave him the contract and it made a rich man of him."

It is a pity that boys are not taught in their earliest years that the highest success belongs only to the man, be he carpenter, farmer, author or artist, whose work is most sincerely and thoroughly done.—*Living Age.*

By attempting to appropriate a good without paying its price, and without the consent of the Almoners thereof, the actor becomes a "thief and a robber." A thief cannot long enjoy his ill-gotten gain—persistency will inevitably lodge the actor in "prison, from whence he shall in no wise escape until he has paid the utmost farthing" by suffering, with the added loss of time, and the irretrievable loss of treasure, blessing and happiness which would have been his, if he had wisely improved his opportunities. This is according to the law of recoil.—*A. G. H.*

At a silent, invisible loom,
Always, morning and night,
With tender care wrought One,
Who was hidden from human sight.
Tangled and broken threads wrought He,
And his finished web was fair to see,
For he gathered the hopes that were broken in twain,
And wrought them into His web again.
—*Exchange.*

Those Beautiful Church Bells.

It is both a gratification and pleasure to note the great and general satisfaction which the McSHANE CHURCH BELLS give wherever sent. Following is a letter published by permission of the firm, and it speaks for itself; after stating that he was glad that his Bill was settled, he says, "Now, I have another Bill to square and settle; I mean the Bill of honor with respect to your Bell. It is for me a duty, both of justice and courtesy to acknowledge, as highly as possible, that you have fully and entirely settled your obligation towards me. Your BELL is very nice, very strong, and very sonorous, giving **general** and **entire satisfaction**. Its way to the church from the Railroad Station (some ten miles,) was a triumphal one. The people, as it passed along, being roused by its mighty voice. The day it was fixed up in its steeple was a feast day, the whole parish was gathered all around to see and to hear, and the satisfaction goes but increasing. Now, this BELL is spoken of to its praise in every part of this country. I am sure that no other company could do better than you did. I shall not fail to praise and commend your BELLS at every opportunity, and the next time I want a BELL,, I shall not fail to apply to you again."

There is a good, and true **ring** in this letter, and demonstrates that the HENRY McSHANE & Co., BELL FOUNDRY, Baltimore, Md., can supply the world with **superior** and **perfectly** satisfactory Bells, possessing, as they do, the most complete facilities for furnishing the most satisfactory and superior BELLS in every respect.

UNIVERSAL LOVE

CANTERBURY, N. H.

1. Blest be that u - ni - ver - sal love For which the christian aims;
2. Be lift-ed up O vir - gin throng, With o - pen hearts em - brace
3. Its re-al sub-jects, grand-ly rise Su - pe - rior in their sway

Whose source in God is found a - bove All nar-row hu-man claims.
The prin - ci - ple which pu - ri - fies And el - e - vates the race.
O'er earth - ly loves and tend - en- cies, In ac-tion, word and way.

As towers the loft - y mountain top A - bove the dis - tant sea,
The love which seeks the good of all, In ev' - ry land and clime,
Then let us join this no - ble band And seek the joy, the hope,

So stand the mer - its of this love In its di - vin - i - ty.
Which vi - tal - iz - es, cheers, for-gives And ren-ders life sub - lime.
The free - dom which this love will bring, Found al - ways "Higher up."

Books and Papers.

"Battle of the Books."

The "Literary Revolution" which caused such a sensation a few years ago, and which was supposed to have been thoroughly overthrown and done for, seems to be "ablaze" again, more fierce and flourishing than ever. Its "100-page catalogue, free" and "books sent to any one to be paid for after receipt and examination, evidence of good faith being given," are now being advertised in thousands of papers, and it opens one's eyes to see the books offered—this time thoroughly beautiful typography and the best of paper, presswork and binding, instead of small type and cheap work, as formerly. And one must acknowledge that they are indeed "the lowest prices ever known." We quote a few samples, the books being always unabridged, and in large type:

Tennyson's Enoch Arden, 2 cents.

The Cotter's Saturday Night, 2 cents.

Cæsar's Commentaries. Cicero's Orations, and numerous other "Ancient Classics for English Readers," reduced from $1. to as low as 15 cents each.

Bacon's Essays, 15 cents to 40 cents.

Dore's famous Bible Gallery, $2.

Irving's Sketch Book, 25 cents to 60 cents.

Irving's Works, in 6 large and most beautiful volumes, $4.

Ancient Egypt under the Pharoahs, reduced from $15. to $1.25.

Scotts's Waverley Novels, reduced from $30 to $7.50.

George Elict's Works, reduced from $12. to $3.75.

And a whole host of the great poets of the world, ranging from 40 and 50 cents upwards; also plenty of other books equally interesting and astonishing to the old-time book buyers. The books are sold only to buyers direct, and not through booksellers. Those who would be inclined to believe such claims fabulous, are confronted with the "privilege of examination before payment," and the witness of one's own neighbors on every hand who have already received their books. It is certainly worth a postal card to get the "catalogue free." For that, address John B. Alden, Publisher, 18 Vesey St., New York.

THE HERALD OF HEALTH. Nov. Contents. Visit to a Swiss Condensed Milk Factory; Prohibition from a business Point of view; How to Preserve the Eyesight; No Bee without a thorn; The Treatment of Paupers; Tight Collars; Effect of Tobacco on Children; Studies in Hygiene for women. etc., etc. M. L. Holbrook, M. D. Publisher, 13 & 15 Laight St. N. Y. $1.00 a year.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Nov. Contents: Joseph K. Barnes, the late Surgeon General U. S. A., with portrait; In the Right Place; The Eye of the Baltic, Illustrated; The Lake Dwellers of Venezuela, Illustrated; General Observations on Amativeness, No. 2; Get out of yourself; The use of Big Words; A Rocky Mountain Pioneer; Comus, Illustrated & Notes; Phrenology in Calcutta; Effects of Alcohol upon the Human Body, No. 2; Out of Doors; The Fashionable Doctor; Editorial Items; etc., etc. Fowler & Wells Pub., 753 Broadway, N. Y. $2.00 a year.

Deaths.

George Roth, Apr. 1, at Pleasant Hill, Ky. Age 61 yrs.

Clarissa Nelson, Apr. 18, at Pleasant Hill, Ky. Age 71 yrs.

Addie Small, Aug. 6, at Alfred, Me. Age, 26 yrs.

Elizabeth S. Hopkins, Aug. 28, at Union Village. Age, 66 yrs. 8 mo. and 25 days.

Aaron Sonburgh, Sept. 2, at Watervliet, N. Y. Age. 38 yrs. 10 mo. and 9 days.

Lucinda Shain, Sept. 18, at Pleasant Hill, Ky. Age 81 yrs.

In her life was manifest the fruits of the spirit as set forth by the apostle in Gal. v., 22, 23. "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." B. B. D.

Cassandana Brewster, Oct. 10, at Hancock, Mass. Age 91 yrs. 6 mo.

Jeannette Augur, Oct. 24, at Hancock, Mass. Age 79 yrs. 9 mo. and 15 days.

Two of our worthy mothers in Israel have gone on before us. They also have a "Crown of Life." B. J.

Cynthia Upham, Oct. 22, at Enfield, N. H. Age 83 yrs. 7 mo. and 13 days.

Prudence Carnahan, Oct. 23, at Pleasant Hill. Age 92 yrs.

She was appointed an Eldress in 1812 and remained in that order till quite advanced in age. It was a living testimony of her long and useful life, by which she has gained the pearl of great price. B. B. D.

Eleanor Vedder, Oct. 28, at Watervliet, N. Y. Age 94 yrs. 8 mo. aud 12 days. She was truly a mother in Israel and one of the tried and true.—I. A.

Beware of ill will, hatred, and false judging, for these cannot dwell with the pure in heart.—*E. B.*

"The book to be read," says Dr. McCosh, "is not the one which thinks for you, but the one that makes you think."

He who promises runs in debt.—*Talmud.*

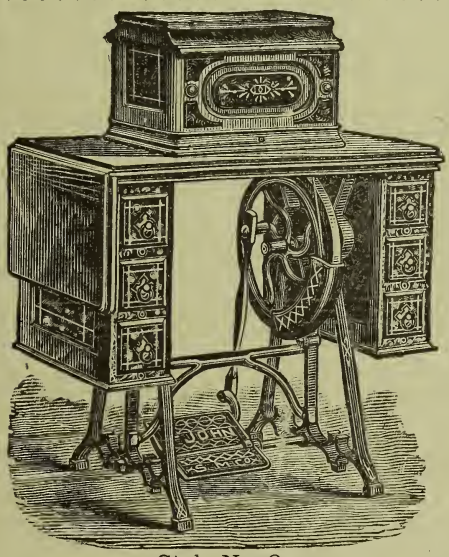
INDISPUTABLE

THAT THE

Royal St. John Sewing-Machine

Is the lightest running, quietest, simplest, and most perfectly constructed Sewing-machine now manufactured, has more special features to commend it than any other, and is the REIGNING SOVEREIGN of Sewing-machines.

It has no WRONG WAY to run it; it sews equally well whether run BACKWARD or FORWARD. It is the SIMPLEST machine made. It is SELF-THREADING throughout. It has a SELF-SETTING Needle. It winds the Bobbin WITHOUT RUNNING the machine. It has a VERY LARGE Arm.



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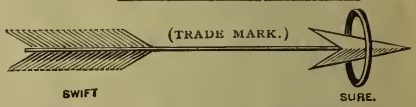

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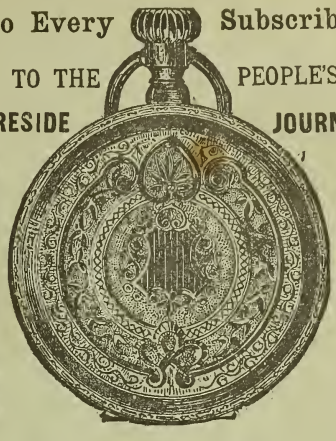

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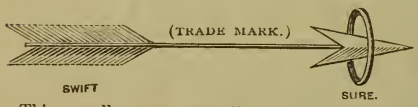

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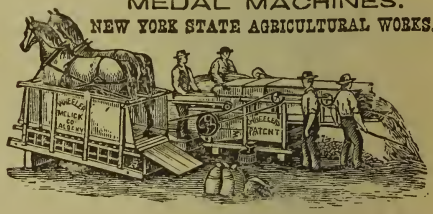

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The Manifesto.

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Vol. XIV. JANUARY, 1884. No. 1.

MARRIAGE.

DANIEL FRAZER.

Marriage is not a Christian Institution. Why? Those who marry, fulfill the desires of the flesh and of the mind. "Any man who will be my disciple, let him take up his cross daily." Against what? Against the lusts of the flesh and of the mind.

"The flesh lusteth against the spirit, and the spirit against the flesh; these are contrary the one to the other." "Ye cannot serve two masters."

Marriage is not a christian Institution. Why? Because Community of goods cannot be maintained therein. Marriage is not a Christian Institution. It is an animal one. All animals marry. It is of the world. The children of this world marry, etc. But those who are resurrected into newness of life, do not marry. "I am the resurrection and the life;" all who come unto me in that life, I will in no wise cast off. Those who for Christ's sake—for the higher life's sake, forsake the marriage order, with its private relationships and property, shall have in my kingdom of communal life an hundred fold.

Marriage is not a Christian Institution; the Law of the marriage order is "Me and Mine." Touch me and mine and I will fight. The Law of Communal life is,

> "Each shall care for others:
> And each to each shall bend;
> And all shall fare alike,
> Hence wars shall have an end."

Marriage is not a Christian Institution. It is an Adamic one. Its function is to multiply and replenish the earth. The order of Christ's kingdom is to harvest the earth. "An angel came out of the temple crying with a

great voice to him who sat on the white cloud. Send forth thy sickle and reap, for the harvest of the earth is over ripe. And he who sat on the cloud cast his sickle upon the earth, and the earth was reaped.

From the foregoing, we find, that virgin purity is the order of Christ's kingdom. The order of marriage is not purity, therefore, it is not a Christian Institution. Even should that order become perfected, it would still be of the earth, earthy. It will ever remain under the Law of carnal or animal commandment. "Multiply and replenish etc." Should the perfected man and woman come up to the standard of purity manifested by the animal creation, they will do well; but let them not presume to enter the Holy of Holies. Animal life—emotions, have no place therein. Angelic purity, communal life, and divine emotions, can alone enter and abide in the Holy of Holies.

The law of the order of Christ's kingdom is "The love of others, at the expense of self;" and its temporal procedure corresponds thereto. "Unto this last, even as unto thee, will I give a penny." All shall fare alike, as in the virgin order of the Shaker church. The Law of the marriage order, as generally manifested, is, "The love of self, at the expense of the neighbor." Therefore it is not a Christian Institution. Its temporal procedure, is to monopolize the productive forces of creation for selfish ends. And thus prevents the possibility, of all, to fare alike.

Turn the marriage order round and round; *and gather up all the facts;* and they are found to point but in one direction. That Marriage is not a Christian Institution.

Private property is inseparably connected with the marriage order. Monopoly, Wages, Slavery, and War; is the trinity of that order. The Gentile, or Pagan Christian Church (so called) married, and held slaves. It was not a branch, was not an integral part of the Pentecostal Church. They were distinct bodies; the latter merely allowed and tolerated the former, as an outer court. The Pagan Church was composed of foolish Galatians, carnal Corinthians, of heterogeneous materialists. The Greek, the Roman, and Protestant churches of today, are made up of just such materials. They are the lineal descendants of said Pagan Church, and within the folds of their drapery is found "The sum of all villainies,"—monopoly of the elements of human subsistence, War, Usury, Wages, Slavery and Sexual Abominations.

Mt. Lebanon, N. Y.

PURITY.

MARTHA J. ANDERSON.

Purity is the divinest thought that can enter the finite mind concerning the Infinite. It is the fountain head of life's immortal stream, the source of every attribute and spring of every blessing. In purity are love and goodness perfect. It is the very essence of Divinity that permeates and infuses the highest spheres; the unclouded light of eternity's perpetual day.

"God is light, in Him is no darkness at all." The purer we become, the nearer we approach Deity; for, "Blessed are the pure in heart, they shall see God." This is the greatest and most precious of the promises given by the Christ-inspired Jesus, whose life exam-

ple—as well as precept—was virgin purity.

Impurity broodeth in secret places, under the shadow of darkness; God is not there; and the mind that harbors unchaste thoughts, or the heart that cherishes unhallowed desires, shrinks from the light with a just sense of shame and disgrace. "Know ye not that ye are the temple of God? If any man defile this temple him will God destroy," by a withdrawal of His pure spirit. It is a law inevitable, "The soul that sinneth it shall die." The written and unwritten revelation of God's eternal truth declares the certainty of this.

What is it that stultifies the sensibilities, beclouds the intellect, drains the vital forces, sears the conscience, turns love to hatred and disgust, and creates on earth a hell? The carnal mind, unreached by moral law. Lasciviousness is the cancer that is eating out the very heart of Society; its dens of infamy are the plague spots of every civilized community, the bottomless pit, where virtue is swallowed up, and demons of vice are generated.

The slimy serpent crawls over every threshold, victimizing the young, the beautiful, and would be lovely, by the secret charms of its magnetic power. It stealthily holds its sway, in our schools, colleges and halls of science, robbing our youth of the potency and vitality of noble manhood.

What hearth-stone boasts of purity's unsullied altar? Whoso still worships there, may "sing of Love, of Home, and Heaven," three words holy and sacred in their significance, and all the outcome of a truly virtuous life.

What means the cry we hear all over the land, the "social evil," domestic unhappiness, ungoverned households, family brawls, infanticide, fœticide, matrimonial dissolution, and an army of neglected vagrant children? God, and his divine laws in nature, are both ignorantly and willfully disobeyed. The earth reels drunk with crime of every name and nature; all springing from the hydra-headed monster Lust! It is the ghoul that is gnawing out the vitals of humanity!

"Whence come wars and fightings among you? come they not hence even of your lusts that war in your members?" "A man is tempted when he is drawn away or enticed by his own lusts." The evil lies within each human heart; and there must the battle begin, for the subjugation and crucifixion of the carnal, generative life, which has brought sorrow and woe to mankind.

The greatest of all wrongs is the sin of transmission, through which, depraved influences are stamped upon the embryotic brain; the consequence is, thousands walk the earth and mingle in society, in whom the inclination and impulse, is stronger to do evil than good. True love is the offspring of purity; and only under its benign control, can properly developed beings be generated.

The praises of virtue were sung by the bards of olden time. Seers declared the glory of the ransomed! Prophets, sages and philosophers, inspired by the Christ-spirit, conquered the impulses of passion, and took upon themselves a perpetual vow of celibacy. In ancient temples, vestal virgins were sheltered and secluded far from the eyes of a carnal world; kept for holy purposes, they were vessels of honor, through which the word of God could flow to man.

The baptized Jesus inculcated purity

foremost in his system of ethics. The teachings of the apostles, whether to Jew or Gentile, held up this heavenly principle, or attribute, as the highest point of human attainment; recognizing the fact, that because of low conditions, few would be able in this life, to bear the cross and practice the self-denial necessary to reach the perfect state of angelic purity.

In every heart—no matter what the education or the ignorance, there lingers a hope of probation; and though long and dark be the night of error and sin; there will sometime be kindled a desire for something superior and more soul satisfying, than the fruits of a sensual life. Then will come an awakening. God's pure spirit, brooding over the chaotic elements of the soul, shall find access to its most secret chambers; in its deepest recesses. His searching light will shine; the dawning of a new day will break upon the vision; the first thought that shall fill the mind will be purity! The first step of spiritual progress will be to "cleanse the heart from all filthiness of flesh and spirit;" then will the ascent upward be comparatively easy.

Purity is light, it gilds the mountain tops of God's everlasting goodness, and in its fullness alone, will the soul ever find peace and rest, or realize the blessing—that is vouch-safed to every human soul,—immortality and eternal progression!

Mt. Lebanon, N. Y.

It is not the changes of stature, or position, or circumstances, or anything else that can be seen outwardly that makes or unmakes character. but it is the changes that are made silent and unnoticed in the hidden chambers of mind, where formless and vague lies the material out of which motives are shaped and character is builded.—*E. A. S.*

SELFISHNESS.

GILES B. AVERY.

What keenness of the vision e'er can spy,
Or what expanse of imagery descry
The myriad varying forms of selfishness,
Its giant growth, or pigmy littleness!

In one sense, selfishness is ogle eyed, but, its fondness is with the hope of bringing *all* the treasures home to self. Its side glances are to lure for *personal*, *not social* enjoyment; for the sake of personal gratification and advantage, selfishness disregards *all* the rights and feelings of other persons; and the character of selfishness assumes as many forms, and different hues, as there are different dispositions in men. So each selfish person has a shrine of his own, at which he worships in greed!—A self-sanctum, within which no other being may intrude.

The existence of the monster is only possible, in the immediate neighborhood of other beings; it could not exist in a person living alone, on a desolate island! Thus its pigmy littleness and meanness is manifest in an habitual longing for, and reaching after, that which justly belongs *to*, or should be shared *by* another.

Selfishness aspires to make the Universe its tributary, for it the ocean should disgorge its pearls; the mines their glittering gold; the fields their gorgeous flowers and sumptuous gustatory fruits; the air its feathered songsters; and the earth its teeming millions of servile life to man. To selfish greed and ambition unnumbered millions of the human family have sorely worn harsh slavery's galling chain; for sordid self's lust of power unnumbered millions have been shorn of life, and made to bite the dust in pangs of sorrow too deep for human tongue to utter.

But, whoso lives alone for self, dwells in a narrow prison cell, bereft of all the blissful benedictions and grateful oblations of hearts gladdened and blessed by liberal, generous souls! Those sweet sympathies of loving spirits that steal softly into the memories and beguile the otherwise lonely hours of the benevolent, like doves bearing in their beaks an olive branch of peace, or like the flitting humming bird that has sipped from flower to flower of their generous grace returns with sweet mellifluous contribution to give gustation pure and heavenly to every thoughtful moment, all these blessings which make for liberal souls consecrating life, time, treasure to the greatest good of humanity a heaven, these, the pigmy selfish soul has barred from his home, his closeted mind and imprisoned spirit and interest! To him no voice they speak, no soothing tune they sing, no taste to sweets is made a guest!

The honest agriculturist, or orchardist, who plants the noble tree for fruit in a rich and mellow soil with wide expanse for nourishment, in quick returning years finds ample growth of trunk and limb, profuse of bloom, and, following bounteous stores of golden fruits to feed, not only himself, but the hungering multitude, and, in its harvest home his heart is glad. This is the characteristic of the "liberal soul that shall live by liberal things,"—the character of those who are truly consecrated to toil in the vineyard of the Lord.

But, the character of the selfish soul is like an orchardist who should set an infant apple tree in a quart bowl, hewn out of a solid rock, and filled with sand, no expanse of earth, rock-bound on every hand; no richness of soil; of nourishment bereft; no room for expansion of root, no growth of trunk, nor expanse of limb; no fragrant foliage or flower, no recompensing fruit!—The baby plant shrinks in its tiny field, and, withering, dies!

And, now, in vision thus we behold the final goal of utter selfishness,

Enthron'd upon a pillar, pois'd in ambient air,
Its narrow walls hide all its treasure rare!
Beneath, above, around no int'rests meet nor blend,
No love flows to it, nor affections trend!
And, though from hoarded wealth, like Andes high,
And though its art with Phidias may vie,
Its monumental bulk, like Babel's tower,
Reached upward to the skies, and dazed with power,
'Tis art without a patron to commend,
A tower, without a chieftain to defend!
'Tis prowess, ne'er a patron to its throne,
A Shrine! No worshipper, but self alone!
And, though a hoard of all that earth may boast,
Exiled from time, 'tis emptiness, at most!
The Selfish Captain, anchor'd at his goal,
Of sailors 'reft, anchor'd in waters shoal,
No more his merchandise can bring him gain,
No more his fragile bark a freight sustain!
The Selfish mariner, on time's wide sea,
Is lost to all the world, but selfish Me!

Mt. Lebanon, N. Y.

IMPETUS.

MARY WHITCHER.

My impetus is love to God,
And love to all his creatures;
For Him I walk the narrow road,
For him, extend my labors.

The flowery mead affords a joy,
The song of birds a pleasure;
But without heart to do for man
I've no abiding treasure.

The eye and ear ne'er satisfied,
The selfish heart still craving,
Must for a goodness be denied,
Which is, the world-wide saving.

To follow Christ in very deed,
We're broad in our endeavor,
And feel our own, another's need,
As felt the lowly Savior.

Canterbury, N. H.

Our thoughts are character moulds, they shape our language and actions.—*E. A. S.*

TREASURE IN HEAVEN.

BY JOHN G. SAXE.

[*What I spent I had; what I left I lost; what I gave I have.—Old Epitaph.*]

Every coin of earthly treasure
We have lavished upon earth,
For our simple worldly pleasure
May be reckoned something worth;
For the spending was not losing,
Though the purchase were but small,
It has perished with the using,
We have had it—that is all.

All the gold we leave behind us,
When we turn to dust again
Though our avarice may blind us,
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it,
What we hoarded we have lost.

But each merciful oblation
(Seed of pity wisely sown,)
What we give in self negation,
We may safely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in Heaven
What is lent unto the Lord!

Selected.

EDUCATION, No. 3.

The Folly of Ignorance.

CALVIN G. REED.

"The truest characters of ignorance
Are vanity, pride, and arrogance;
As blind men use to bear their noses higher,
Than those who have their eyes and sight entire."

"By ignorance is pride increased;
They most assume who know the least;
Their own self balance gives them weight,
But every other finds them light."

"Ignorance is the parent of many injuries."

"The hopes of a man void of understanding are vain and false."

"Wisdom is very unpleasant to the unlearned: he that is without understanding will not remain with her."

"He that wanteth understanding, will think upon vain things: and the foolish man erring. imagineth follies."

"Go not to him that hath no understanding; beware of him, lest you have trouble."

"Sand, and salt, and a mass of iron, are easier to bear than a man without understanding."

"Sloth is the mother of poverty. Idleness is the root of all evil."

"The way of the slothful, is a hedge of thorns. Idleness is the sepulchre of a living man."

"The sluggard is wiser in his own conceit than seven men that can render a reason."

"Idleness is the parent of want and shame."

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down."

"An idle brain is the devil's workshop." "The devil tempts others, but an idle soul tempts the devil."

"Though thou shouldst bray a fool in a mortar, among wheat with a pestle, yet will not his foolishness depart from him."

This is the experience and testimony of Solomon, and of the wise and the intelligently good of all times and of all nations. The entire catalogue of wise maxims, like the ones quoted, characterize sloth and idleness as the morphia of ignorance; and ignorance as the vacuity of indolence; and the united obnoxious trinity, the incubators of all vice and of all crime, as the demon offspring of Folly, clothed with the tawdry garments of shame, dishonor, pride, vanity, arrogance, insipidity, servility, and superstition; the true insignia of the slaves of temptation and of sin.

When the avenues of knowledge are free to all, as water, air, and sunshine, it will be a positive sin of omission to remain ignorant. It is not only a great wrong to one's-self, but to society. No one has a just excuse for being ignorant, when he might and ought to be intelligent and wise. The secular law does not exculpate the transgressor from the penalty of his crime, on the plea of ignorance; for it claims, that no one has fulfilled his obligations if he does not understand his legal responsibilities. This is true of every system of laws, be it physical, intellectual, ethical. or psychical.

Time was, when ignorance, was counted bliss; blind faith, wisdom; mystery and superstition, religion; and physical tortures, the portals to the mansions of the blest. But these dark clouds of irrational belief, are fast being dissipated from the atmosphere of the educated, who intelligently trace consequence to sequence, effect to cause.

One of the marked characteristics of ignorance is, a servile acceptance of the teachings of the past, especially where they assume a religious aspect; as though infinite wisdom and understanding centered there, and it was only left for the present and future generations, to gather virtue from the overflowings of their superior wisdom and knowledge, or imputed plenary inspirations. Hence arise the divine right of kings and potentates, and the more divine right of priests, to rule the common people with despotic sway.

So long as tradition formed the chief source of transmitting information from generation to generation, this assumed and accepted divine right was easily exercised over the ignorant multitude, whose superstitious fears urged them to the commission of almost any and every inconsistency, and the acceptance of the most revolting rites and ceremonies.

Hence the past is only beneficial to us for the truths it contains, and the ability it confers upon us to eliminate truth from error. But when we trace the historic page, whether sacred or profane, we find:

"More proselytes and converts t' accrue
To false persuasions than the right and true,
For error and mistakes are infinite,
While truth has but one way to be i' the right."

A prime cause for the perpetuity of error, lies in the morbid inclination of the masses to leave investigation to the few, and to accept deductions without apparently questioning the truth or falsity of propositions. Finding it easier to follow than to lead; to imitate than to originate; to accept than to reason; to be dependent than self-reliant; to be ignorant than to toil for knowledge, understanding, wisdom, truth; mankind, in general, have groped their way through the mazes of error, blindly following blind guides.

History, and the literature of the nations, present more of human weakness, error, and degradation, than of wisdom, virtue, and strength. Ante-deluvian traditions characterize the race as monsters of folly and wickedness: whose hearts were only evil and that continually. Post-deluvian records exhibit the blind folly of the people in fulsome measure, instanced in the building of the tower of Babel; the forty years wandering of the Israelites in the Wilderness; the superstitious creation of myriads of tutelar deities and demigods with idols to represent them; and the demoralizing rites and ceremonies practiced by them in their sacrifices and offerings at their sacred altars and festiv-

ities, by all nations down to the Druids of the British Isles. Added to these are the irrational beliefs in metempsychosis, incarnations, atonements, and their mythical marvelous legends, rendered hoary by age, and sanctified by the imposition of bloody priests, gladiatorial shows, inquisitorial tribunals, and cruel deaths.

Down to the invention of movable types, and the blessing of the enlightening and redeeming printing press, rendering the dissemination of knowledge easy, it was an age of inconsistent and impractical marvels. Immoralities, rapine and turmoil and terrorism prevailed, that never would have had an existence, had it not been for the stupid ignorance of the people.

But the end is not yet. The millennial day of triumph lies still in the future. Vast areas of mental, fallow ground and wilderness land remain to be brought under cultivation and fruition. Dense clouds of mental, ethical, and psychical darkness are to be dissipated from the etherean sky, before the Sun of Righteousness shall arise with healing and refulgent glory, and humanity shall be eliminated from the thraldom of ignorance and error, by the knowledge of the Lord that shall cover the earth as the waters cover the sea.

It is written: God winked at these times of man's ignorance, but now he calls upon all to repent, and be wise, and to know the Lord from the least, even unto the greatest of them; to arise and shake themselves from the slavish bands and chains of ignorance, and to shine with the glory and splendor of intelligence, understanding and wisdom.

The divine Teacher of Nazareth, often hurled his incisive philippics of condemnation at the ignorance of his hearers, and by the wise demonstration and application of a grand proposition, taught them an important truth. What could have been more apropos, or what could have more strongly condemned the religious intolerance and ignorance that prevailed among his disciples, than the utterance of the humiliating truth: "The children of this world are, in their generation, wiser than the children of light!" A statement paramount to saying: "This is to you a dishonor! It ought not so to be!"

In the memorable sermon on the Mount, in which Jesus propounded some very important principles of christian ethics; when about to close, he enjoined it upon his disciples, to seek first the kingdom of heaven and its righteousness,—light, wisdom, intelligence, truth; and not follow the example of the foolish gentiles, who sought earthly treasure in eating, drinking, and clothing. Seek the greater which includes the lesser, and you will ensure both. This was counseling to observe Heaven's Order; things of first importance first, leaving the broad uncertain road of ignorance which leads to destruction, and take the straight and direct highway which leads to perpetual life and bliss.

The very commencement of the mission of Jesus Christ, was to a people who sat in darkness, and the region of the shadow of death:—Gross darkness. The lightening which rifted the clouds of this intense Plutonian darkness: "Repent, for the kingdom of heaven is at hand," is still lighting the dark recesses of ignorance, revealing the truth that God is not only love, but that in his eternal archives, are stored all the treasures of wisdom and knowledge.

Mount Lebanon, N. Y.

(To be continued.)

SIGNS.

Where spades grow bright,
And idle swords grow dull;
Where jails are empty,
And where barns are full;
Where field-paths are
With frequent feet out-worn,
Law court-yards weedy,
Silent and forlorn;
Where doctors foot it,
And where farmers ride;
Where age abounds,
And youth is multiplied;
Where poisonous drinks
Are chased from every place;
Where opium's curse
No longer leaves a trace—
Where these signs are
They clearly indicate
A happy people
And a well-ruled State.

—*From the Chinese.*

NOTHING TO DO?

"Nothing to do!" in this world of ours,
Where weeds grow up with the fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day.

"Nothing to do!" thou Christian soul,
Wrapping thee round in thy selfish stole?
Off with the garments of sloth and sin,
Christ, thy Lord, hath a kingdom to win.

"Nothing to do!" There are prayers to lay
On the altar of incense, day by day;
There are foes to meet, within and without;
There is error to conquer, strong and stout.

"Nothing to do!" There are lambs to feed,
The precious hope of the church's need:
"Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint."

"Nothing to do!" and thy Savior said,
"Follow thou me in the path I tread."
Lord, lend thy help, the journey through
Lest faint, we cry, "So much to do!"

—*Baptist Weekly.*

If you wish to appear agreeable in society, you must consent to be taught many things which you know already.

A man should never blush in confessing errors, for he proves by his avowal that he is wiser to-day than yesterday.

DAVID PARKER.

BY H. C. BLINN.

"My weary feet have found a resting place,
No longer need I roam;
For in the blessedness of perfect love,
I've a home sweet home.
I've a place to lay my heavy burdens down,
A refuge from the storms that come,
O blessed tho't! the hope of life fulfilled,
I've a home sweet home."

David Parker was born in Boston, Mass., May 12, 1807 and was admitted to the Society in Canterbury in the year 1817.

Entering the religious order at so early an age he grew gradually and substantially into every interest that made it his home as well as the home of his many gospel fathers and mothers.

At this date the Society was able to afford their children a good and thorough education, sufficient for all practical purposes.

This privilege was so well improved in connection with a religious discipline that at the age of nineteen years David was appointed assistant Trustee. From that time till the date of his death Jan'y 20th, 1867 he was known as one of the most active, as well as honorable business men of the State.

He was genial and in conversation very interesting.

A characteristic notice was published in the *Boston Journal* in 1862 which may be said to quite fairly represent the man. "Everybody knows David Parker, one of the chief managers at Shaker Village, N. H. I have known him ever since he was a boy. Brought up under the direction of the honored founders of the Society, Francis Winkley, Israel Sanborn and others, he combines their industry, thrift and shrewd-

ness, with a remarkable development of the New Hampshire yankee, which has enabled him to keep up with the progress of the age in transacting the extensive business of the Society.

Mr. Parker is an upright man. Nobody except some poor specimen of humanity, who may, perchance, have undertaken the difficult task of outwitting him in a bargain, ever pretended anything to the contrary. In the matter of attending to the peculiar rites and spiritual welfare of the Shakers, his people know how to appreciate him better than many others.

He is a man of business,--Now I see him at half past eight o'clock in the evening, after the arrival of the last train from Boston, ready for a hasty supper at the Eagle Hotel, and then a drive of twelve miles to Canterbury to sleep. Now you will find him looking over Shaker wood lots in the wilds of New York. Again you will meet him in Washington, Buffalo, Philadelphia or New York, always with an eye to business, whether he happens to make a call on the President or the proprietor of a wholesale drug store."

In May 1837, David Parker was appointed to the order of Ministers. While officiating in this capacity he made his home, about one half of the time, in the Society at Enfield, N. H.

In October 1846, he was again called to take charge of the financial interests of the Community.

During the inquisitorial arraignment of the Shakers before the Legislature of New Hampshire in 1848, he acquitted himself as an able advocate in defense of his home and friends, against the vilest insinuations as well as the direct defamatory charges of a class of men and women, who had at a former date been members of the Shaker Societies.

Assailed, as he was personally, by a modern Jeffrey, with the most vituperative appellations, he withstood the charges with all the calmness of a Baxter. The poisoned arrows fell short of their mark.

Enjoying as he did a remarkably strong constitution, with an active elastic mind, he was enabled to project and execute a very large amount of business till within a few weeks of his death.

Surrounded by a large circle of friends, and in the glory of his usefulness, he passed from this life in the 60th year of his age.

Canterbury, N. H.

THE SHAKERS.

AGNES E. NEWTON.

We occasionally find, in the periodicals of the day, candid descriptions of this people and their religious belief, by those who have, or are, honestly investigating the same. We also find the most absurd articles written by those who have made, as they state, a visit of two hours or more to some Shaker Settlement; and from this brief acquaintance attempt to describe a people, of whom they know so little.

Whether the Shakers are at fault for the wide spread ignorance concerning themselves, or whether as Paul declared to the Corinthians: The natural man discerneth not the things of the Spirit of God, we will not attempt to decide; but will make reference to the question so often asked. "Do the Shakers consider themselves the only true Christians?" The word Christian, clearly defined, signifies, one whose life inwardly and outwardly comports with the doctrines of

Christ. Wherever individuals of this class are found, whether within, or without the pale of the Church, we must acknowledge them to be the followers of Christ. He declared, My kingdom is not of this world, My disciples will not engage in the pratice of war. We infer from this, that he intended his followers to be advocates of the principle of practical peace.

How different from the testimony of Christ, was the course pursued by Constantine, who through scenes of blood and carnage, established himself at the head of the so called Christian Church. How unlike the cross of the meek and lowly Jesus, was the interpretation which he rendered concerning the one that appeared to him in a dream.

The forsaking of all the selfish relations; which constitute the generative earthly life, was clearly enjoined by Christ upon those who would be his followers. "He that forsaketh not all that he hath cannot be my disciple." Observe the comforting promise made, by him, to those who had made this sacrifice for the Kingdom of God's sake. Luke, xviii., 29, 30.

Again, "A new commandment I give unto you, that ye love one another as I have loved you." John, xiii., 34. The words of the poet in the "Vision of Echard" harmonize with this beautiful text.

"Who counts his brother's welfare
As sacred as his own;
And loves, forgives and pities
He serveth me alone."

This is a faithful criterion, by which churches and individuals may be judged. Where this evidence of discipleship is wanting, has the testimony and life of Christ been fully recognized?

The Shakers have accepted the Christ life while upon earth, as did Jesus, who himself declared, "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Matt. vii., 14.

Canterbury, N. H.

GROWTH.

ANDREW BARRETT.

The soul which cannot die, merits all the moral, intellectual and spiritual improvement we can possibly give it.

A spirit form to live forever, should be making continual advances in virtue and wisdom. A well cultivated mind regards the body, merely, as a temporary prison, holding it until the long looked for hour comes when it can break the prison doors and soar to the heights of heavenly felicity; become the associate of advanced minds who have gone before, to that blissful Eden where their longing spirits are to be satisfied by the realization in full of those joys for which they have so earnestly prayed.

Are we not living for Eternity, and our life record, will it not condemn or approve in the ultimate?

Our heaven is to be formed of our life, thoughts and actions. Like the Mason who places one block upon another in the rearing of the earthly mansion, so do our thoughts and actions stand upon one another in rearing our heavenly mansion, that is to be our Eternal Home.

Jesus said, "The kingdom of heaven is within you," meaning that all the faculties for enjoying heaven is given to every understanding soul, and to insure a certain passport and safe anchoring in that beautiful haven, we must grow and develop those faculties at every opportunity.

Growth consists in action. Where there is no action, there is no growth. Action invigorates and warms up soul and body. It puts fire into the individual, that keeps the blood (which is the life) in circulation.

On one of the Huguenot churches, stands the emblem of a flaming cross, with these words,—"Burning but not consumed," emblematical of the true Christian character. The Cross is every where a sign of both war and peace. War against sin until the banishment brings perfect rest and peace. The Prince of Peace brought the sword and the sword shall finally bring peace.

A Romish conception of the sacred heart, is a heart of flame. Why should not the new heart be the same? The work of God always was and always will be, forever onward and upward, from the earthly to the spiritual; from the terrestrial into the angelic.

The Church of Christ should be the lamp, giving forth light to the nations around; a city on the hill, all aglow as it catches the first rays of the rising "Sun of Righteousness." Should not the church be also a living body, a center of attraction to draw souls into its embraces for life and salvation? Let its members be alive with the spirit of God, and let their singing ring out like peans of victory, and prayers throb with faith and desire, and testimonies come warm from experience; then will be the evidence of the presence of that life giving Spirit, and souls are born anew into the resurrection order.

Harvard, Mass.

THE proper way to check slander is to despise it; attempt to overtake and refute it and it will outrun you.—*George Eliot.*

GOD'S SCHOOL.

RECITATION FOR ADVANCED SCHOLARS.

ONE by one, as the days go by,
To learn our lesson we bravely try;
For every hour some task is set—
Difficult, easy, short or long;
Whether we come to it weak or strong—
Somehow or other it must be met.

Graded well is this school of ours:
Each one's duties within his powers.
His task the thing that he needs to know;
Many a time does the page grow dim—
Before tired eyes the hard words swim,
And the hours go by so slow—so slow!

Various ages the class room share—
Flaxen ringlets, and thin, gray hair
Both fall over the lesson books.
Often the little ones laugh in glee
As beautiful words their bright eyes see,
While the aged sigh with thoughtful looks.

Skillful teachers assembled here
Toil unceasingly year by year;
Never mistake in their work was known.
Only the scholars, weary and vexed—
Idle, impatient, tired, perplexed—
Suffer from errors all their own.

The Spirit teaches the highest class;
Time takes all as they onward pass;
Joy is claimed by the happy few,
While Experience, Care and Pain
Treasures of knowledge help us gain,
And Memory hears the grand review.

But patiently learning, day by day,
We are waiting to hear the Master say
That our school day's work on earth is done
And after this last, long term shall pass
To be transferred to this upper class,
Where advanced work is begun.

—*New Eng. Journal of Education.*

"It is far more blessed to give than to receive."

ASENATH C. STICKNEY.

As I peruse the neatly printed pages of our "Manifesto," and take special cognizance of the names of its liberal contributors, I am forcibly impressed

that in this regard, as in alms-giving, "It is far more blessed to give than to receive." My thoughts linger more especially upon the names and characters of our honored veteran writers who in our view justly belong to the class of the "more blessed," in every sense of the expression.

Therefore, we the army of happy recipients feeling ourselves under great obligations to you as public teachers ask you to accept this day a tribute of gratitude for your constancy in advocating the principles of a religious truth which has sanctified and blessed your individual efforts, for so many long years.

"Venerable worthy friends! ye come down to us from a former generation, as it were," bringing your well-earned treasures, greeting us with your practical testimonies, and laying your precious pearls of thought, at the very feet of inexperience; thus guiding and blessing those who should be your successors in the life and ministry of a pure, an exalted christianity.

Is it possible? we ask ourselves, for us to forget to love, appreciate and honor the names and characters of such representative writers.

We trust not, and hereby we pledge ourselves anew to live by the precepts which you have so wisely given. For we are witnesses that a life-time of personal practical goodness enables you to present us a genuine religion a proof of self-denial. Yea, Self-denial the only key yet fashioned to unlock to souls the mystic realm of spiritual peace wherein you dwell. May God continue to bless you as "givers" in His cause is our prayer.

Canterbury, N. H.

Do to-day the nearest duty.

THOMAS.

FLOYD C. FIELD.

THOMAS was a faithful follower of Jesus, although by some he is called the doubting disciple, yet among all of the disciples of Jesus there was not one who obeyed his mandates more willingly than Thomas.

His doubts were the results that would naturally follow, a man of deep thought and careful investigation.

Comparatively speaking we know but little of his life, but wherever he is spoken of we can not help but admire his spiritual heroism, and all Believers can undoubtedly see that his obedience to Jesus is worthy of emulation.

The first notice we have of Thomas was the speech he made when Jesus had concluded to face the dangers which awaited him, in Judea, on his journey to Bethany. Previous to this the Jews in Judea were about to stone him but he escaped the danger by going beyond Jordan.

While teaching in that region the sisters of Lazarus sent word to Jesus that their brother was sick. After remaining two days he said to his disciples "Let us go into Judea again." But his disciples began to oppose him; they said "Master, the Jews of late sought to stone thee and goest thou thither again?" Yea, here were chosen disciples of Jesus coming up in opposition against him seemingly forgetting that he was the lead that should be obeyed. Thomas joined them not in their opposition. He had too much faith in Jesus as his spiritual guide to oppose him in any particular.

"Let us also go that we may die with him," were the heroic words expressed by Thomas. What faith he must have had in the Bridegroom of the regeneration, willing even to sacrifice his own life if by so doing he was acting in obedience to the wishes of his Master and leader.

If all who dwell within Zion's walls were obedient to the will of God, and had faith in the Bridegroom and Bride as the foundation pillars on which rests the new heavens and the new earth, and possessed the courage and heroism of Thomas, Zion's walls would again shake with the power of God and we could

feel the presence of the beloved Father and Mother of the new dispensation in our midst, and realize the shower of divine love which would be wafted to us from the throne of the Infinite. Yea, Thomas' own brethren opposed him but he could say as did Paul, "None of these things move me neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." The next notice we have of Thomas was during the last supper, Jesus was endeavoring to comfort his disciples for he knew that he would soon be crucified. Therefore he said to his disciples, "Whither I go ye know and the way ye know." Thomas immediately spoke and said, "Lord we know not whither thou goest and how can we know the way?"

Look at the cautiousness of this disciple. He was afraid that he might make a misstep or go contrary to the will of God, therefore, he wanted Jesus to make known to him what he should do and how he should walk.

What wisdom and childlike simplicity is here shown in Thomas. He knew who to ask for light. If he had doubts he made them known at the proper place. He did not open his mind to his brethren in the gospel and ask them what he should do or burden them with his troubles, but they were all carried to the first anointed in God's order.

The last, important notice we have of Thomas transpired a few days after the crucifixion of Jesus. His ten brethren were trying to convince him that they had seen their Master and conversed with him since his execution. Thomas was astounded, he doubted, he thought they might be mistaken; he thought strange that this occurrence should happen while he was absent from them. He no doubt listened to them attentively, but it gave him no comfort. He remembered the language of Jesus, viz. "I will not leave you comfortless I will come to you." Thomas realized that he had been a faithful disciple, therefore, he was entitled to the same privilege that the other disciples had enjoyed. Jesus had promised to comfort him as well as his brother disciples. Therefore he would not be satisfied until he could see the same truth demonstrated, He wanted to know for himself. Hence, he said, "except I shall see in his hands the print of the nails and put my finger into the print of the nails and thrust my hand into his side I will not believe."

God will manifest his power to any people who will show by their life that they have faith and implicit confidence in his promises. "Heaven and earth shall pass away, but my words shall not pass away." "I will come to you." These words Jesus spoke and Thomas realized that they were spoken to him, therefore, he relied upon them and expected their fulfillment.

God wants all of his people to realize for themselves the truth of the gospel. The testimony of others will not suffice but he wants us to feel the presence of his Holy spirit within our own heart. That only will bring comfort and consolation to a true child of the kingdom.

The next time the disciples assembled Thomas was with them. After the doors were shut, Jesus came and stood in their midst and said, "Peace be unto you." Then saith he to Thomas reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side and be not faithless but believing."

"And Thomas answered and said, My Lord and my God." Jesus saith to him, "because thou hast seen thou hast believed,' blessed are they that have not seen and yet have believed.

What satisfaction Thomas must have derived from this demonstration, so ardently longed for. Yea, this disciple was not easily deluded. If he saw Jesus he wanted to recognize him. He knew he was going to preach to a world of unbelievers; those who would assert that he was laboring under a delusion, therefore he wanted positive evidence concerning the presence of Jesus, then he would be better prepared to battle the world and meet the arguments which would emanate from Satan and his emissaries.

The print of the nails, the pierced side he clearly recognized, not in the midnight darkness but on a bright spring morning. This was a spiritual demonstration under test conditions therefore Thomas was thoroughly satisfied.

God is willing to satisfy the longings of all honest seekers after truth. Wherever there is a fundamental want inherent in man there must be a corresponding provision.

"My Lord and my God." How much is there involved in these words. It clearly demonstrates that Thomas was a "Believer" for he recognizes God through him who began the blessed work of "regeneration" which finally culminated in the second appearing of Christ being manifested through the female by which a spiritual relation was formed between the two Anointed Ones. Thereby they have become the foundation pillars on which rests the new heavens and the new earth.

Thomas saw and believed but "blessed are they that have not seen and yet have believed."

God saw that Thomas required a powerful demonstration to prepare him for the work which was set before him. God deals with men according to their needs but the same manifestations have never been repeated in the world's history, therefore all cannot be eye-witnesses to the demonstrations of God. It was so in the days of the disciples, and it is none the less now.

Many believed the gospel that were not present at the Pentecostal Baptism. Many to-day believe in the Second Appearing of Christ who beheld not the glory of his coming; many are to-day believers in the Christ life that never were eye-witnesses to powerful manifestations of God. "Blessed are they that have not seen and yet have believed."

May we all have faith in the Gospel of Christ and stand firm on the principles which were manifested in the days of Mother Ann and we will be endowed with heavenly wisdom which will free us from all the errors of the world and place our feet upon the solid foundation of truth which will stand forever.

South Union, Ky.

Do not be troubled because you have no great virtues. God made a million spires of grass, where he made one tree. The earth is fringed and carpeted, not with forests, but grass. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a saint nor a hero.

UNION.

FLORA WILLIAMS.

"So we being many are one body in Christ, and every one members one of another. Rom. xii., 5.

All mankind are bound together by a certain bond of fellowship. The remoteness of the situation in which we are placed does not affect this connection, but rather tends to strengthen it, as we see in the commerce of different nations and in mutual exchange of commodities.

The inhabitants of one country cultivate fruits for the consumption of those of another; and the inhabitants of other countries in return produce articles of manufacture for their use, thus one gives that which the other needs, and both are provided.

There are various distinctions or grades in life; the lowest are useful as well as the highest; the rich benefit the poor, and the poor labor for the rich. Governors protect their subjects and every loyal subject contributes to the support of its Governor; in this way the interests of leaders and people become one.

There is no such thing as independence, and were it not for ignorance and pride, we should never think of it.

The laboring class are the basis of society, and why not? The foundation of the wall sustains the superstructure. A larger building requires more support than a smaller. The higher we rise, the more we possess, the less claim we have to independence; now if this be true in the natural order of things, it is pre-eminently so in the christian life. And it is in this light that Paul so frequently speaks of it. "I say through the grace given unto me to every man

that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man a measure of faith."

To show how important it is to manifest a mutual dependence he remarks, "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of thee. Nay much more those members of the body which seem to be more feeble, are necessary." They all have their respective places and uses. Each is necessary; essential to the beauty, strength, happiness, and the perfection of the whole. Why then should we set at naught a brother?

The Christian church would never have been reduced to its present disjointed state if the members had not been beguiled from the simplicity found in the religion of the meek and lowly Savior; and instead of the peace and harmony that should pervade the Christian world we have strife and discord.

Indeed how can we call ourselves the disciples of the Prince of Peace if we do not abide by the principles so clearly wrought in the life of our pattern? He said, "Then are ye my disciples if ye love one another."

According to this we must not live for ourselves. Each is to live for the good of each and for all. "With brotherly love; in honor preferring one another."

Even an indulgence harmless in itself, is to be avoided if the peace of a weak conscience will thereby be destroyed.

Such was the example of Jesus Christ and such is the duty of those professing to be his followers.

Canterbury, N. H.

IDLENESS is inconsistent with a christian life.—*F.*

THE REWARD.

NANCY G. DANFORTH.

WHEN Jesus was asked by the rich man what he must do to inherit eternal life, his reply was, The first thing to be done, is to sell and to give to the needy, all your selfish, private property. You cannot receive the blessing you seek, or live the life of self-denial which I live, while you are encumbered with earthly cares and anxieties.

When you have parted with every thing, that claims your attention alone and beyond the work which I am called to perform, then follow me, live as I live, daily denying yourself for the good of others, being willing to lay down your natural life, if need be, rather than deny the anointing power, which rests upon me for the salvation of humanity. It is by following this advice that eternal life is obtained.

What is eternal life? Does it consist in standing around a great white throne bowing and singing psalms through all eternity? Is there nothing more? The throne of God in every man is his conscience, and when strictly obedient to its dictates according to light and truth, he is worshiping at the throne of God, no matter what honest labor employs his hands. Peter speaks of having left all to follow Christ, then asks what shall be the reward? Jesus says: To these who have followed me in the regeneration (not generation) shall be granted to sit on thrones judging others and again, they are to be "kings and priests," still farther in the parable, to those who had wisely improved the Teacher's gift, after being commended, were given more duties, as the care of five or ten cities. These things are very signifi-

cant, first, showing that we shall not be idle after our earthly labors have closed; secondly, that probation does not cease with our mortal existence. The very titles, King, Priest, or Judge implies onerous duties, as the welfare of a kingdom ministering at the altar, to discern between right and wrong; so to decide wisely in all cases of equity. These duties bring care and burden, not a condition of ease.

Those servants were examined and having been found faithful in their stewardship they were rewarded accordingly. Thus it seems to be self evident that we are to work for souls after entering spirit life; for were there no sacrifice of what use is the office of Priest? So also of the offices of King and Judge.

Should any say these promises are fulfilled in this life, we would ask where the twelve Apostles sat on "twelve thrones judging the twelve tribes of Israel?"

This is what Christ declared they should do. They suffered cruel persecution until they yielded their lives in the hands of their enemies. They had no throne but the throne of martyrdom. Still we believe the promises will be verified, not only to the Apostles, but to every faithful soul. God grant we may merit the reward.

Canterbury, N. H.

Letter Box.

Enfield, Conn., 1883.

Dear Children;—It is time to turn over a new leaf in the volume of your lives. Let the page be free from blots. You cannot recall your past mistakes, but they may serve as warnings for the future. Profit by dear bought experience. Form good vows and keep them. You must deny self, to gain immortal riches. Selfishness should be despised, fought and conquered.

Perform the duty of the moment, whatever it may be; prepare for the future, by improving the present; prepare for death, by living aright now. Truth and purity are sure to win. Strive for a life that shall realize these virtues. No good effort is lost; what you desire, you endeavor to obtain. By desiring what is virtuous, you may become a power against evil. Abound in goodness, grow in holiness.

Let the daily service of your lives be an offering of "a sweet savor unto the Lord." Let each moment tell for good. Life is none too long for repentance. "As every grain of gold is valuable, so is each moment of time." How much time is lost! Wasted hours count up fast.

Gather the fragments of precious time, and make of them something of moment that will benefit you. Gather the crumbs of happiness, to give brightness to your lives, and make the way more cheerful. Garner the fragments of spiritual food into your souls, to nourish, and strengthen, and beautify; let none be lost.

Your Brother,
Daniel Orcutt.

WRITTEN FOR THE MANIFESTO.

CHILDREN AND HOME CONVERSATION.

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to learn from books, and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of listening to the conversation of intelligent people. Let them have many opportunities of learning in this way. Be kind to them and do not think it beneath you to answer their little questions for they proceed from an implanted faculty which every true man and woman should take a great delight in cherishing.

Affectation in any part of our carriage, is lighting up a candle to our defects, and never fails to make us noticed, either as wanting sense, or wanting sincerity.

THE MANIFESTO.
JANUARY, 1884.

"HAIL! HAPPY NEW YEAR."

This simple term has a talismanic charm to the many thousands who in their pilgrimage through this life accept the opening of a new year as something of more than ordinary significance.

It is the breathing of a "Happy New Year" to all, to the aged and no less to the youth and little children. All alike have the anticipation of happiness in some of its multiplied forms. It awakens a thought for brighter days, for prosperous days, for days in which righteousness shall dwell permanently among men, and in which a spirituality from the abode of the pure in heart shall direct our minds and guard us on our heavenward journey.

The worldly-wise man makes it a data from which to begin anew in the accumulation of perishable treasures, where moth and rust must forever dwell. He looks forward to the time when he can have dismissed the old year with all that it may have lost or gained, and anticipates in the new, greater fame in his relations toward the world, and a more abundant increase of gold and silver and precious stones.

The religious mind also looks forward with pleasure to the opening of a new season, to the beginning of a new year in which will be found renewed demonstrations of God's goodness to man. In our preparation let us arrange a new order of resolutions which shall govern our conduct, and in this make our system of self-denial of greater practical benefit, so that while it affords a Happy New Year and a better result to ourselves, it may at the same time enhance the happiness, more particularly, of our immediate friends and then in the good Providence of God gladden the hearts of all who know us.

Readers of the Manifesto will appreciate this very much and make the incoming new year one in which the anthem of "Good news and glad tidings" shall awaken a harmony in every heart. Our lives should be known by the good deeds that are made manifest rather than by the enumeration of weeks and months, and the introduction of a new year would then present to us a most fortunate season when we may renew, effectually, our obligations to God, and to his people, and step forward into newness of life that shall be an inspiration of love and good will to all with whom we may meet.

Increasing wisdom in truth and righteousness must follow the increase of Christ's government. The testimony will then bear a close relationship to the spirit of Divine Light, which like the refiner's fire will consume everything except the pure gold.

The anticipated New Year brings an inspiration of love and joy and even of beautiful visions. We see the heavens opened and the angels of God ascending and descending, we hear the revelations of great and good gifts and they betoken most emphatically the wonderful days that are to come. The whole world are in marching order and we see them moving on toward the beautiful Kingdom of God. In this inimitable future when the ransomed of the Lord shall return to Zion; in these millennial days when the knowledge of the Lord shall cover the land as the waters cover the sea, when the swords shall be beaten into plough-shares and the spears

into pruning hooks, are the days when righteousness shall dwell among men.

Indeed, and 1884 belongs to this glorious future. The days and weeks and months will move along with unerring precision, and as faithful workers for this wonderful day of God's grace, let us accept the baptism of the Holy Spirit and become the messengers of a gospel truth that shall save the world from sin.

A HINDOO has been preaching in Boston Mass. in a Unitarian church, and we trust that the church members have been made better by his presence. He does not profess to be a christian and may not see the necessity for such a change. He says "We believe in the grand doctrine that God in his spiritual glory has come down to earth, and that now access between him and us is direct. That glorious doctrine of true Christianity has been obscured and dimmed by men who lack the appreciation of the teachings of their own scriptures, but the time has come when the claims of the Holy Spirit shall be vindicated. If the spirit of God is a living presence, if he is a consuming fire, if he is a ready counselor, if he is one to whom every appeal may be made in a moment of perplexity and sorrow, we are bound to tell the world what the responses of that Spirit are."

This catholic spirit and clear view as seen by the distant light of a hindoo mind, would compare favorably with the greater light of a Christian dispensation. St. Paul has said, "As many as are led by the spirit of God, they are the sons of God," and no doubt this influence may be felt in India as well as in the United States.

THOSE who write for the Manifesto should not forward the Mss. till they have affixed their full name. If desired, the name can be with held when the article is published.

Sanitary.

[From The Herald of Health.]

HOW TO PRESERVE THE EYESIGHT.

THE editor of the Huntsville, Ala., Democrat, who has passed his three score years without the use of eye-glasses, and can still, with his natural eyes, read fine print, wishes to give other people nearing the sere and yellow leaf the benefit of his ocular experience. Therefore, he tells them that in 1865 he found his eyesight failing, indicated by dark specks flitting over the page and a hazy appearance of the letters when he was reading. Remembering to have heard his mother say that ex-President John Quincy Adams (who lived to about 80 years) had preserved his eyesight and read without glasses by pressing the outer and inner corners of the eye together, the editor tried the experiment. After retiring to his bed at night, he has, ever since the fall of 1875, before going to sleep, pressed gently together the outer and inner corner of each eye between the thumb and fore-finger of the of the hand corresponding to the right and left eye, applying equal, simultaneous pressure to both eyes. Or, using but one hand, he has put the middle finger on his fore-head above his nose and pressed together the corners of one between the thumb and forefinger, and the corners of the other eye between the third and fourth fingers, striving to give equal pressure to both eyes. The philosophy of the experiment is explained in this way: As people pass the middle age, there is said to be (and we believe it) a tendency of the balls of the eye to lose their convexity—in common parlance, to flatten. The habitual pressure of the outer and inner corners of the eyes together prevents flattening, and thereby preserves the original normal convexity of the eyes, and thereby the original power of seeing. Near-sighted persons are exceptions to the rule. Their near-sightedness (as we un-

derstand) is caused by too great convexity of the eye. Oftentimes, as they advance in years, their eyes flatten; that is, lose their original convexity, and become more nearly like the good eyes of young people, and they can see better without glasses, and lay them aside.

Whether our philosophical explanation is right or wrong, this one thing we know, that whereas we, over seventeen years ago, were losing our original power of seeing, now, by the manipulation of our eyes as above explained, we can see clearly without the use of glasses, we can read small print almost, if not quite, as well as in our youth, while men and women many years our juniors, some of them our near blood relatives, who have not resorted to our mode of improving the eyesight, are compelled to use glasses. Believing it our duty to mankind to do them all the good we can, we overcome our native modesty about writing of ourself by the consideration that we may benefit others by relating our own experience.

The reason why both eyes should be subjected to the equal simultaneous pressure is, that to see clearly, both eyes should behold objects at the same focal distance, and this cannot be if the two eyes have not the same convexity. If the two eyes should see objects at different distances, the object would present different images on the two retinæ of the eyes, and produce a confusion of images, and, of course, impair distinct vision. Instances occur of persons who have a natural infirmity of the eyes with different foci—one eye seeing at one focal distance, the other seeing at another focal distance. In such cases oculists provide eye-glasses of different foci, so accommodated as to correct the natural defect and make both eyes see alike.

[From the Phrenological Journal.]

THE INFLUENCE OF CHEERFULNESS ON HEALTH.

HENRY REYNOLDS, M. D.

Cheerfulness exerts an important influence upon the health as well as contributing much to the happiness of mankind. The cheerful man, woman, or child is more likely to be healthy than the gloomy one. Cheerfulness promotes digestion of the food, quickens the circulation of the blood, and facilitates the proper performance of all the healthy functions of the body. The food eaten with pleasant companions is less likely to disagree with the dyspeptic than that eaten in solitude. Some dyspeptic persons have often remarked, that when dining with friends and agreeable acquaintances, whose companionship cheered them, they might eat freely, without subsequent harm, of substances which were sure to occasion distress when eaten at home alone. Not a few have noticed that when feeling despondent or feeble while alone at home, the arrival of pleasant acquaintances, or a visit to friends, would at once make them cheerful and cause them to feel like new creatures. If short seasons of cheerfulness will do so much for improving the condition of a person's health, it is easily conceivable that habitual cheerfulness would be a potent means of maintaining a constant state of healthfulness and physical enjoyment.

It may be urged, however, that good health promotes cheerfulness, and, consequently, instead of cheerfulness being the cause of good health, it may be the consequence. It is true, that good health is conducive to cheerfulness, yet there may be good health without cheerfulness. The two, however, have been designed by nature to be intimately associated. Every healthy child is generally cheerful and happy. So universally is this the rule, that many are disposed to regard childhood as the most enjoyable period of human existence, and regret that they are no more to experience the pleasant joys of youth. The child, however, has its troubles and sorrows, but is more cheerful than those of a "larger growth" simply because it sooner forgets its griefs and gives itself to the enjoyment of the pleasant things of its existence. The child is really a better philosopher than the man, and, consequently, finds more enjoyment in life, thus preserving its cheerfulness.

Some persons are notably more cheerful than others. For those who are naturally cheerful, it seems easy for them to maintain their cheerfulness; but, how are the naturally gloomy to put on cheerfulness? Will cheerfulness come at the bidding? The despondent can not become cheerful by willing

it. The proper conditions must be complied with, and cheerfulness comes as its result. Well directed efforts promote the attainment of cheerfulness. The mind must resolutely put aside corroding cares, keep aloof from worry, and take a hopeful view of the future. The mind may be active and devoted to the business of life, and yet so hold itself that life shall be full of cheerfulness. The cheerful mind is more likely to succeed in life than the gloomy one. Cheerfulness strengthens the power of mind as well as the body, and the cheerful mind is better able to cope with the difficulties of life than the gloomy mind is. The man who is busily engaged in business does not need to shut out cheerfulness from his life in order to succeed; on the contrary, by so doing he is less likely to succeed. By persistent effort every one may attain to a fair degree of cheerfulness. Well-directed efforts are almost sure to be crowned with success. Every one who will, may be cheerful.

Cheerfulness is one of the good things of life and is well worth possessing. Ralph Waldo Emerson well said: "The best part of health is a fine disposition." It is more essential than talent, even in works of talent. Nothing will supply the want of sunshine to peaches; and to make knowledge valuable, you must have the wisdom of cheerfulness. Whenever you are sincerely pleased, you are nourished. The joy of the spirit indicates its strength. All healthy things are sweet-tempered. Genius works in sport, and goodness smiles to the last; and, for that reason, whoever sees the law which distributes things, does not despond, but is animated to great desires and endeavors. He who desponds, betrays that he has not seen it. As we advance in years and in knowledge from youth upwards, instead of becoming less cheerful, as is frequently the case, we should become more cheerful. Cheerfulness not only best promotes health, but it also facilitates success in all of our undertakings, besides contributing to the enjoyment of life.

THE desire to be loved is human nature in its purity. It is the first impulse of the opening heart, and it lives and breathes in the bosom of all until the hour of death.

Lines written upon the occasion of the demise of our good and worthy Sister Mary Ann Emerson. Nov. 26th., 1883.

JAMES G. RUSSELL.

O HAPPY soul! most nobly hast thou done
Thy work below. A treasure thou hast gained,
Exceeding far Peruvian gold; and now
Thou goest home to thy eternal rest;
Unto that mansion now awaiting thee,
Which thou thro' faithfulness hast well prepared.
O dearest sister, while we truly know
The blessedness of thy immortal lot,
We can but deeply feel the loss of thee,
That thou shouldst leave us, even at the time
We cherished fondly such exulting hope,
That thou wouldst tarry with us yet a while,
A goodly while. Ah, sister, all in vain.
'Tis past. And we are left to move along
Without thy blest companionship to cheer
In many toilsome hours and walks of life,
But wilt thou not in spirit be with us,
To bless and comfort us? O be it so.
And tho' our earnest pleadings failed to hold
Thee longer tangible within our midst,
We hope and trust thy blest angelic sway
Will move to ceaseless energy each soul,
That, struggling oft', seems faltering betimes,
And growing weary in the gospel strife.
We know what power thy spirit can impart,
For many years, within the gospel field,
Hast thou to many given evidence
Of stirling qualities thou hast possessed,
The young and tender minds of trusting youth,
Have been protected, molded into forms
That beautify the Zion of our God.
And Oh, how very much they owe to thee,
Dear sister, guardian, parent—all in one,
They rise up now and call thee blessed, Thou
Who hast through every scene in life been true
To gospel principles, since first thou heard
The voice that called thee from a life of sin,
Art truly blessed. Thy reward is sure,
And thou hast gone to reap what thou hast sown—
A harvest of abundant golden grains.
It needs no eulogy to bring to view
The merits of our worthy sister dear,
For many here are witnesses most true,
Of her devoted spirit year by year.
These lines are written simply to portray
The deep emotions of affection'd hearts,
And as our sister passes thus away,
No wonder that the sadden'd tear-drop starts.
A constant burden-bearer all along
From early life to three score years or more,
Tho' frail in body, still in spirit strong,
Her exit now most deeply we deplore.
But she is gone, gone from our mortal sight,
Tho' still in spirit near us all the same;
While unto spirit realms she takes her flight,
Her blessed ministrations still we claim,
Thus, like our sister may we toil with care,
Thro' life till all its transient scenes are o'er,
That we may find our portion ever there,
In that bright world where parting is no more.

Enfield, N. H.

IN MEMORY OF ELDER ROBERT M. WAGAN.

ELSIE E. MCFARLAND.

"He crossed in the starlight gray and cold,
And the pale mists hid him from mortal view."

Onward the boatman came, regardless of our prayers and entreaties, regardless of our ceaseless watching and thoughtful care, and quickly transferred our brother across the dark river to the other shore. Up the shining way he went, to the golden gate, and passed in with a glad welcome from myriad voices of those who had long claimed him as a kindred spirit and co-worker in the cause of purity, truth and humanity. Hand clasped hand, as brother met brother, in that sphere of fraternal love, where temptation and sin are not permitted to enter.

In early life, a guiding hand from this spirit sphere, turned the thoughts, feelings and spiritual aspirations of our departed brother; away from the inharmonies of earth life, away from the strifes and ambitions of a merely worldly existence, to the cause which he so heartily espoused, and for which he so long and faithfully labored. As a child he was tractable and teachable, as a youth he was kind, courteous, loving and obedient; as a man, his noble qualities of head and heart were manifest in all that he said and did. Abroad he always showed himself the true christian gentleman. In business with the children of this world, he was prompt and decided, and honest to the last farthing, yet friendly and affable. At home we had reason to bless him every hour. To the children and youth he was a kind, tender, loving brother, never too tired, or too hurried or worried to say a pleasant word, or present some little token of appreciation, that was helpful and encouraging. To the aged he was particularly deferential and respectful, looking after their interests, anticipating their wants, and ever striving to make them feel that they were a blessing. In temporal things we leaned on him as on a staff that could never fail us. As a leader we were sure he would never lead us astray. As a teacher we had implicit confidence in the truths he taught. As a brother the best beloved. All about us lie tokens of his tender love and care. On every hand are evidences of his ability to scatter blessings in the pathway of those under his charge. Self was ignored, and selfish interests and selfish motives found no place in his noble soul. Each year was a well rounded period in a life well spent.

Farewell brother, though our cup of affliction is brimming over. Rest beneath the shadow of the Tree of Life and we will toil encouraged by thy bright example and beautiful life of entire consecration. Safe beyond the rolling tide—safe from mortal suffering—safe from temptation—safe from the power of sin—safe in the companionship of angelic guides who will minister to thy every need—safe in thy Father's house of many mansions—safe in a home of perfect purity and love, we will leave thee. With sorrowing hearts we must say farewell,—dear brother, farewell.

Mt. Lebanon, N. Y.

ANGEL ADMONITIONS.

Be true thyself, if thou wouldst teach
The striving ones to love thee;
Be true, thy gentle words shall reach
The heavenly realms above thee.

For angels pause to catch the sound
Of words so blest and tender,
And bear the news to earth around,
Christ reigns in regal splendor.—*L. H.*
Canterbury, N. H.

"Cleanse first that which is within the cup and platter, that the outside may be clean also." The words we speak, and the acts we perform are as the contents of the cup and platter, if they are free from selfishness and all that pertains to the world, that world to which Christ referred when he said, "I am not of this world," our characters which may be likened to the outside of the platter will inevitably be without reproach.—*E. A. S.*

Good resolutions are an honor to every heart that forms them. But that honor takes to itself a new luster, and that heart is noble still, when the resolutions are not broken. —*The Guardian.*

TRUST IN GOD.

"Though thy sun may for a season cease to shine."

ENFIELD, CONN. MT. LEBANON, N. Y.

Affetuoso.

1. Brother, is life's morn - ing clouded, Has the sun-light ceased to shine,
2. Brother, all things round are calling, Call-ing with u - nit - ed voice,
3. He from His high throne in heaven, Watches ev - ery step you take,

Is the earth in dark-ness shrouded, Wouldst thou at thy lot re-
Tho' the wrongs of earth are gall - ing, They must lose their strength ere
He will see each fet - ter riv - en, Which your foes in an - ger

Allegretto.

pine? Cheer up, Brother, let thy vision Look a - bove, see! light is
long. Yea, my Brother, tho' life's troubles Drive thee near to dark de-
make. Cheer up, Brother, He has power To dry up the bit - ter

near, Soon will come the next tran - si - tion, Trust in God and perse-vere.
spair, Soon they'll van - ish like a bub-ble, Trust in God and perse-vere.
tear, And though dark-est tem-pests low - er, Trust in God and perse-vere.

Books and Papers.

HERALD OF HEALTH. Dec. This number contains an extended list of articles on Health which is well worth the perusal by those who love long life and happy days. The drinking of hot water as a remedy for the many diseases that afflict the human family is fully illustrated in the several rules that are given for its use. The department which contains "Studies in Hygiene for women" has also articles of real value. The work for 1884 will be enlarged by eight additional pages. M. L. Holbrook, M. D. Publisher, 13 & 15 Laight St. N. Y. $1.00 a year.

[*A first class monthly Magazine.*]

PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH. Dec. Contents: Prof. Nicholas Joly, the eminent French Naturalist: Foot prints in the Ancient Sand-stone, Illustrated; The Trance; Monsignor T. J. Capel, with portrait; Grand-mothers; King Cetewayo, with portrait; Investments which pay; General observations on Amativeness; The first gun for Peace; Slaves of Fashion; Genesis of Alcohol; Diet of the Chinese, also Notes in Science and Agriculture; Answers to Correspondents, etc., etc. Fowler & Wells, Pub., 753 Broadway, N. Y. $2.00 a year.

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PEOPLE who delight in beautiful and good books will be astonished when they see, if they have not already seen, the annoucements of the "Caxton Illustrated" and other editions of standard authors, issued this season. The typography, and all mechanical qualities of printing and binding are simply superb, and the prices a veritable marvel, to the old-time book-buyer. The list includes the works, complete, of Dickens, 15 volumes, reduced in price from $22.50 to $9 net; Thackeray's, from $16.50 to $6.75; George Eliot's, from $12 to $3.75; Washington Irving's Works, from $20 to $4; Scott's Waverley Novels, from $30 to $7.50; Hawthorne's Works, from $21 to $6.50; J. Fennimore Cooper's, from $32 to $12.50; Bulwer's, from $31.25 to $8.50; Wm. Black's, from $15 to $4; De Quincey's, from $18 to $6.50. The publisher sends them to any one for examination before requiring any payment, on reasonable evidence of good faith, and will send a 100-page catalogue of these and other works free upon application. John B. Alden, Publisher, 18 Vesey St., New York.

A SIGNIFICANT PRAYER.

WE know that thou art the Infinite love—the healer and not the destroyer of all thy people—the Father who pitieth his children more than a human father ever yet pitied—yea, the Mother, who comforteth all thy little ones more than a human mother ever yet comforted the children of her travail—and so we know that the hopes with which this mortal life is inspired are but as buds which will bear beneficent fruit for us in the immortal life that is to be. We pray that we may believe in the immortal life—that we may aspire after it, and yearn for it, with an unconquerable yearning—not because we would lead therein a life of slothful ease, but because, in toil and in endeavor, in self-sacrifice and in devoted love, we would become all that which immortal life, and immortal life only, will enable us to realize. But O Father and Mother! even here, while "the muddy vesture of decay doth grossly close us in," may we be supremely content to serve a glad apprenticeship to that toil and endeavor, to that self-sacrifice and that devoted love. So will eternal life begin in us, and thy kingdom come in us, and thy will be done in us, even as the eternal life has already commenced for, and thy kingdom already come to, and thy will already done by, those supremely beatified spirits who are nearest to Thee because they stoop the lowest to those of thy children, who, even in the immortal life, are yet sad and sorrowful. Amen and amen!—*Inspiration of Rev. James K. Applebee in Boston Commonwealth.*

Deaths.

Mary R. Dow, Nov. 10, 1883, at Enfield, N. H. Age, 83 yrs. 4 mo. and 23 days.

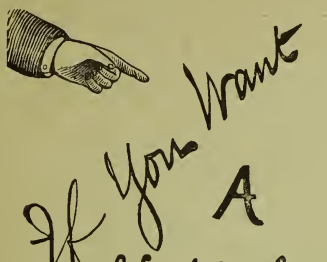
Mary Ann Emerson, Nov. 24, 1883, at North Family, Enfield, N. H. Age 63 yrs. 10 mo. and 16 days. (See page 21.)

Abigail Shaw, Nov. 27, 1883, at West Gloucester, Me. Age 77 yrs. 7 mo. and 20 days.

Robert M. Wagan, Nov. 29, 1883, at South family, Mt. Lebanon, N. Y. Age 50 yrs. 6 mo. and 5 days. In him we have lost a dearly beloved leader.—A. E. C. (See page 22.)

Amanda Olmstead, Dec. 10, 1883, at Union Village, Ohio. Age 77 yrs. 4 mo. and 19 days.

She has been a faithful member for 60 yrs. living a pure virgin life and devoted to community interests. She honored her profession and zealously supported the cause of the Gospel and has now gone to a happy home in the better Land.—O. C. H.



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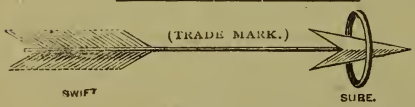

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The Manifesto.

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Vol. XIV. FEBRUARY, 1884. No. 2.

UNSATISFIED DESIRES.

ANTOINETTE DOOLITTLE.

As far as our knowledge extends, there has never been a time in the history of the American Nation, when there was greater prosperity in different departments pertaining to its material wealth, or its educational advancement, than the present. Science continues to reveal new modes of agriculture and machines are invented to meet the growing, expanding ideas which are requisite to carry the new methods into practical operation, which with the combined skill and energetic labor of the tillers of the soil, the land is made to yield a rich and bounteous supply of cereals, fruits and vegetables, for home consumption, and to contribute in considerable degree to the demands of foreign markets.

Ships, heavily laden with all kinds of merchandise go out upon the seas, to bear to other lands the products of our own and in return, bring from other ports to our shores fruits and fabrics from soils, and climates, in distant lands. Many of these staunch vessels are unable to cope with the fierce winds, and go down beneath the billowy waves which rise mountain high, and are seen no more. Still, others continue to plough the great deep, and press their way, and pass from port to port.

Fires and floods, devastate the lands, and yearly consume a large amount of the nation's wealth, as 1883 has proved in a marked degree; but as an off-set, the population is increased by emigration from other countries, and large tracts of land hitherto untilled, are brought under the plow and worked by those who emigrate to America from

isles beyond the seas, to find a home and take shelter under her national flag.

Why repeat these facts so often told, and so apparent to all, that they who run may read and easily understand? Our reason for so doing, is to show that with all the accumulated material wealth and financial prosperity, there still exists a restless unsatisfied condition of mind and feeling, in all ranks of society; which go to prove that there are soul wants and needs, that earthly material things can never supply. Hence we find in all ranks of society, an anxious expectancy, looking for some new thing to transpire that will bring change and fill an aching void in the chambers of the soul, and feed the immortal part.

Pulpit orations from the clergy. it matters not how eloquent they may be, or how pleasantly their words may fall upon the ears of the hearers—fail to touch their hearts. The Bible has been used as a text-book by many thousands of professed ministers of the gospel, for a long period of time, until nearly every verse has been repeated over, and over again and turned, and twisted, and explained, until it has become as sounding brass and tinkling cymbals: for priests and people, by lack of true charity, or practical love to God and to their neighbor, under the guidance of Christian faith, fail of ministering or receiving even a spark of living inspiration from the Source of divine light.

Thousands at the present time, are looking and waiting for some sudden revulsion in the spiritual elements, that shall bring about a better state of things and are hopeful and joyful in the anticipation. Others fear lest a sacrifice of some of their dearest earthly idols may be called for, if coming events which they feel are rapidly drawing near, and are casting their shadows before, actually transpire.

As a general rule, the majority of those who profess to want something better than what they now possess, do not want to give an equivalent to obtain it. Like one class of the ancient Jews, who were looking for the long promised Messiah; they expected a prince in pomp and regal splendor to come and establish a throne and kingdom, and sway the scepter of power, and strengthen the then existing hierarchy, and upbuild the aristocracy of that day. They were greatly disappointed; so much so, that only a few were prepared to receive the Anointed Nazarene, the medium of the Christ Spirit, who came to them in an unostentatious manner, and they did not recognize him, nor understand his mission. Thus it is, and will be with the major part of those who at the present time are hungering for soul food; they desire it, but are not willing to sell *all*, or even a part of their worldly gains to obtain it. The selfish, ease-loving, pleasure-seeking multitude, cries, "give, give! but do not take from us our earthly treasures that we love so dearly!"

Jesus, without doubt, was educated with the Essenes of his time, who were numerous in Palestine and Syria, and were practically progressed and virtuous. Philo said of them, "They do not sacrifice animals; do not hoard up riches for themselves; yet they regard themselves the richest of mankind; because contentment of mind is riches. No war implements are found among them; neither slaves nor slave owners; they hold that virtue and freedom belong together." Their trinity is, "Love of God, love of virtue and love of mankind."

Their Order was not founded upon natural descent, but upon virtue and integrity of character. They required new converts who joined them, to sell their private possessions and divide with their poorer brethren; thus mutually share the burdens of life, and serve one another in love. They enjoined upon all the necessity of meekness and lowliness of spirit, and purity of heart and mind. They commended celibacy which enables a man or woman to abstain from connubial intercourse for the kingdom of heaven's sake; but acknowledged that *all* could not receive, or enter into that state, only as was given them thus to do.

Gensburg said; "It can hardly be doubted that the Savior himself belonged to this holy brotherhood, that existed during a period of two hundred years before Christ. At the advent of the Messiah, the Jews were divided into three parties; Pharisees, Sadducees and Essenes. Jesus often reproved the former, but not the latter."

May we not reasonably gather the idea from ancient history, that Jesus brought many doctrines which he taught from the schools of the Essenes, which was the fruit of preceding generations, instead of all those beautiful lessons which he gave, coming directly to him, as a new revelation? And that the quickening Spirit that descended upon and abode with him vivified and intensified those heaven-born principles, and enabled him to carry them forward to greater perfection?

If those in our own time who are waiting for what they call the millennial day, would prepare themselves for the event as did the ancient Essenes who were looking for the Messiah: How long would they have to wait before the Comforter, the true Witness, who now stands at the door knocking, would find entrance and sup with them and break the bread of life with them?

Mt. Lebanon, N. Y.

The Government of Christ's Kingdom,—a Theocracy.

ABRAHAM PERKINS.

It should be thoroughly understood that the Government of the Kingdom of Heaven is neither a Monarchy nor a Democracy; yet, we find in its nature the elements of both forms prefigured. It is a Theocracy. In its administration, it partakes so much of a Monarchical form as to establish a central power, a throne or tribunal for final decision on all questionable matters; and so much of the Democratic form as to embody the voice of the people to sustain it and make its acts legitimate. It is not all throne nor all the voice of the people; either of which would produce absolutism and monopoly, and furnish a direct fruitful support to self, the arch enemy of the Kingdom.

Monarchy fosters and builds up an Aristocracy; it creates in society castes of high and low, from which condition, neither merit nor demerit removes the stamp of honor or degradation. In its extreme, it becomes despotic and most unjust.

Democracy tends to the leveling of humanity to a common plane: and when carried to an extreme, would ignore the respect and dignity justly due to office and that legitimate authority necessary for the power and strength of society. In a Theocratic Government, the lessons as taught by Jesus for the maintenance of order and harmony gave officers and

endowed them with power to bind or loose on Earth, even as bound or loosed in Heaven.

The Apostles also commanded subjection to Principalities and Powers; all of which, both in Church and State, should be received as admonitions and lessons of instruction, sufficient to fit man for the duties of life in all things pertaining to human interest and the development and progress of the human mind.

No institution or body formed for religious, social or political purposes, neither for any other relation or economy of life can possibly exist without order, the first law of Heaven. For the protection of any organization, the body must be properly officered, having a tribunal whose decision must be final; otherwise, institutions and societies breed contempt, become confused, divided, disorganized, wrecked, lose their power and fall to pieces, not unfrequently bringing in their destruction mutiny and rebellion, which conclude their history.

Because of system for business, for existence and growth, it does necessarily follow, that in society there must be high and low, rich and poor, master and servant. The principle that reduces to equality of condition regulates that feature and gives to the supervisor and menial, priest and layman equal honor; and each in their turn may be called to the same position or vocation in a Theocratic as in a Republican form of Government.

Enfield, N. H.

THE thing can be said of fresh, cool water, when needed by the system it is most grateful to the sense; when not needed it offers no temptation. So much cannot be said of beverages that intoxicate.—*Fanny B. Johnson.*

FOR THE MANIFESTO.

A VISIONARY DREAM.

ALONZO G. HOLLISTER.

ANNA Cogswell was born in Pittsfield Mass. in 1761. In her written testimony given March 1827, she relates as follows; Sometime in Feb. 1780, being in great trouble of mind, I dreamed I was with a large company of people and a man came and told us that Christ had come to judgment, which greatly shocked my feelings, as I feared I was a false professor and should have no part in his kingdom. He told us we must all walk in procession to a certain place, where we would find a tree in full bloom.

Each one must pick a flower from the tree, and those who gathered a flower containing seed, it would be a sign to them that they had the grace of God in their souls. We were placed to walk in order, the men two by two on the right, and the women in the same order on the left. While on the way I trembled with fear, and the woman at my side asked what made me feel such trouble. I told her I was afraid I should be found a false professor. She said she felt no concern for herself on that account. I turned to look at her and perceived she was an adulteress, though I never saw her before.

We picked each a flower and returned. The man who sent us, met us at the door, and told us to lay our flowers on a table, and let them be examined.

The woman who walked with me laid down hers, which was fairer than mine, and I laid mine by its side. Some seed fell from my flower and consumed hers in a moment. I was so overjoyed at the result that I awoke, and for a season felt very happy.

Having heard of Mother Ann Lee and the Elders, I went in company with others to visit them, while they were in prison at Albany. After entering, we stopped in a narrow passage on the lower floor. Elder James Whittaker came down stairs, and the moment I saw him I knew he was the man I saw in my dream. He looked at me and said "Young woman, honor God in Heaven," and immediately conducted us up stairs, where Mother and the Elders were. He soon began to speak of the coming of Christ to judgment, of the manner of his coming, and how we were to be judged.

In conversation with Mother afterward, I related my dream to her. Do you call that a dream? said she, it was a vision of God. The woman you saw walking by your side, represented false professors, who profess to be espoused to Christ and yet have other lovers, and their confidence is in the flesh. But this seed of the gospel will consume it. She then called Elder James and said Anna has been telling me a pretty vision—tell it to brother James. Accordingly I related it to him. Do you call that a dream? said he. Yea, I said, because I was asleep. He answered, it was a vision of God, and a great gift to you. Anna Cogswell became a Savior, in saving herself.

Mt. Lebanon, N. Y.

THE CHRISTIAN WARFARE.

MARION JOHNSON.

Not as a bannered Host
With plume and steel in martial rank arrayed;
With all the pomp and glitter and the boast
Of holiday parade:

Nor yet as armies come,
When hastening to the conflict and the strife,
With deadly panoply of war's dread doom,
And fearful passions rife:

But in the calm retreat,
Secluded from the turmoil and the glare;
They turn the spirit's sword within, to meet
The foe in ambush there.

Bearing a daily cross
Against the dearest idols of the soul;
Turning from wealth and worldly fame as dross
They press toward the goal,

Seeking the aid of heaven
In earnest fervent prayer, with purpose true;
Beyond the joys of earth, to them is given,
Eternal Life in lieu.

Canterbury, N. H.

THANKSGIVING.

MARINDA M. KENISTON.

How many hearts with joy will greet
This Nation's cherished festal day;
How many loving friends will meet
In happy homes to praise and pray.
May each, may all, that blessing share
Which crowns the day with mem'ries bright;
May love outweigh the din of care,
And darkness be dispelled by light.

O Earth! what treasure dost thou hold
That vies in worth with Christian love?
The richest mines of purest gold
One half the blessing ne'er can prove.
The love that dwells in kindred minds
Safe linked in friendship's golden chain,
Through all the lights and shades of time
Unchanged forever will remain.

May all who've gathered here to-day
Within these ancient hallowed walls,
Where oft our Fathers met to pray
And pledge themselves to give up all,
Renew again their lives to God,
While angels list to catch the sound,
And in the "Book of Life" record
That loyal souls still here are found.

O may each soul uplifted be,
To feel a tender Mother's care,
Thanksgiving anthems full and free,
Be wafted on the morning air.
May all who pray, and all who wait
Upon the Lord, to do his will,
An inspiration new partake,
And through all changes trust Him still.

It is the lot of some to sow,
While others reap the golden grain,
And many here may never know
The fruits of all their love and pain.

Blest be the hands that toil with care,
The hearts that live, mid hopes and fears;
Not all unheeded are their prayers,
However dark the day appears.

While those upon whose furrowed brow
Are seen the telling lines of care
Give thanks, their lives are spared till now
That children may their blessing share;
Give thanks, that when life's strife is o'er,
The shoals of time are safely past,
Awaiting them on yonder shore
Are those whose friendship pure will last.

Thrice blessed souls! whose patient toil
With trusting hearts and willing hands
Planted with gospel seed this soil,
A goodly heritage to stand.
E'en now we feel their presence near,
These faithful waiting ones to bless,
And welcome tidings soon to bear,
"*Receive thy crown of righteousness.*"

Let those before whose vision lies
Yet longer service to be given,
Rejoice, that they may win the prize,
And be the perfect flowers of Heaven.
If loyal they are ever found,
And to their Maker freely give
The first ripe fruits that e'er abound
Where virgin principles are lived.

So let all hearts give thanks and praise
Who've joined the lovely Virgin throng!
Thanksgiving fill the matin lays,
And be the theme of evening song.
For who like us can truly sing
The song of freedom ever grand?
Who better offerings can bring
Throughout our Nation's cherished land?

As days and weeks glide swiftly on,
Each bringing duties to be done,
We'll chant a never-ending song
And hold the bond that makes us one.
Through all the varying scenes we meet,
Vicissitudes which mark life's way,
Unchanging in our hearts shall beat
The love we feel renewed to-day.

Enfield, N. H.

PROGRESS AND ORDER.

O. P.

LITERATURE and mathematics may be greatly unfolded, yet A, B, C, will ever remain at the root of one, and One, Two, Three, at the root of the other. So we may be assured, that in all branches of human progress, initial principles will ever be recognized.

The progress made by the Jews from heathenism, was due to a measure of obedience to Hygienic and Moral Law. This statement is self-evident from the fact, that all human manifestations refer themselves to morals and hygiene.

Science and Art, may be greatly unfolded, yet essentially, no real human elevation may occur. Such was the case with the Egyptians; they represented ancient heathen civilizations; and such is the case exactly with modern civilization. The Pyramids are evidences of human vassalage, and of its consequent immoralities. The proverbial diseases of Egypt, attest violations of the Law of health. Modern civilization swarms with diseases, they attest its identity with the heathen civilizations of the past, as does also, the degradation of the wealth producers of Christendom.

Hygienic and Moral Law, and their fulfillment; will ever remain the fundamentals of human elevation.

There is a wide difference between the light of ideas, and the light of life. A person may see and acknowledge the fitness of things, and in his life be practically dark. A scientific fact can be presented, and all is right. A hygienic law applied to heathen habits, and the result is otherwise. From this cause, there is much confusion appending to the matter of progress. However, we may assure ourselves, that if a people in their conduct ignore Hygienic Law, there can be no real human elevation.

With regard to the location of an increase of living testimony. Shall it be at the center, or at the extremities?

"The wind bloweth where it listeth."

"Limit not the Holy one of Israel."

"Hurt not the Oil nor the Wine"—the

love of truth, and the inspiration thereof.

An organized body is not obliged to accept any increase of testimony: but if any member, or a family manifests an increase of hygienic, or moral conduct, they ought not to be crushed down, nor retarded by the inertia of the body.

The question has been asked, Shall an increase begin at the center, or at the extremities? Let us look around for emblematic illustrations. The rocks can instruct, the sunbeam enlighten and the plants of the earth give us knowledge. There is that wide spreading tree; we inquire of it; how is it that thou hast acquired such dimensions, and yielded such beneficent results? giving us food, fuel, and shelter. The tree replies, I am an assemblage of individuals; every bud I bear, is a tree in embryo. Our united labors during past years give the results you have stated. But what of progress? Well, I am a fruit bearing tree; I was but one bud when I was planted; I grew and produced a number of buds, these again did likewise, and finally, I attained the size you see. Strictly speaking, I am a community; composed of many members working harmoniously together. My progress, growth and strength, have been at, and from my extremities. When thou wast a single bud, didst thou bloom and bear fruit? I did not; the united labors of a great many buds were necessary before I matured and could do that. How didst thou behave under such an innovation as blooming all over into white flowers? I continued to grow, supported the increase, and left the growth and fruit buds to their respective duties. I have indeed manifested a degree of diversity in Unity, but there is a tree by the river, which yields twelve kinds of fruits, and its leaves—divine ideas are for the healing of human ills. It manifests a greater diversity than I do, it being a higher organism.

Human Society is like me, an assemblage of individuals, and is truly an organism; and if of the highest type, twelve manner of fruits may be forth coming. Low organisms do not admit of much diversity.

It is the province of my roots and trunk to support the buds, and it is their threefold office, to strengthen the trunk, bloom and bear fruit. Unity of action is Order; growth and fruit is Progress. Order will become stonefied, if not fully compatible with Progress. Progress cannot be established, unless compatible with Order. Where Order is stonefied, an increase will be out of unity.

My conditions of growth, are light, warmth, moisture, air. The conditions of the tree by the river of life, are divine light, love, and an atmosphere which invigorates and gladdens all divine forms. Its every bud, is a divine human spirit, accessible to Progress, and ever tending to Order.

Mt. Lebanon, N. Y.

PIONEERS OF THE WESTERN RESERVE.

Notes referring to the Shakers of North Union, Ohio, as published by HARVEY RICE in a work entitled, *Pioneers of the Western Reserve*. Some explanatory remarks are added by J. S. PRESCOTT, a member of the Society of North Union.

"IN 1822 a religious community known as Shakers was organized in Cuyahoga County, under the supervision of Ralph Russell, a devout man of that faith. He was aided in this work by the Elders of Union Village, Warren County, Ohio. They purchased a tract of wild land in the township of Warrensville, cleared the central part of it, erected a small village of log cabins, and gave it the name of "North Union." Here they tilled the soil,

grew in numbers, erected mills, established factories, a school-house, and a church, and for many years flourished, but of late have rapidly declined in numbers and in wealth, and in fact have become but a remnant of what they were in their prosperous days. Yet there are other communities of the same faith that still flourish in different parts of the United States.

It must be admitted that the Shakers have become a power in the land, and are justly regarded as an honest and industrious people. In their mode of worship they introduce a shaking,* shuffling dance, keeping step to the music of a monotonous song or chant, and for this reason are generally called "Shakers"† by outsiders; yet they prefer to call themselves "Believers,‡ because they believe in the divinity of Ann Lee, and in living a life of pure celibacy.‖ In other respects their creed is substantially orthodox.

Ralph Russell, who led in organizing the community at North Union, was not only sincere in his faith, but a man of tact and enterprise. He was born at Windsor, Conn. Aug. 3, 1789, and received a good common school education. He loved books, and soon acquired a fund of general information. Influenced by a desire to go "West," he settled in Warrensville in 1812.

Accidentally, or rather providentially, as he thought, he soon came in contact with two eminent Shakers of Union Village, who convinced him of the truth as it is in Ann Lee. He then commenced to indoctrinate his neighbors in the principles of the new faith, and soon acquired a goodly number of adherents. Thus encouraged, he organized a community of Shakers at Warrensville.

"Ralph," as the brother-hood called him, was a man of imposing presence, tall, graceful, and winning in his manners, and persuasive in his logic. He was not only one of the first founders of the community in Warrensville, but its principal leader until 1826, when, owing to some disturbing elements of doctrine and rule he withdrew from the community, and settled on a farm in Solon, where he died Dec. 23, 1866, at the age of seventy eight years. He was superseded by the Elders from Union Village.

The number of Leaders and Elders who have from time to time succeeded Russell are somewhat numerous. Though subordinate to higher ecclesiastical authorities, this class of officials share a degree of independence and power which renders their position one of great influence as well as honor. Among the number, there are several individuals who have an interesting record.

This is true of James S. Prescott, one of the founders of the community at North Union. Though advanced in age, he is still active and faithful in the discharge of his duties. He comes from a good family, being akin to the late William H. Prescott, the renowned historian. He was born Jan. 26, 1803, at Lancaster, Mass. His mother was a pious lady, who instructed him at an early age in the lessons of Christianity. He received a good academical education, and commenced his career in life as a teacher in a missionary school, consisting of some fifty § Indian youth, at Oneida, N. Y.

In 1826 he came to Cleveland, where he found employment as a mason, a trade he had partially learned while in his boyhood. In the course of a few months he left Cleveland and engaged in a job of mason work for the Shakers at Warrensville, North Union. Here he became interested in their religious views, adopted their creed, ¶ received their faith, and united with them, and still remains with them. He is a man who lives a pure life, and is highly esteemed by the brother-hood and by all who know him. He is an intelligent, modest, and truly amiable man. He has

* Shaking was introduced by the first founders, by the operations of the Spirit. Dancing was introduced as an act of divine worship. See Jeremiah, xxxi. † The term Shakers was given to the people in derision.

‡ They call themselves "Believers in Christ's Second Appearing," not in the divinity of Ann Lee, but in the divinity of Christ. Christ is a "Spirit," and can come in a woman, as well as in a man.

‖ They believe in living a life of virgin celibacy, because Christ lived that life, and he was our example. See Matthew, Mark, Luke, and John, on this subject.

§ The average daily attendance was about forty, including both sexes, taught on the Lancasterian plan.

¶ The Shakers have no creed, except what is contained in the life of Christ, or, in the four Evangelists, Matthew, Mark, Luke and John.

recently written a History of North Union,* which is highly interesting in its details, and which should be published in book form. He was never married; yet he worships his ideal of a woman, and thinks her divine. †

Ann Lee was born of humble parentage at Manchester, England, about the year 1736. Her early education had been neglected; yet nature had endowed her with unusual mental powers and with a spirit of religious enthusiasm. She married young, was the mother of four children, all of whom died in infancy. She deplored her bereavement with a grief which was inconsolable.

This induced reflection as to a remedy for human ills, and led her to advocate celibacy, and to become a dreamer in matters of religious faith. She commenced preaching strange doctrines in the streets of her native town. The populace gathered in crowds to hear her, and in such numbers as to impede public travel.

*The history of North Union was written expressly, for the "Western Reserve Historical Society," by request, and published in the *Cleveland Herald*. By the Hon. JOHN BARR, Judge of the Police Court.

†The term Divine cannot with propriety be attached to any human being, abstractly, Jesus made the discrimination between the human and the divine, when he said, "Thou art Peter, i. e. the human, and upon this Rock, i. e. Revelation or divine, will I build my church and the gates of hell shall not prevail against it." Matthew xvi; 18. and "that Rock is Christ," the divine Revelation compared to a solid substance because it endureth forever. 1 Cor. 10., 4. It prevailed against the human, but not against the Rock, it stands good yet, i. e. Revelation.

Ann Lee, made the same discrimination when she said, "You ought to have your faith grounded in the power of God," or power of his Christ, "for that abideth forever. But if your faith is only in persons, and they should fail, you are liable to come under loss." Millennial Church, p. 337. We admit that a woman living a divine life makes her appear beautiful, and so it does a man, but neither of them are objects of worship, because they are human, the creature, and not the Creator.

CHRISTIAN CONTENTMENT.

FANNIE GILLESPIE.

PAUL gives us a good lesson on this subject in 1 Tim. vi., 6. "Godliness with contentment is great gain."

We think he referred to those who when trying to be content, still were restless, wishing to be more than God in his wisdom intended or made them to be. We are too prone to move along desiring most, that which affords selfish pleasure, rather than spiritual growth.

Christian graces are developed by adherence to christian principles; contentment is found, by daily bearing the christian cross against discontent, impatience with ourselves, and dissatisfaction with our lot in life.

Discontent leads the mind "into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Let us use every talent we may possess as a divine gift and thus return to our Master his own with usury.

The root of Content is found in the recognition of God's love, his mercy, his truth, and a trust in his promises which are sure to the upright and faithful.

"He giveth power to the faint, and to them that have no might He increaseth strength."

No child at our table needs his daily bread, more than every child of God needs the Christian grace of true Contentment.

Canterbury, N. H.

Shaker Village, N. H.

DEAR SISTER MARCIA;—In the September number of the Manifesto I found an article entitled "The Voice of Age" which agreed so perfectly with my ideas of faith and gospel principle, that I wish to make mention of it to you, with my sincere thanks. Every sentence seems written as with a pen of fire never to be obliterated, and should be so deeply impressed in the heart of every church member, that a slothful selfish spirit can find no place in their abode.

I have thought it unwise to measure health and strength by age, if one should retain their youthful vigor at eighty years of age: why not enjoy the precious blessing of moving in active labor and not fearing any sad results therefrom? Longevity is becoming more universal with the people of our country, and is it not because the laws of life are more carefully regarded?

I also endorse your sentiments concerning a want of energy to work for the things of the spirit as we advance in years, for unless we watch and pray we are liable to become dim-sighted and lose a portion of our well-earned treasure, this would bring discouragement to others and a burden to the leaders of the flock, whom we should delight to aid and bless in every act of our lives by our faithful exertions and love in the cause of God.

Sally Ceeley.

RELIGION.

ANNA ERVIN.

Religion is not ours, until we live by it, in thought, word, and deed, when it goes with us into every place and sits uppermost on every occasion, also forms and governs our hopes and fears our cares, and pleasures.

The truly religious person is ever watchful and guarded in spirit; and by a purity of behavior is fearless. Religion is the name of all that is good, the Angel of Mercy, given to the dwellers of this transient life. It expands and beautifies the affections of the soul. It strengthens the bands of unity. It is the guide of youth in the path of duty, and should be the chosen companion of the inexperienced youth, that its light may illumine their pathway through this life.

It is my faith in practical religion that makes my declining years serene with the light that shines from heaven, and a sure refuge is found in Him who watches even the sparrow when it falls. In this faith this consolation is found, that life here is the vestibule of another, bright with immortal hope.

Enfield, Conn.

There is no accuser equal in severity of self-examination. Exercise it often.—*M. E. H.*

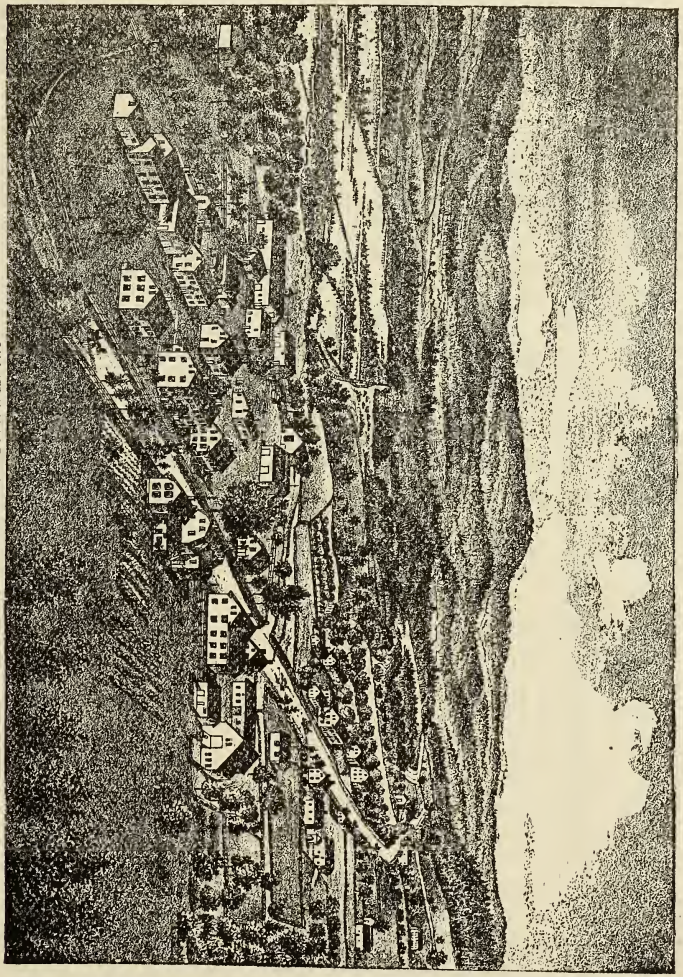
SOUL OF LIFE.

MARTHA J. ANDERSON.

With thy abiding presence, Lord,
And with Thy mantle of encircling love
Enfold us as the light envelops earth.
O Sun of life! O Fount of blessings new!
Shine on us still, and still pour out Thy good.
As morning mists roll up before the day
That floods the earth with light ineffable;
So in the glory of Thy countenance,
May every shadow that bedims our way
Retreat; may every care be turned to joy,
And every duty wear fair pleasure's smile;
May the tongue of murmuring be dumb,
And the full rich spirit of thanksgiving
Pour forth in songs of ecstasy and praise!
As flowers expand, in beauteous robes arrayed,
As blades of grass spring up from earth's dark sod,
So may Thy life—inherent in the soul—
Bring forth the types of things imperishable.
We yearn for higher thoughts, for holier wings
That lift above materiality,
And bring our souls in rapport with the Infinite
Soul of Life that permeates all worlds.
Removed from passion's storm and hate of men,
From envy, jealousy, and bitter words
That pierce like scorpion fangs or poignant spear,
Destroying human happiness and peace—
We would enjoy communion sweet with Thee.
One hour, O Lord! is better far than years
Spent in the realm of sensuous delight;
One quaff from the celestial fount of truth,
Would satisfy the immortal longing,
More than perpetual draughts from pleasure's spring;
Who dips life's cup therein, shall find
The bitterness of Marah's waters there.
Ah! who would taste of sweets elysian,
Must find the main-spring of their joy in Thee,
Relax their hold on sublunary things,
Nor deem what earth calls honor worth the strife.
Her wealth takes wings, her knowledge flies
Before the soul who opes with glad surprise
Her vision to the glories of Thy truth.
O how my spirit mounts! intensified
By the upwelling fullness of the love
I feel expanding in my soul to Thee.
Take all, all that this boastful world can give,
But unto Thee forever I would live;
Thy love supplants the transient loves of earth,
The banquet of Thy peace all want supplies,
And in the covert of Thy boundless grace,
My soul would find indwelling life for aye.

Mt. Lebanon, N. Y.

Those who quit their proper character to assume what does not belong to them, are, for the greater part, ignorant both of the character they leave and that they assume. —*Burke.*



SHAKER VILLAGE, ALFRED, MAINE.

BIBLICAL. NO. 1.

BY H. C. BLINN.

THE Bible is certainly a wonderful book. It is now *the book* of the christians, sacred to that order while all other publications may be denominated profane.

Its impartial history of God's people from the time that Abraham left Babylon to the prophecy of Malachi, embracing a period of some 3,600 years, is a work over which hundreds and thousands never become weary, while its exhortations, admonitions and promises have served, no doubt, to make a large per centage of those who have carefully read it, better men and women than they would have been without it.

Theodore Parker says of this sacred book, "This collection of books has taken such a hold on the world as no other. The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book from a nation alike despised in ancient and modern times. It is read of a Sabbath in all the ten thousand pulpits of our land. In all the temples of Christendom is its voice lifted up, week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the King. It is woven into the literature of the scholar, and colors the talk of the street."

This sacred book of the protestant order of Christians so far as it has preserved an account of the manifestation of God's work among men, free from the errors of translators and revisers, may with all propriety be designated the scriptures of truth. It is said to contain the best record that has been preserved of the creative work of God and has also furnished us with the historical account and religious experience of the Hebrew nation. From its great antiquity and the reverential regard in which the book is held, no other publication, under present circumstances, can take its place.

It can be no argument against the book, that it admits of war and slavery and many other things which the present state of society condemns. It is the history of an infant age, of a barbarous age, when to a great extent, Might was Right. In this respect it may bear a close relation to all ancient history. Babylon was filled with its deeds of barbarism and religious licentiousness. Carthage with its savage deity was a city of horror. Greece with its mythology and corrupting religious influences was not, certainly, in advance of the Jews.

Cassell speaking of the writings of Moses, says, "Such a code of laws as is embodied in this portion of Sacred Writ, is nowhere to be found in the jurisprudence of any other nation under heaven. Never had laws their basis in such profound wisdom, never were they as benevolent in their character, and never so salutary in their influence."

A testimony like this, in favor of a work that was written some three thousand years, in the past, should enlist the careful attention of every reader.

While a diligent study of the Bible may reveal to us conditions not in harmony with our views of righteousness, it may at the same time afford us many useful lessons, for the journey of life. No one thinks of throwing away all his books and papers because two or more chapters in each may not agree with his understanding of religious and scientific knowledge. He would dwell upon that which appeals to the better qualities of the mind, and allow the other to fade away. So read the Bible.

It is readily admitted that the New Testament or Covenant was written by a very different class of men, and that the inspiration of the work was as much beyond that of the old Testament, as the mission of Jesus Christ was in advance of the Mosaic law. This holds us directly, pleasantly and intelligently in correspondence with its doctrine of God's love to man. It foreshadows a dispensation of glad tidings, of peace and of brotherly love to which we as yet remain strangers. Unlike the old Testament dispensation the testimony of Jesus dwells upon the spiritual education of the mother and children as well as of the father. It gives us the outline of the life of Jesus, who walked with God very differently from either Enoch or Noah. A careful study of this part of the Bible and a discipline of the mind to its best instruction would transform men and women into mes-

sengers of love, into angels of God, and this world into a Paradise of peace.

Many persons have the idea that the Bible is a verbal inspiration from God and hence every word and every letter is mysteriously correct, and those who could not accept this chimerical view have been denounced as unbelievers in the Bible, as schismatics and as heretics.

Although the Bible may give a very vivid account of the manifestation of God among men, and of the visitation of the Holy Spirit, yet it is as true that the Scriptures are only historical and do not contain that Spirit. "The Word of God is quick and powerful, sharper than any two-edged sword, and a discerner of the thoughts and intents of the heart." But the book or Bible can never hold any such place.

That part of the Scriptures which comprises the Law and the Prophets was held as a sacred book by the Jews, as is the whole Bible by the Protestants of to-day,—the only guide. It was examined with great diligence to ascertain whether Jesus was a true descendant from the house of David or whether he was an impostor.

Jesus took the opportunity on several occasions to rebuke this narrow, bigoted idea, by saying to them, "Ye search the scriptures for in them ye think ye have eternal life!! and then as much as to say to them,—how very stupid! If you read the scriptures correctly you would readily see that "they testified of me." Paul was no less emphatic and denominates the word on Sinai the ministration of death, engraven on stones, for "the letter killeth," but that his brethren were the declared epistles of Jesus Christ, written not with ink, but with the spirit of the living God.

To denominate the Bible the "Word of God" and the only rule by which man should walk originated among an arbitrary sectarian class of religionists to prevent others from accepting the ever present revelation of God. The two great christian denominations, the Catholics and Protestants have each a translation of the Bible, which they are pleased to denominate the only, true Word of God, while they look upon each other as antichristians, and upon the Bible *not* of their own order as a false and spurious translation. It was by this sectarian work that the most inconsistent ideas relative to the goodness of God have been established, creeds been formed and an arbitrary worship formulated. It is quite certain that if the Scriptures were all consumed, the Word of God would ever remain the same, and that those who are led by the spirit of God would be denominated the sons and daughters of God.

Canterbury, N. H.

TRUST.

MARY WHITCHER.

The wing of an angel
May shade for a time,
At which thou would'st neither
Complain nor repine,
Well knowing the spirit
Of God lieth near,
And thou hast no reason
For doubt or for fear.

How gracious to trust
Though thy sky seems o'ercast,
The heavens remain
Through the tempest and blast;
Even so all thy good
Shall securely remain
Through every tempest,
Through sorrow and pain.

Canterbury, N. H.

DUTY.

JOANNA J. KAIME.

"Stern daughter of the voice of God!
O Duty! if that name thou love
Who art a light to guide, a rod,
To check the erring, and reprove;
Thou who art victory and law
When empty terrors overawe,
Give unto me made lowly wise,
The spirit of self-sacrifice."

To conscientiously regard my highest conception of truth; by rendering obedience thereto as a line, or path of duty regardless of the issue, was a lesson early impressed upon my understanding with few rose-colored tints to gild the setting of the pearl to my then ideal,

rather than practical view of life. As I advanced in years however, the benefit derived from giving heed to this injunction has been of inestimable value, and I venture to assert that as persons are guided by this inflexible rule or law, they will accomplish a corresponding amount of work in that field of labor wherein their energies are directed. Indeed little good would have been achieved had not this stern and unyielding principle incited to action the world's great benefactors. Had the human triumphed at the cross when Jesus was called to meet its ignominy, who can say the tide of progress would not have rolled backward (if that were possible) until another instrument was found able for the sacrifice? Had Ann Lee when called to her noble mission halted to "confer with flesh and blood" where would her name and honor be to-day but with the multitude who have been "weighed and found wanting" because unwilling to be as "clay in the hands of the Potter"—unwilling to forego earthly appetites and inclinations in deference to a higher law, and this as clearly revealed to their understanding as to the honest earnest seeker after righteousness.—Where rests the responsibility today that so many are found in our Communities singularly blest with a knowledge surpassing the wisdom of this world and yet indifferent tc the sacred trust committed to their charge, while the earnest few, who are lost to personal considerations are working with more than human energy for the wholesome growth upon which rests the maintenance and perpetuity of our virgin Order.

All of us who have placed our names as supporters of our Covenantal relation have thereby pledged loyalty to the vital principles which constitute us a living church. We are bound by all that is high and holy in our profession to walk circumspectly and unselfishly with an eye single to the glory of that being who has called us out of "nature's darkness" or a generative life into his "marvelous light" or the work of regeneration. "All that defiles or makes a lie" should be consumed by honest confession and genuine repentance.

Let us as Brethren and Sisters of one household awake to a deeper sense of our spiritual duties, to our God, to each other, and to the whole human family, believing that we shall all find sooner or later, "The path of duty is the only path of safety."

Canterbury, N. H.

THE FUTURE LIFE.

F. W. EVANS.

We must not believe in two places only hereafter, heaven and hell. It is not likely that all are to go either into perfect joy or unmitigated sorrow. This is a very crude and irrational notion, founded on the literal interpretation of some phrases of Scripture which our prosaic theologians have not had imagination enough to understand. God has made this world infinitely diversified with every degree of being—a long scale of musical gradations. Is God's law in this world a law of variety, and is his law in the other world a law of monotony? Has he a million different conditions for his creatures here, and only two there? Believe it not! The other world is, no doubt as full of variety as this. It has an outward nature as rich in air, earth, water, light, fire,

plants, vegetables, as this, our old familiar world; only more graceful, more lovely, more various, more sublime, more tender. So, long ago, Milton wrote:—

"What if earth
Be but the shadow of heaven, and things therein
Each to the other like, more than below is thought?"

The old theory was based on the parable of the Sheep and the Goats. It was nferred that there are only two classes in the other world, saints and sinners; only two places, heaven and hell. But while each parable teaches some one special truth, all truth is not put into each parable. The particular truth taught by the "sheep and goats" is, that those who have heard of Jesus—the Gentiles, or heathen—will be judged according to their fidelity to the law in their hearts, which is a law of universal love. The essential difference between men is that they are selfish or unselfish. This parable declares that all generous, unselfish people are essentially Christians, whether they ever heard of Christ or not.

But Jesus says explicitly, and without a parable, that there are many different conditions in the other world, as in this. The law of degrees prevails there as here. If we expect all to go into one place when we go into the other world I think we shall be mistaken. There is a special place for every one to be born there, as there is here. Every child born into this world comes into a home of its own; has its own father and mother, brothers and sisters, its own nation, country, town, language; he is born in the country or city, among the mountains or by the sea, into the home of a farmer, a mechanic, a minister. One little child is born in Spain, one in India, one in New England. Each of us, as we pass into the other world, will go into a particular home there, suited to us, and which we are suited for. It is said of Judas that "he went to his place," the place that suited him, the place where he belonged, the place where it was best for him to go. So the Apostle Paul went to his place which suited him, the place where it was best for him to go. All this is not only scriptural, but reasonable; so reasonable that Jesus seems to think it almost unnecessary to tell us of it. "In my Father's house are many mansions; if it were not so, I would have told you."

We are also told that while a good deal of what we learn in this life will pass away, much will remain. "We know in part, and we prophecy" (that is, teach) "in part; but when that which is perfect is come, then that which is in part will be done away." But there are three great elements of spiritual life which remain: faith, hope, and love.

The faith which abides is not any particular creed or belief; but it is that confidence in God, that trust in universal law, in the order of the universe, in a pervading, providing intelligence, in a blessed fatherly love, which is at the root of all intellectual activity, all intellectual progress. This faith is the "substance of things hoped for, the evidence of things not seen." It is the spring of all thought, reaching out from the known to the unknown. We go into the other world believing there is there plenty to know, that the laws of nature are infinite and inexhaustible; and that this faith is to abide in us proves that the other world is like this world in its inexhaustible opportunities for knowledge. There, as here, there will be infinite variety, boundless adap-

tations, facts of observation for the senses, beauty for the imagination, problems to be studied, deeper mysteries of science. There will be something corresponding to sunlight, to stars and moon, to ocean and mountain, to forest and meadow, to summer and winter. This little world has not exhausted the creative power of God. We here see but the border of his works, and listen to but a faint whisper concerning him.

Mt. Lebanon, N. Y.

Letter Box.

Shaker Village, N. H.

My Dear Young Friends;—Feeling desirous that you may find a permanent increase in faith and good works, we thought, perhaps, an expression of our interest in you all, through the medium of the Letter Box, might be a source of encouragement.

We are pleased with the degree of earnestness manifested in desiring to become true christians by those whom we best know, in our own church and trust that all of the class addressed in our homes, from Maine to Kentucky are at heart seeking to do just right. But do not rest satisfied or yield the strife, until you wear the clear impress of virgin souls, until by obedience to godly principles, you become beautified and adorned with the graces of simplicity, truth and purity, knowing no will of your own, but subject in all things, that no temptation of a worldly nature may have power to allure your minds from the blessing of all blessings—purity of spirit.

Keep near to the fountains of life, and they will overflow to nourish you. Walk in the vale of humility, with a spirit of warfare against all haughtiness and vanity, that you may "grow in favor" with God and his people. Now is the most acceptable time of life to make strong the foundation of a christian character.

See to it that you do not build upon the sand. You are blest with faithful guides before you, who have eyes of discernment, able to see your needs better than you can discover them yourselves; be obedient to their counsels which we believe will always accord with your inward convictions, if you seek to know your duty. Gentleness of manners is a beautiful quality in the character of young persons—not superficial manners, put on and taken off according to your associations; but cultivated from motives of principle.

Persons that are truly humble are always mild in their ways; not given to idle conversation and loose habits, but reverential to superiors, to sacred places and subjects. This reverence grows from real love of virtuous principles; unless you cultivate this in your daily life you cannot bring forth its fruits.

Herewith accept our best love for the principle, and as we all increase in the beautiful gifts of the spirit, the interest will daily accumulate until the bond will fortify us against the strongest elements of the world.

Be truthful, simple, obedient, gentle, kind and enduring, these virtues will adorn you above rubies, pearls or diamonds.

Your Sister and Friend,
E. Martin.

THE COVERED BRIDGE.

BY DAVID BARKER.

Tell the fainting soul and the weary form
There's a world of the purest bliss,
That is linked as the soul and form are linked,
By a Covered Bridge with this.

Yet to reach that realm on the other shore
We must pass through a transient gloom,
And must walk unseen, unhelped and alone,
Through that Covered Bridge—the tomb.

But we all pass over on equal terms,
For the universal toll
Is the outer garb which the hand of God
Has flung around the soul.

Though the eye is dim and the Bridge is dark,
And the river it spans is wide,
Yet faith points through to a shining mount
That looms on the other side.

To enable our feet in the next day's march
To climb up that golden ridge,
We must all lie down for one night's rest,
Inside of the Covered Bridge.—*Selected.*

THE MANIFESTO.
FEBRUARY, 1884.

NOTES.

In the cultivation of the religious element no sacrifice should be too great. No obstacle should be too large to be removed by the faithful teacher in Christ. It is a work that exercises not only a salutary influence upon us while on our pilgrimage through this life but also gives us, at the same time, an assurance, according to the promise of the holy Spirit, of life eternal and a dwelling place among the redeemed.

That we are called, as Believers, through the love and mercy of our God, to live "soberly, righteously and godly in this present world" is quite well understood. It was the apostle's admonition to the primitive Christians as an essential rule for their spiritual protection. If in this day, however, greater privileges have been vouchsafed to us, than were shared by those of a former age, then it most assuredly becomes to manifest an exceeding righteousness and be the honorable representations of the life of Christ.

Our treasures should be of the heavens rather than of the earth, lest moth and rust should consume them or that thieves should break through and steal. Called in the name of disciples away from the world, from its sins and its sorrows as well as from its enchanting pleasures, our lives are now to be remoulded by the life of Christ. Old things are to be done away and all things are to become new. Instead of a life of neglect where the laws of God are carelessly passed by as of but little worth, we have the warning which should never grow valueless;—To live soberly and righteously.—

To be temperate in all things must be the rule so that we may willingly and cheerfully reap the reward of that which we have sown in our own or in another's pathway. If we should bear in remembrance that all of the duties which pertain to our temporal, as well as to our spiritual interests should be tested by our highest conception of right, we might, possibly, by carefulness in speech and in manners, by our eating and drinking as well as by the general tenor of our lives, induce others by these good works to accept the testimony of truth and at the same time be made able to glorify our Father in heaven.

As we are privileged, even while in this life, to grow in the Knowledge of the Lord, we shall also be formed anew as living souls. The character that was wrought out while we dwelt in Egypt, although it may have been the best that a land so dark and selfish could afford, would most assuredly need some radical changes before it could pleasantly harmonize with the spirit of a consecrated Community where every life should be devoted to God and to his people.

Chosen as we are, from among the children of this world, to stand as the witnesses of the voice of Truth, our duty must be apparent. "Say not ye, There are yet four months and then cometh harvest? Behold, Lift up your eyes and look on the fields; for they are white already to harvest." This was a valuable, practical lesson. Jesus would have his disciples understand, in all clearness, that they were God's spiritual reapers, and it was their divine mission to harvest souls from the elements of

the world and gather them into His heavenly Kingdom.

The disciples had not been called to become specially interested in either wheat or barley fields but called rather as teachers of righteousness and to invite souls to repentance; to amend their own lives by a discipline to the cross, to live soberly, righteously and godly, and then as carefully and as faithfully assist others who might be led to accept the same holy calling.

Our gospel work, as Believers, runs parallel with that of the disciples; to publish the good news and glad tidings of a free and full salvation, and to give as liberally as we have received. If we shall become negligent of this sacred duty it would be a sad departure from the original, foundation principles upon which the Church of the Second Appearing of Christ was founded.

Good and strong words from the pen of Justin D. Fulton are found in his article of "What shall the outcome be?" "For Christian men to be inactive is to betray God. They cannot withdraw from labor without lowering the standard of piety, without making a truce with Belial and surrendering to evil. Faithful Christian men believe in the aggressiveness of truth. They fight to win. Cold hearted and lukewarm Christians clamor for piety, but they will not denounce sin."

It is very fortunate that witnesses for the truth are still able to bear a testimony before the world, which shall encourage the spirit of righteousness and peace. To hate iniquity, is a warfare in which a Christian can engage with a good conscience.

EDUCATION, No. 4.

CALVIN G. REED.

Who can peruse the sickening, and heartrending history of the Jewish wars, which put an end to their existence as a nation; and of the scattering of them, as with a whirlwind, to the four quarters of the earth, and not feel a sorrowful regret for their consummate folly? Or what does the dark age of the Christian era present, but the incontestable evidence, that ignorance is the greatest curse that can rest upon a people?

England manifested her folly in her treatment of her American colonies, and the dissenter from her Episcopal Church. These in turn exhibited their ignorance by persecuting those who differed from them, and in their mad career in the Salem Witchcraft. The French gave evidence of their arrogance in their Atheistic, bloody reign of terror, and their cruel persecution of the Huguenots. Spain demonstrated her cold-blooded inhumanity and fool hearted tyranny in the foul blot of her red handed curdling courts of the Inquisition. And so it runs: the more uncivilized, ignorant, and barbarous a people are, the more inconsistent, cruel and servile they become.

England sought to enforce taxation without representation. This produced eight years of sanguinary conflict and heathenish barbarity, and the loss of thirteen of her American Colonies. The belief in the divine authority of kings, had a strong hold on the ignorant masses of America; and even the more intelligent, revolted at the idea of precipitating what they considered treason. This feeling delayed the Declaration of Independence, and lengthened the period of the Revolutionary struggle, according

to Gen. Francis Marion, at least two years.

This noble, humane officer, called the "Washington of the South," charged all this to the ignorance of the Southern States; and that this ignorance prevailed, for the want of Free Schools, which would have cost them less than the expenses of the war. Said Marion; "Oh! knowledge, is wanting, knowledge is wanting! Israel of old, you know, was destroyed for lack of knowledge; and all nations, all individuals, have come to naught from this cause."

"Happiness signifies nothing, if it be not known, and properly valued. Satan we are told, was once an angel of light, but from want of duly considering his glorious state, he rebelled and lost all. And how many hundreds of Carolinians have we not known, whose fathers left them all the means of happiness, elegant estates, and, in short, every blessing that the most luxurious could desire! Yet they could not rest until by drinking and gambling they had fooled away their fortunes, and rendered themselves the veriest beggars and blackguards on earth."

"Why was all this, but for lack of knowledge? Had those silly ones known the evils of poverty, what a vile thing it was to wear a dirty shirt, a long beard, or a ragged coat; to go without a dinner or to sponge it from growling relations; or to be run over in the streets, by the sons of those who were once their father's overseers; Had those poor boobies, in the days of their prosperity, known these things as they now do, would they have squandered the precious means of independence, and have brought themselves to all this shame and sorrow? Never, never, never!"

"And so it is, most exactly with nations. If those that are free and happy, did but know their blessings, do you think they would exchange them for slavery? If the Carthaginians, for example, in the days of their freedom and self-government, when they obeyed no laws but of their own making; paid no taxes but for their own benefit; and, free as air, pursued their own interests as they liked; I say, if that once happy and glorious people had known their blessings, would they have sacrificed them all, by their accursed factions, to the Romans, to be ruled, they and their children, with a rod of iron, to be burdened like beasts, and crucified like malefactors? Surely they would not."

"Well, now to bring this home to ourselves. We fought for self government; and God hath pleased to give us one better calculated perhaps to protect our right, to foster our virtues, to call forth our energies, and to advance our condition nearer to perfection and happiness, than any government that was ever framed under the sun. But what signifies even this government divine as it is, if it be not known and prized as it deserves? And this can best be done by establishing Free Schools."

Notwithstanding all the efforts that such noble, valiant men as Marion put forth in defense of the cause of education, pointing out its benefits, and contrasting it with the disastrous influence of ignorance; Yet the South clung to their folly, their idols of slavery, and of caste, till they produced the lamentable results of the late Civil War, which spread devastation in all their States, and caused the slaughter and death of a million men, the flower and strength of the nation; the expenditure of billions

of money, and a like amount of waste of valuable capital, in industries and homes and improvements, and wasted opportunities, besides the breeding of moral pestilence and ruined character, in the lives of those who entered into the conflict. At the close of the Revolutionary War, and the acknowledged independence of the Colonies, had it not been for the influence of the Crisis and Common Sense, coupled with the judgment and keen foresight of such men as Washington, Franklin and those of their class, instead of a democratic government, with the power in the hands and keeping of the people, we should now be under the dominion of a monarchial rule with all its concomitant evils.

But thanks be to the honored father of our country. He would not be a king, holding a scepter and wearing a crown. He had learned to detest tyranny, having with a suffering people deeply felt the fangs of its bitterness. With noble heroism, he set a worthy example to all future generations, that sovereignty is the inheritance of the people. For this, poets and orators have vied in speaking his praise. Proud Byron did him reverence in his song:

"Where may the wearied eye repose,
When gazing on the great,
Where neither guilty glory glows,
Nor despicable State?
Yes—one—the first—the last—the best,—
The Cincinnatus of the West,
Whom envy dared not hate—
Bequeathed the name of Washington,
To make men blush there was but one."

But why seek afar off to find the bitter apples of ignorance, when they lay so plentifully on our own domain? Can any thoughtful mind dwell complacently on the results of a century's experience of our own development, and not feel a pang of regret that the frosts of ignorance, and the blights of indifference, have produced such waste and decimation among us as a people?

We started with a warmth of zeal which promised a fruition of glory and brilliant success. Noble principles formed the foundation of our institution. We were a century in advance of the religious world. Inventive skill produced some of the most beneficial utilitarian implements, among which are the circular saw, the planing, and the matching machine.

All that we needed to make us a successful, a prosperous, and a representative people; true examples to mankind, was wise and intelligent foresight to encourage and foster the industrial skill of the people, by establishing abroad, an educational system, which would cover all the requisitions needed in every department of life, including the physical, mental, and the psychical development of a rational being.

We glory in the spirit, perseverance, and results of our founders, and well we may. But what are we doing to sustain their honor, or to achieve one for ourselves? Is not our glory and power gradually passing from us? And for what cause? Is it any other than our ignorance? Are we not supinely waiting for God to help us when it is our duty to help ourselves? Are we not giving our strength to laying up treasure upon earth, instead of seeking first the kingdom of heaven and its righteousness, and so are becoming daily more and more liable of losing both?

Would it not be wise in us as a people, to consider carefully, prayerfully, and wisely, what we ought to have done that we have left undone, and what we have left undone that we ought to have done?

What is it to be wise?
"'Tis but to know how little can be known,
To see all others faults, and feel our own."

Like causes produce like effects. The tree is judged by its fruits. What are we developing, that will prove for us, to be the grand anticipation of a century's future growth of noble, vanguard principles, as did our parents of a century ago? Certainly they cannot be begotten of ignorance and indolence.

We have made it our aim to be semi-monastic, by alienating ourselves from the human family by a life of seclusion, which has to a great degree deprived us feeling the pulsating life of mankind, and thus have been left to float around the center of our isolation.

Jesus Christ and Mother Ann did very differently from this. They felt that they had a mission that the people needed; so they went from house to house, and from place to place, dispensing their treasures of sacred wealth and wisdom, and many heard them gladly and thanked God that they had lived to see that day; but the foolish, the ignorant scoffed and persecuted. Nevertheless, their principles prevailed.

Mount Lebanon, N. Y.

SLANDER.

ELMIRA HILLSGROVE.

The slanderer's tongue, O, who can tame?
What antidote, will any name?
What shall we do for eyes, that see,
And ears, that hear so readily,

The thoughtless words, so heedless spoken,
The unkind look, or adverse token,
By hours and days, mature in strength,
Till, Slander, is their name, at length.

Whatever ill is on the wing,
And willingly suspicions bring
To add fresh fuel to the flame?
Pray, how can we such passion shame?

When looking at our own misdeeds,
Reflecting on our spirit needs,
So much we see to do at home,
We find no time to cast a stone.

If we, henceforth, would seek to find
The good, so often left behind,
We might, by magnifying this,
Rebuke whatever is amiss.

There is a power, ruling all,—
The just, the unjust, great and small;
And we as finite beings, fail,
When from the judgment seat we hail.

Canterbury, N. H.

WRITTEN FOR THE MANIFESTO.

IN THE ROCKING CHAIR.

I sit, and I rock in the old easy chair,
My heart full of longing, my head full of care,
So sorely depressing,
So keenly distressing,
I try to rock hope out of brooding despair.

I fancy I see a black cloud overhead;
A blank lonely silence reigns, as with the dead;
Oh hours so dreary!
Oh spirit so weary
Look out from beneath the deep shadows of dread!,

Faint not in thy weakness, thou tried heart of mine
Nor murmur, tho' dark days of tempest be thine;
Thy trials and crosses,
Thy burdens and losses,
Are only the chastenings of God's love divine.

Rise not in defiance, but bow at His throne,
And say, "Ah my Father Thy will be mine own."
And then in His blessing
Thou'lt find sweet redressing,
And joy, that the depth of His mercy be known.

I know, my young heart, that thou canst not see
Why it is that that sad Angel visiteth thee.
Why 'tis that she chides thee,
Yet trusting confides thee,
And I rock as I wait for an answer to thee.

It is this; that a lesson both needful, severe,
She has brought for thy keeping, in love, not in fear,
Wheresoever thou goest,
Whatsoever thou sowest,
The same thou shalt reap when the harvest is here.

Oh sink thou not down 'neath this chiding so sweet,
It is for thy repentance; go, lay at His feet,
The gifts in thy keeping,
The fruits of thy reaping,
The golden bound sheaves as an offering meet.

Then awake to the music of Hope, Oh my heart,
Stand not back in thy doubting, but render thy part,
The Love-angel lingers,
Her fairy-like fingers
Sweep over the strings of her beautiful harp.

And so I have rocked off my sorrow and care,
Have rocked a sweet hope out of bitter despair,
In lieu of cold sadness,
A heart full of gladness,
Thank God for my peace in the old rocking chair.

SUN OF RIGHTEOUSNESS.

GROVELAND, N. Y. CANTERBURY, N. H.

In the Spiritual Sky there is beam - ing A Sun that will never go down;

O'er the hill-tops its light is streaming, Re - vealing the E - ternal Throne.

E'en the arches of Heaven are shin - ing, And the path of the pilgrim is

bright; All dark clouds have a silver lin - ing From the orbit of truth and right.

Books and Papers.

PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH. January. Contents: Distinguished Visitors; Lord Coleridge; Matthew Arnold and Henry Irving; The Oriental Type of Character, Illustrated; China, Illustrated; Observations on Amativeness; The Stormy Petrel; Mental Treatment of Disease; The Heart; Notes in Science and Agriculture; etc., etc. Fowler & Wells, Pub., 753 Broadway, N. Y.

Surveyor-Boy and President.

YOUNG PEOPLE'S LIFE OF GEORGE WASHINGTON; By William M. Thayer. Elzevir edition, 466 pages, Brevier type, leaded. With illustrations. Extra cloth, 50 cents; half Russia, red edges, 65 cents.

No other name has received such universal homage as that of Washington. Edward Everett spoke but the verdict of the world when he pronounced Washington, "of all the men that ever lived, the greatest of good men, and the best of great men." Frederick the Great, whose own name ranks with those of Alexander, Cæsar, and Napoleon, declared his deeds to be "the most brilliant of any in the annals of military achievement."

Whether as school boy, surveyor-boy, Indian fighter, member of Congress, Commander-in-Chief, or President, his life was full of striking incident, and ever an example to thrill and inspire any youth whose heart pulsates with the free and vigorous blood of the Anglo-Saxon race.

Mr. Thayer, the author of the present work, just published, has proved by his world-famous lives of Lincoln, "From Pioneer Home to the White House." and of Garfield, "From Log Cabin to the White House," a writer whose pen is wonderfully suited to its theme. He writes with an enthusiasm worthy of his subject; with vividly drawn pictures of the times and scenes through which Washington passed, quoting the language of his friends and contemporaries, and crowding the pages with appropriate illustrative anecdotes, he makes the times and the characters seem present realities to the reader. His book will at once be accepted as one of the best of the lives of Washington, not for young people only, but for older folks as well. It is not sold by dealers, but only direct by the publisher, who will send a 100-page descriptive catalogue of his attractive and famously cheap publicatious free on request. John B. Alden, publisher, 18 Vesey St., New York.

HERALD OF HEALTH. Jan. Contents: A lecture on Light; Sanitary Science; The Church and Health Reform; The Water Cure in Europe; Salut-island; Education of Children; How to preserve the Eyesight; Sawing Wood for Exercise; Beer; Studies in Hygiene for Women. M. L. Holbrook, M. D. Pub. 13 & 15 Laight St., N. Y. $1.00 a year.

HALL'S JOURNAL OF HEALTH. Dec. Contents: An Age; Care of the Eyes; Croup; Teething; How to Cleanse the Waste Pipes; The Sick Room; The Evils of Hot Bread; Milk as Food; Variety in the Daily Food; A Neglected Disinfectant; Choose Health or Sickness; Food Adulterations. E. H. Gibbs, M. D. Editor. No. 21 Clinton Place, 8th St., N. Y. $1.00 a year.

Kind Words for the Year 1883.

Whitewater, Ohio, Feb. 1883.

WE desire to send to you and all interested in the editing and publishing our monthly, so full of rich treasures, our kind love and thanks, praying that it will enlighten and bless many souls with the truth, which alone can free the soul from sin.

Stephen W. Ball.

Enfield, N. H. Apr. 1883.

THE April Manifesto is very good and interesting. I pity those who would not like to read it. Caroline Whitcher.

Mt. Lebanon, Apr. 1883.

I THINK the Manifesto is improving. Hope it may live and grow. Amos Stewart.

West Gloucester, Me. Dec. 1883.

ONE of our greatest comforts is the monthly reception of the Manifesto which always comes laden with a feast of good things. We are glad to add our two mites to sustain our only periodical, and that growing every year more interesting and indispensable.

Elder, Otis Sawyer.

Deaths.

Polly Taylor, Dec. 18, 1883, at north family, Union Village, Ohio. Age, 78 yrs. Has been a member of the Society for sixty years and was a very faithful sister in the discharge of all her duties, both spiritual and temporal.—O. C. H.

Daniel L. Kidney, Dec. 17, 1883, at North Union, Ohio. Age, 64 yrs. 10 mo. and 25 days.

Joseph Swint, Dec. 24, 1883, at Hancock, Mass. Age, 65 yrs.

Betsey M. Hall, Jan. 12, at Harvard, Mass. Age 68 yrs. and 3 mo.

Our kind and loved sister has bid farewell to friends in the terrestrial, to join those of the celestial.

To those who knew her best she needed no other eulogy than her whole devoted life.

E. M.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering. I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, *149 Power's Block, Rochester, N. Y.*

Vick's Floral Guide.

For 1884 is an Elegant Book of 150 Pages, 3 Colored Plates of Flowers and Vegetables, and more than 1000 Illustrations of the choicest Flowers, Plants and Vegetables, and Directions for growing. It is handsome enough for the Center Table or a Holiday Present. Send on your name and Post Office address, with 10 cents, and I will send you a copy, postage paid. This is not a quarter of its cost. It is printed in both English and German. If you afterwards order seeds deduct the 10 cts.

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JAMES VICK.
ROCHESTER, N. Y.

MEDAL MACHINES.
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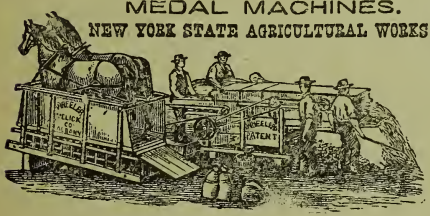

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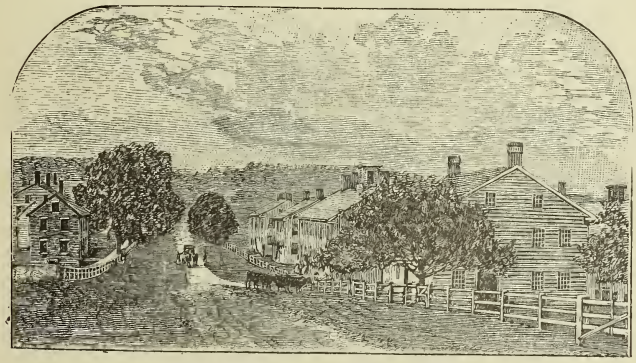

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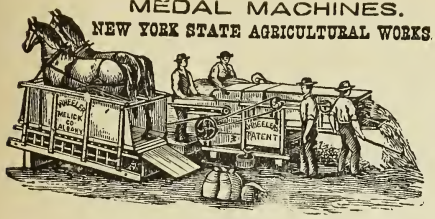

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The Manifesto.

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Vol. XIV. APRIL, 1884. No. 4.

ETERNAL LIFE.

DANIEL FRAZER.

"We cannot conceive of a means without an end, a contrivance without an object."—*Henry George.*

Divine attributes inhere in man. Their unfoldment, is in the line of his destiny.

The relationships of created things, whether in their construction; in the stupendous movements of solar systems; in the chemical forces which build up planets; or in the domains of living organisms, in their diversity of functions, and their adaptations to ends, all bear a relation to mentality, and to the development of thought in man.

Of life as we are cognizant of it, mental development can go but a little way. Mind barely begins to awake ere the bodily powers decline; yet, dimly conscious of vast fields to be explored, relations to be formed, and sympathies to be extended when death suddenly closes the scene. Hence as far as animal life is involved, there is an abrupt termination to unfinished destinies. And unless there is an after life, there is a break—a failure. A vista opened to grand acquisitions, and closed by an impassable gulf.

If mind and character developed on earth extend no farther than life's short span; then there is a want of purpose in our creation and existence, inconsistent with the linked harmonies of the universe. And also inconsistent with man's divine capabilities, and with the fact of his ability, mentally to expand indefinitely. The sphere of man's thought widens as he thinks, and his power to actualize his conceptions, is limited by earthly conditions.

The indications are, that man's career on earth is but a beginning to his future history.

In this our rudimental state, we ever associate our animal life, its short duration and other limitations, with a living and ever expanding power within us. This unseen Force, is the true, the real human personality, invisible as is the Personality of God. And like Him, can manipulate inorganic elements into form, beauty, and use—cause them to accomplish his designs, and do his pleasure. "Let us make man in our own image" is not an idle myth; it is an ever-present reality.

The creations of man's invisible personality, as in the steam engine, manifests a thousand fold more strength, works with greater precision than can the animal who is said to be the person who made it.

Of this personality Jesus Christ spoke when he said, "If I ascend up on high, I will draw all men unto me." Those who accept his word lovingly, and ascend with him divinely, have eternal life abiding in them.

Eternal—continuous life, affords opportunities to correct moral deviations, personal and social difficulties; and links together all the harmonies of creation.

Mount Lebanon, N. Y.

FORGIVENESS.

ANNA ERVIN.

How beautifully falls from human lips that blessed word Forgive; it is the attribute of God. The sound which openeth heaven, and renews again on earth lost Eden's faded bloom. It also flings *Hope's* halcyon halo o'er the waste of life. Thrice happy those whose heart has been schooled in the meek lessons of humility, and sweet Forgiveness imparts celestial grandeur to the human soul, and maketh man an angel.

Enfield, Conn.

CONFESSION.

FLOYD C. FIELD.

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The confession of sin is one of the crosses which all must necessarily pass through, before entering upon the Christ-plane of life. Confession of one's wrongs from a worldly stand-point is one of the most humiliating ordeals in which man can be placed. Many would consider it the most ignominious punishment which could be inflicted upon them.

Mankind naturally are deceitful, they seem desirous to cover their sins. They want the world to believe that their virtues are in excess of their evil propensities. How often do their trained facial expressions, their rhetorical culture and flowery words debar those with whom they come in contact, of seeing their true inward nature. If our eyes could penetrate the hearts of some, whom the world look upon as examples, worthy of emulation, what an adverse picture would be presented to us. Bitter hatreds and thoughts coiled like serpents would be seen nestling within their breasts. We should see souls sapped of their vitality by the gnawing tooth of sensuality and lust. We would see their spirituality wrecked beneath the crumbling walls of vanity, selfishness and revenge. "Man looketh on the outward appearance but the Lord looketh on the heart."

Many no doubt look upon confession as degrading in the extreme, but why is it? It is because they strive against it. It is because worldly pride predominates in their nature. Also the lacerations of expiation always renders confession doubly painful, but honest confession will bring joy to the soul, yea, by gaining victory over this secretive propensity we can then begin to rise in the pure atmosphere of divine love. We can then realize that a victory gained within ourselves is of all victories the most glorious. "A man that ruleth his spirit is greater than he that taketh a city." It is far better to control and subdue ourselves than to be monarchs of earthly kingdoms.

The first step which indicates spiritual growth is child-like simplicity. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Whoever is willing to give up self, willing to confess and forsake their sins are not far from the kingdom of heaven. One step higher will make them children of the resurrection, yea, enter the order God has established on earth, follow in the footsteps of the two Anointed Ones, and all such, God will bless, and count them children of the celestial kingdom.

Mankind generally prefer the lower plane, "For wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat." Mankind in their unregenerated state can truthfully say, "We lie down in our shame and our confusion covereth us, for we have sinned against the Lord our God; we and our fathers from our youth, even unto this day and have not obeyed the voice of the Lord our God." "Neither have we hearkened unto thy servants, the prophets which spoke in thy name, to our fathers and all the people of the land."

All who confess their sins in the presence of God's chosen witnesses are elevated to a summit of purity which the world can never reach. "Who shall ascend into the hill of the Lord or who shall stand in his holy place? He that hath clean hands and a pure heart who hath not lifted up his soul unto vanity nor sworn deceitfully, he shall receive the blessing from the Lord."

When the defiled garments of sin are thrown aside and we become clad in the white robes of purity, then true happiness can be realized, also we can feel that we are more than compensated for all our worldly sacrifices.

The sincerity of any one who enters Christ's fold can to a great extent be tested when they confess their sins before God's witnesses. An honest child who desires to enter the Kingdom will confess every known sin, with the spirit of meekness and humility, by so doing their sins are forgiven, confession is the door, through which all must enter, who desire to be heirs of the Kingdom. "He that entereth not by the door into the sheep-fold but climbeth up some other way, the same is a thief and a robber."

Some no doubt enter into the fold by climbing over the wall of deception, but inevitably they fall, crushed beneath the weight of their own consciences which ultimately will result in a spiritual death, as was demonstrated concerning Ananias and Sapphira.

The door of confession is the only entrance through which we can enter the fold in safety. "I am the door: by me

if any man enter in he shall be saved, and shall go in and out and find pasture."

May all who are prepared to live the higher life, enter the fold and become heirs of the Kingdom. Those who accept this inheritance can understand the reality of being cleansed from all unrighteousness, also rays of divine light will illumine their pathway as they enter the mansions of glory which a heavenly Father and Mother hath prepared for them on the other side.

"Blessed is the nation whose God is the Lord and the people whom he hath chosen for his own inheritance." "The righteous shall inherit the land and dwell therein forever."

South Union, Ky.

"NO OTHER GODS."

MARION JOHNSON.

"No other gods!" From Sinai's top
In trumpet tones it came;
Revealed in words of living fire
In darkness, smoke and flame.

A gift to Israel's chosen band,
This law divine and pure;
Engraven by Jehovah's hand,
On stony tablets sure.

Far down the dim deep ages past
Its echoes reach our ears;
We catch it mid the tempest tossed
Of doubts and hopes and fears.

No other gods! Have we ne'er bowed
In homage, or adored?
Have we built shrines or altars reared
Save only to the Lord?

Alas! Shall we not guilty stand
Before this stern decree;
That to the god of worldliness
We oft have bent the knee?

We would return to Thee, O God,
With loyal heart and hand;
And render that allegiance
Which thy pure laws demand.

Canterbury, N. H.

EDUCATION. No. 5.—Its Tendencies.

CALVIN G. REED.

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

"Of all the causes which conspire to blend
Man's erring judgment and misguide the mind,
What the weak head with strongest bias rules,
Is pride, the never-failing vice of fools."

It has been truly said: "Nothing is ever settled in this world until it is well settled." We find among the accepted maxims of mankind, and these should be considered well settled:

"Tis education forms the common mind;
Just as the twig is bent the tree's inclined."

The human soul, like marble in the rough, may possess inherent beauties, virtues, embryo perfections, incipient worth, and regal powers, which without the aid of education, can never be made to appear in their symmetrical grandeur and radiant dignity.

The statue, monument, or figure is in the stone, the statuary only finds it. The sculptor's skillful hand works off the superfluous covering, polishes the surface of the sculpture, and brings to view the varied colors, with every ornamental vein and cloud of beauty that lay hid within it.

So education unfolds and brings out in strength, vigor, and symmetry, all the faculties and powers of the immortal mind, imparting to them the refined refulgent radiance which is the peculiar characteristic of the truly great and good, who:

"As some tall cliff, that lifts its stately form [storm;
Swells from the vale, and midway leaves the [spread,
Tho' round its breast the rolling clouds are
Eternal sunshine settles on its head."

Perfection is the ultimatum of education and is the result of continued repe-

tition, forming by practice fixed habits of action, establishing in the understanding and instating on the throne of reason the spirit of that,

"Divine philosophy, by whose pure light
We first distinguish, then pursue the right;
Whose power the breast from every error frees,
Weeds out all its vices by degrees."

Incentive is the motive power of action. Until Incentive exerts her magnetic influence and awakens interest and arouses desire, action is inert. Without action there is no effect. Effect is the consequence of adequate cause. The cause of voluntary action, is thought. The obtaining of thoughts and the ability wisely to use them is education.

The tendency of education is to modify or change existing conditions of human society. Every new idea that comes to light, claims a place in the domain of thought. As new ideas are multiplied, correspondingly new phases take place in the life, character, and institutions of mankind.

This constant influx of intelligent life, produces new growth and expansion of the mind, impelling it to seek broader fields for the exercise of the unfolding powers springing from this new life infusion.

We find, in the rapid transition of thought in these days, that no two generations are alike. They each have marked peculiarities of ideas and methods. This undoubtedly has been the order of progression from the beginning of creation but with a less marked change.

The effects of education, is to refine, elevate, enlighten, and fraternize mankind; rendering them more liberal, humane, affectionate, pacific, just, and consistent. Its tendency is to break down and remove the narrow sectal barriers formed by creeds and dogmas which have made aliens and enemies of those who, otherwise would, like kindred drops have mingled into a fraternal communion.

Education is ennobling, carrying the race God-ward, away from low vulgar, immoral, debasing conditions and practices, and elevating it above the animal plane of tyranny, usurpation, bigotry, superstition, persecution, human butchery, duelling codes of honor, and all the degrading impulses of ignorance.

Education is a wealth-increasing power. It develops and fosters new and lucrative industries; it patronizes inventive skill and practical ability in science and art, and brings into use, in the various departments of human industry, the vast resources of material treasure deposited in the earth.

Education is labor-saving enabling its possessors to perform more and superior labor in a given time than as though they were ignorant. It brings to our aid useful labor-saving machinery by the means of which the necessities and luxuries of life are rendered more abundant and cheaper. This renders our homes and our social relations more pleasant.

Education is a better and surer defense and protection to a nation than armies and navies. This was evinced in the late civil war. The North had the former and the South the latter at the commencement of the conflict.

Education breaks the chains of tyranny and oppression, leaving no place for aught but peerless Freedom, who with exulting triumph shouts:

"Go, tame the wild torrent,
Or stem with a straw,
The proud surges that sweep
O'er the sands that confined them;
But presume not again
To give free men a law,
Or think, with the chains
They have broken to bind them."

These lines apply well to the Freedmen of the South. They have learned to prize their liberties and are making good progress in their intellectual development; are becoming better citizens; and that section of the Union has been increasing in wealth and prosperity since the period of the reconstruction of these states. The Freedmen are becoming year by year more self-supporting, as the following statement in the *N. Y. School Journal* shows.

"The Rev. Dr. Orr, State School Commissioner of Georgia, in a recent speech before the North Georgia Conference, stated that the colored people of Georgia pay into the treasury of the State all that is appropriated to their education except about $20.000.

"This is really wonderful for a people who have had only about fifteen years opportunity to do for themselves. It shows in the battle with ignorance and darkness, the colored people only need a chance. They put a value on education that outruns the whites."

Education is the true magnetic pole of man's redemption; for only through culture and refinement are we fitted to enter the dominion and share in the exalted joys of a pure and holy God. This is an age of progress, and all who would be numbered in the ranks of the onward march of advanced and advancing ideas in the world's Godward progression should put shoulder to the wheel and roll forward the car of man's civilization, salvation, and redemption.

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle!
Be a hero in the strife!

Trust no future howe'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living present!
Heart within, and God o'er head!"

Mt. Lebanon, N. Y.

Dayton, Ohio. Jan. 1884.

Dear Friend;—It is now quite a long time since you have been with us in work and worship.

The oversight which is required of us compels us to remind you, that if for any reason, you cannot be with us and are not likely to be, you ought to ask for a letter of dismission, that you may be received in an orderly way into the church where your lot is cast.

We greatly regret to lose our members; but when they are absent from our bounds and not likely to return soon, it is certainly best to observe the direction of our Book of Discipline, and seek church connection where they reside.

If you hope to return shortly, and desire to have your name retained on our roll, you have only to say so, and it will be retained.

If you request a letter please name the church you hope to unite with.

Please reply as soon as convenient. We are about to publish a revised roll, and we aim to have it state only the facts.

In Christian regard, and by order of Session of M. P. Church.

J. R. H., Pastor.

Watervliet, Ohio. Feb. 2, 1884.

Rev. J. R. H; Dear Sir;—I received, Jan. 29th, a letter, addressed to my name at Shakers. Allow me to thank you for your kind remembrance of one who, in turning the kaleidoscope of Time back to the days of childhood and early youth, recalls many pleasant and grateful memories of you and yours. I seem to see them pass in review before me as I write, my young companions, my dear Sabbath School teachers, yet, above all, my beloved Pastor, whose tender care, and loving protection was ever extended to me, the youngest of all those, who, one never-to-be-forgotten Sabbath, were baptized in the name of Christ, and partook of the symbols of his life and sufferings.

Think not, because I am not with you, nor yet likely to be in earth-life, that your wise counsel and interest, your prayers, for my prosperity, have fallen unheeded by the wayside, for, life, as in Nature, so in Grace, being a perpetually recurring season

of seed-time and harvest, even so, the seeds of righteousness sown within my heart in childhood's hour, shall yet bring forth fruit, an hundred fold, unto everlasting Life.

Inheriting strong spiritual and religious tendencies, my life, from earliest childhood, has been filled with an instinctive longing, a reaching out for the immortal and the true. A constant prayer for light, that I might receive salvation from sin in the present tense, and be made a fit temple in which the Christ Spirit might dwell forever.

> "There is a Divinity that shapes our ends,
> Rough-hew them as we will."

Even so, have I abundant reason to give thanks to that God who has, indeed, led me by a way I knew not, into the "city of peace," even the pure, virgin life of Christ, which, faithfully lived, day by day, in meekness and simplicity, is daily renewing my soul with immortal life from the fountain of Love divine; with that baptism of the "Holy Spirit and fire," which will effectually consume all the dross of the soul, and raise it into the very heavenly nature and life of Christ.

You did, indeed, baptize me with water, and give the symbols of the "blood and body" of that absent Savior, who said, "do this until I come," but to the soul who has been harvested from the earthly, generative order, to whom the Savior has already come, in very truth, whose life is "hid with Christ in God," who has been given to eat of the "hidden manna," with the promise of "Eternal Life," there can be no farther need of the "types and shadows" of earth and time, save the remembrance of them as stepping-stones to the substance.

Send, if you please, the letter, if it is in accordance with your rules, but, it is, to me, a mere matter of form, as the Shaker church demands no other recommendation from its members, save the wedding garment of purity and righteousness which is prepared for all souls who are willing to make the sacrifice which the Lord requires.

Once more, accept my love and thanks for all your efforts in my behalf, which have been attended with such blest results.

Louisa Bates.

O UNION, thou spring of salvation.

PLEASURE.

MARTHA J. ANDERSON.

> Can pride and sensuality rejoice?
> From purity of thought all pleasure springs,
> And from an humble spirit all our peace.
>
> —*Young.*

O, vain and empty is the human mind
That seeks for happiness in sensuous things;
That drinks of pleasure's bubbling surface springs,
And thinks therein to satisfaction find.
True joy is born within the soul's calm deep,
Where lofty aspiration plumes her wings;
Where wise reflection all her treasure brings,
And sweet contentment ever dwells enshrined.
Gay throngs and giddy crowds may onward sweep
Along life's path with passion's blinding force;
But they who in love's lowly valley keep,
Shall join with angels in an upward course;
The rich reward of conscious blessing reap,
And draw their pleasure from a heavenly source.

Mt. Lebanon, N. Y.

RELIGION and SCIENCE, No. 2.

HARVEY L. EADS.

God did not choose the learned to give the gospel to the world, but He "hid these things from the wise and prudent and revealed them unto babes." These facts should be enough to satisfy every inquiring, and discerning mind that the "grand departments" introduced to our notice have nothing at all to do with the "basis of the temple of pure and undefiled religion."

But I would not disparage a literary, philological or other intellectual education, but again deny that they contain even the germ of pure religion. Pope said, "A little learning is a dangerous thing," and so is much learning to the self-conceited and aspiring mind, but no amount, be it little or much, is dangerous to the meek, modest and unobtrusive mind. But as nothing merely intellectual can benefit the spirit, the scientific study of music, poetry, analogy, psychometry, etc., must be ruled out. If they had been absolutely necessary to

spirit culture Christ would not have neglected them, innocent and harmless though they be; but devotion, revelation, contemplation and prayer were his constant companions and the very essence of his God-serving life.

While it is admitted that extreme and constant study in any direction may be injurious, I would say the spiritual was the least dangerous; and I would by no means discourage spiritual study on account of its dangerous tendency. I doubt much if any person ever became a maniac by this study who maintained the Christ-like and child-like spirit. It is only those who are puffed up with self-conceit and aspire to be something more than mortal that are in danger of becoming maniacs; but many have had their reason dethroned by undue excitement caused by the pictures given of a world of hell-fire with devils for firemen, and such like, by fanatical pulpiteers and others. All such things should be avoided and discountenanced. It is to be hoped that none will be afraid to let the mind run on spiritual things. We may do the best we can in this direction and still find it difficult to prevent worldly things from entering in at times and occupying a seat where they should not. Hence, says Christ, "Watch ye therefore and pray always."—[Luke xxi., 36.]

The more we study spiritual things and put them in practice the more happy, angelic and useful we will be. The maniac will not touch us while possessing the obedient, child-like spirit of Christ, who said: "Whosoever shall not receive the Kingdom of God as a little child he shall not enter therein." [Mark x., 15.] In order to succeed we are required to give to God the "whole mind, might and strength," without reserve, every moment of our existence. All such, God will direct, protect and prosper. Such one or ones can be relied on and followed with more safety than all the wise-acres of the earth blended together. "But to this man will I look, even to him that is poor, of a contrite spirit and trembleth at My word." [Isaiah lxvi., 2.] So God has always looked and blest, and ever will. Therefore would I say to all who enter His kingdom on earth cease to look after or covet the intellectual and mechanical greatness of the world, which is the Apocalyptic Beast whose tail of pictured pleasures have "drawn down the stars of heaven," and, alas! is yet but too successful. The only safe and sure way for all is to look to God in the order of His appointing. Any who reject the gift of God, there, because of a lack of scientific knowledge will find some day the great mistake they have made, and learn the fact that "to be carnally-minded is death, but to be spiritually-minded is life and peace."

Finally, let me add a last parting word, and tell, without the charge of egotism, vanity or dogmatism, what we, the followers of Christ, know, that others may be benefited by the same. We know that God has set up His kingdom on earth. We know that we and all who live the Christ-life are in it. We know (don't think us vain,) with the Apostle John, that "we are of God, and the whole world lieth in wickedness."—[1 John, v., 19.] We know this because we have consecrated soul and body to His service and are not moved by any selfish purpose. The unselfish is of God; the selfish is of man. We know the world is diseased—"full of wounds

and bruises and putrefying sores from its crown to the soles of its feet." We know there is a place where all can be healed and purified, and this is within God's kingdom, and we say, "Ho! every one that thirsteth, come," but come not for a material but a spiritual union and joining with the body of Christ. Those who have a material joining only are in danger of falling away every day that this condition continues. There is no real safety for any until they become quickened into spiritual life. One more word in deep humility and I am done: To have God's blessing all must respect and give heed to his Order, for God, though of long forbearance, will not be trifled with. No branch, division or family can prosper and have God's blessing whose leaders possess not the child-like spirit of perfect dependence upon it, and keep a close union and connection with it. The taking our own judgment independently thereof, or concealing from it in any way, presages decadence and makes prosperity impossible. "By humility and the fear of the Lord are riches and honor and life." [Prov. xxii., 4.] This being true makes the contrary poverty, dishonor and death.

South Union, Ky.

PIONEERS OF THE WESTERN RESERVE. NO. 3.

[Notes referring to the Shakers of North Union, Ohio, as published by HARVEY RICE in a work entitled, *Pioneers of the Western Reserve.* Some explanatory remarks are added by J. S. PRESCOTT, a member of the Society of North Union.]

THOUGH sneeringly called Shakers by the outside world, it is evident they have become a great moral power, as well as numerous. From their original number seven they have increased in this country to seven thousand,* established eighteen prosperous communities, and accumulated a property worth from twelve to fifteen millions of dollars.

In achieving all this they have kept the faith. Though childless, they have children, most of whom are waifs received from the outside world into the bosom of their communities, where they are kindly treated, and brought up in the nurture and admonition of ANN LEE,† and trained to habits of industry and a life of moral purity, and are thus saved from a career of vice and moral degradation.

It cannot be a bad religion that is devoted to a work so benevolent and humane in its character. But if all mankind were to become Shakers, and should prove true to their faith, it would not require a prophet to predict the speedy and final extinction of the human family.

It is said there are more than one thousand different religions in the world, and a priesthood so numerous that they cannot be counted.

All claim to be right, yet all condemn each other as wrong. When docters differ, whether medical or divine, who shall decide?—And yet in every age new creeds are generated, and new revelations follow revelations."

* This far exceeds the number of Shakers in the United States.

† The reason why the doctrines of ANN LEE have "survived her, and never die," is because she revealed the eternal Mother in the Deity. To many, it is still unknown although self-existent. Its power and influence is beginning to be felt and manifest in the world.

ANN LEE's mission took place about one hundred years ago. It was the commencement of a new era in the world's history---the changes wrought and the revolutions which have taken place since that time, let the world itself bear witness. Two orders of people are now established on the earth, and are required to be governed by two distinct laws. The first is the rudimental, the law of propagation, i. e. to have no sexual intercourse only for offspring. The second is to keep the higher law, i. e. the law of Christ. ANN LEE could not have fulfilled her mission without advocating virgin celibacy for the higher development of our race. The time had fully come for these two orders to be established. And we need not expect that the calamities will cease, until these two laws are obeyed, if it takes a thousand years. Earth is not heaven, and heaven is not earth. *Heaven* is a state, or condition of the mind, the effects of "righteousness and peace, and joy in the Holy Spirit."

THE END.

GOD'S promises will never fail

TRIBUTE OF LOVE,
Praise and Thanksgiving.

AURELIA G. MACE.

DEAR Brethren and Sisters, Gospel Fathers and Mothers, in Love, Greeting:—

You whose spirits are replete with that perfect love which casteth out fear. In you is found that charity which never faileth, binding up the broken-hearted, strengthening the weak and comforting the afflicted. In you is found that power which healeth the sick of sin, casteth out the spirits of evil and giveth sight to those who are blinded to their own best interests.

By giving up all, you have received all. For every sacrifice that you have made of selfish pleasures, an hundred fold of spiritual blessings has filled your cup to overflowing, and the pathway in which you walk is leading you nearer and nearer to the fountain of all good, nearer and nearer to God.

A few short years here, in which to teach your disciples and followers to do as you have done, to live as you have lived, and then the real home in the Heavens of Glory is opened unto you.

"They are slipping away,—these sweet, swift years,
Like a leaf on the current cast:
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past."

And one by one you go, beloved, into the beautiful future, into the home of the redeemed, a home that you have made your own by a travel of soul away, far away from sordid passions. Redeemed from all that is not of God.

Like the lake in midsummer when the air is still, so is the redeemed spirit. Like unto the tree clothed with the blossoms of Spring, and like unto the tree laden with the ripe fruits of Autumn, so is the redeemed spirit. Like unto the grandeur of the eastern clouds when the sun is rising, so is the redeemed spirit.

In the school of Christ you have been disciplined; by the fire in Zion you have been tried, until like the gold of Ophir you are purified; and now, saith the Spirit, "Ye shall walk with me in white, for ye are worthy."

From this high estate, let your blessing descend like the dew of Hermon into the hearts of your faithful children. Let your mantles rest upon those who follow in your footsteps, and you shall be more than satisfied when the books are opened, and your eyes behold the record of those whom you have led along in the highway of Holiness. And I will sing,—

"Let my name be recorded
In the book the Angels keep,
Where each act is rewarded,
And the seed I have sown I shall reap.
So when the Angel reaper cometh
And the harvest time shall be,
I shall find in my Father's house
There's a mansion reserved for me."

West Gloucester, Me.

BEAUTIFUL.

BEAUTIFUL hands are those that do
Work that is earnest, brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindliest ministries to and fro,
Down lowliest way, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily care.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountain but few may guess.

—*Selected.*

ALL deception in the course of life is, indeed, nothing else but a lie reduced to practice, and falsehood passing from words to things.—*South.*

TRUST.

I CANNOT see, with my small human sight,
Why God should lead this way or that for me;
I only know He hath said, "Child, follow me."
But I can trust.

I know not why my path should be at times
So straightly hedged, so strangely barred before;
I only know God could keep wide the door;
But I can only trust.

I find no answer; often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray;
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know—God watches all my path—
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight!
Nor know if for me waits the dark or light,
But I can trust.

I have no power to look across the tide,
To see while here the land beyond the river;
But this I know, I shall be God's forever;
So I can trust.

London Evening Magazine.

WASTE NOT THY LIFE.

WASTE not thy life on doubts and fears,
But do the work before you,
As though there were no future years
To cast a shadow o'er you.
The *past* is gone, and let it go,
Now is the time to labor;
Work hard, and if thou canst, bestow
Help on thy needy neighbor.

O'er ills which *may* thy path beset,
When *thou* hast lost thy power,
Thou hast no time to fume and fret
While youth is still thy dower.
The sun will shine and clouds will come,
And nature alter never,
Long as this earth remains thy home,
So do thy best endeavor.

Fear not thy fate—fear not to die—
For how canst thou arrange it?
The end was fashioned from on high,
No power on earth can change it.
Work while 'tis day, cast fear away,
Till comes life's peaceful even;
Let conscience guide thine acts alway,
And leave the rest to Heaven.

—*Francis S. Smith.*

BIBLICAL. NO. 3.

BY H. C. BLINN.

A CAREFUL study of the history of the Bible, whether in reference to the Old or New Testament, becomes more and more interesting, as new light is obtained to aid us in a better understanding of the work.

One writer says that the books of the New Testament were gathered from more than 500 MSS. more than a dozen ancient versions and from quotations in the writings of more than a hundred Christian fathers.

In the introduction to the revised New Testament by J. H. Hall, L.L.D., we obtain the following information. It is supposed that Matthew wrote his book of the gospel in Hebrew, as did Paul his epistle to the Hebrews. The other books of the New Testament were written in Greek. These early books were written on papyrus,—ancient paper. It was not very durable and for this reason, the originals of the New Testament books have all perished. The transcripts of the originals have also perished.

In the 4th. century, vellum parchment was made from the skins of animals, which was a more durable material. The most ancient MS. known is from the middle of the 4th, century, and those which are before the 10th. century are exceedingly few.

Some 60,000 copies of the New Testament were in circulation at the close of the 2nd. century and the 1,600 MSS. of the New Testament or parts of it now in existence are copies of those in use at that time.

One of the forms of writing at that date was in large capital letters, standing distinct from each other. These form the oldest MSS. of the New Testament, and are thought to be the most correct. The MSS. have no punctuation marks and the liability to error is very common. There are a large number of MSS. in this form dating from the 4th. to the 10th. centuries. These are more or less complete. One closes at the ninth chapter of Hebrews; another contains fragments of all the books of the New Testament, except second Thessalonians and second John. Another contains only the gospels and the book of Acts. The most important one contains all the books

of the New Testament and is supposed to have been written in the 4th. century.

Another class of these old books was written more like our ordinary hand writing. These are supposed to have been written about the 10th century, and some attempt was made at punctuation. The majority of these books are of but little value.

A great many translations of the Bible have been made since the days of the apostles. The one now in use by the Protestants is called the King James Version. It was ordered by King James the First of England in 1603 and was published in 1611. It was to be a version of the Bishop's Bible and as little altered as the original would permit.

The Douay O. T. version was made in 1609 and is used by the Roman Catholic Church.

From Clark's Commentary, Vol. I.

The different nations of the earth which have received the old and new Testaments, have not only had them carefully translated into their respective languages, but have also agreed in the propriety of illustrating them by comments.

Ex. xii., 19. "Seven days shall there be no leaven found in your houses."

To meet the letter of this precept in the fullest manner possible, the Jews, on the eve of this festival, institute the most rigorous search through every part of their houses, not only removing all leavened bread, but sweeping every part clean, that no crumb of bread shall be left that had any leaven in it. So strict were they in the observance of the letter of this law, that if even a mouse was seen to run across the floor with a crumb of bread in its mouth, they considered the whole house as polluted, and began their purification afresh. Leaven was an emblem of sin' because it proceeded from corruption.

Ex. xii., 30. "And there was a great cry in Egypt." No people in the universe were more remarkable for their mournings than the Egyptians especially in matters of religion, they whipped, beat, tore themselves, and howled in all the excess of grief. When a relative died, the people left the house, ran into the streets and howled in the most lamentable and frantic manner.

Gen. ii., 10. Paradise. It would astonish an ordinary reader who would be obliged to consult different commentators on the situation of the terrestrial Paradise. Some place it in the third heaven, others in the fourth, some within the orbit of the moon, others in the moon itself, some in the middle regions of the air, or beyond the earth's attraction, some on the earth, others under the earth, and others within the earth. Some have fixed it at the north pole, others at the south pole, etc., etc.

Joshua, vi., 4. "Seven trumpets of rams' horns." The instruments used on this occasion were evidently of the same kind with those used on the Jubilee and were probably made of horn or silver, and the text should be translated; and seven priests shall bear before the ark the seven Jubilee trumpets.

2 Samuel, xxiii., 20. "Two lion-like men of Moab." Some think that two real lions are meant; some that they were two savage gigantic men; others that two fortresses are meant.

1 Kings, xii., 2. "I will chastise you with scorpions." The scorpion was a military engineer among the Romans for shooting arrows, which being poisoned, were likened to the scorpion's sting.

Job, iv., 10. "The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken." By the roaring lion, fierce lion, old lion, stout lion and lion's whelps, tyrannous rulers of all kinds are intended. The design of Eliphaz in using these figures is to show that even those who are possessed of the greatest authority and power, the kings, rulers and princes of the earth, when they become wicked and oppressive to their subjects, are cast down, broken to pieces and destroyed by the Lord.

Canterbury, N. H.

"It was my invariable custom in my youth," says the celebrated Persian writer, "to rise from my sleep to watch, pray and read the Koran. One night, as I was thus engaged, my father, a man of practiced virtue, awoke. "Behold," said I to him, "thy other children are lost in irreligious slumber, while I alone am awake to praise God." "Son of my soul," said he, "it is better to sleep than to awake to remark the faults of thy brethren."

LINES IN MEMORY OF OUR SISTER ELEANOR VEDDER.

[*See Dec. Manifesto, 1883.*]

D. AUSTIN BUCKINGHAM.

We have met to perform our last duty to one who has but lately closed her eyes to the things of time and the trials of this earthly sphere. She acted well her part while in the body, and was true and faithful unto the end; and we read that such shall be saved. She passed through the trials and sufferings of life, keeping in view the bright side of her faith and conviction, and indeed, it may be said of her, that her long life and character is without spot or blemish.

She has been a faithful burden-bearer a great portion of her life, having experienced the ups and downs of society life, and through all, led her course quietly and in a peaceable manner. Her kindness was not limited and partial, but extended to all without reserve. The poor and needy were remembered especially. She proved herself a true disciple of our blessed Parents in Heaven. We have reason to believe she had overcome the world in the same sense that Jesus declared that he had overcome the world. And his promise to such was,—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

She came among Believers in the morning of her days, in company with her sisters, four in number. They were young and in good circumstances as to means for worldly enjoyments, all of which were cheerfully sacrificed for the one great and holy object—the redemption of their souls. She was the eldest of a family of five sisters, and has outlived nearly all of them, being over four score and ten years.

We read, "Blessed are the dead that die in the Lord." And also, "To him that overcometh, will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a New Name written, which no man knoweth saving him that receiveth it."

Dear Friends—I have not left you,
My spirit still is near,
To comfort and to bless you,—
All who the truth revere.

Let no one feel discouraged,
The way is free for all,
And truth alone must save you,
Obey your gospel call.

Cheer up, ye sorrowing faces—
I'm happy and secure,
My love to you increases
And will forevermore;
For Christ thro' Mother blesses
The true and honest heart,
And such of heaven's glory
Will surely have a part.

My thanks and love, I give you—
You are most dear to me,
I claim you all, dear children,
My joy with you shall be
To endless ages growing,
Increasing evermore,
When you with me shall sing sweet songs
With saints who've gone before.

Adieu! adieu, dear kindred,
Take faith and be ye strong;
Faint not, nor be ye weary—
But help each other on;
For peace and quiet dealing
With condescension sweet,
Will make your earth-life pleasant,
Your happiness replete.

Watervliet, N. Y.

A NEGLECTED DUTY.

No man has any right to manage his affairs in such a way that his sudden death would bring burdens and losses on other people. There may be rare cases where a man really cannot help entanglements, or where, from inexperience, or lack of judgment, he has brought his affairs into such a state that the interest of others depends upon his life; but he should make all possible haste to extricate himself from such a position. Honor and honesty demand that he should so conduct his business that his death should cause no one to be wronged. And as to dying, although all men everywhere believe that every other man will surely die, yet they unite in thinking that they themselves are exceptions to this rule; or, at least, they act as if they thought so: this is radically wrong. It is every man's duty, in every transaction in life, to be influenced by the fact that at any day or at any hour he may die.—*Selected.*

THE PALL MALL GAZETTE prints a letter from an unnamed person whom it calls an American Shaker to an English vegetarian. The Gazette thinks it may be interesting to some readers and amusing to the rest, and for the same double purpose it is reproduced below:

I am deeply interested in the spread of vegetarian ideas in England, believing as I do, that England will never cease to learn and practice the horrible art of war until she hears the Divine command, "Thou shalt not kill," and religiously obeys it. Of course, a new land system would logically follow, for the war system originated the present land system. Meat-eaters, sword in hand, took possession of the land by force. Possession is nine points in law, and they made the law to secure to themselves title to the remaining tenth part. I am religiously converted and conscientiously convicted that riotous eating of food from the butcher is a direct cause of war, land monopoly, intemperance, and their concomitant evils.

You speak of forming a colony of vegetarians in England. Do it by all means. My opinion is that such a colony would soon become a Shaker family, holding their land in common, laboring in common, all being teetotalers and non-resistants. Also they would refrain from increasing the population until, to all who do exist, life was a blessing. All truths have a family relation; they go together. A Southern planter who owned many slaves, prohibited his daughter from introducing the use of brown bread into his family, saying, "I have observed that vegetarians all become abolitionists, and brown bread is the first step to vegetarianism." Why not found Shaker societies, on the basis of vegetarianism, as above suggested, to check population and emigration? Religious celibacy is Nature's balance wheel to the population faculty in humanity. Try it.

SCIENCE AND SPIRIT.

PLETUS FIELD.

SCIENCE scans all that is seen below
From fragrant flowers to stars that glow;
From the sparkling rill on the mountain's side,
To the ocean deep, with its swelling tide.
From the ether blue to the sun that shines,
Brave science says that all are mine;
I trace the veins of the rolling planet,
And read her age in the solid granite;
I explore the paths to her wondrous depths,
And expose her fossils that for ages slept.
I analyze earth, sea and air,
And solve deep mysteries everywhere;
I unfold creation's wondrous plan,
And read her secret laws to man;
I take my stand on the hill of fame,
And fearless sound my wondrous name.
I, says the Spirit, hail from above,
I bring to mortals light and love;
I melt the heart so hard by sin,
I let celestial life come in;
I reach the conscience, wake the soul,
I make the wounded spirit whole;
I lead the soul to the Christ divine,
I make that soul the sun outshine,
I whisper to the inner man;
I show to him redemption's plan,
I set an Order here below,
And all who will to that may go;
Confess their sins and be forgiven,
And find the virgin path to heaven;
Oh science with all your pride and strife,
You ne'er can tell the source of life;
You may stand and boast on the hill of fame,
But on souls redeemed I will write my name.

South Union, Ky.

"A POUND of care will not pay a pound of debt."

A BRIGHT spirit veils wrinkles and gives the buoyancy of youth.—M. W.

Letter Box.

Mount Lebanon, N. Y. Mar. 1884.

DEAR EDITOR;—I enjoy reading the letters in the Letter Box. Last evening we had a short but very good meeting. I am sowing the seed of life, and I hope that the seed will be good. These few verses I like very much:

"I am Jesus' little friend,
On his mercy I depend;
If I try to please him ever,
If I grieve his spirit never,
O how very good to me
Will my Savior always be.

He is with me all the day,
With me in my busy play;
O'er my waking and my sleeping
Jesus still a watch is keeping;
I can lay me d wn to rest
Sweetly pillowed on his breast.

I am Jesus' little friend,
On his mercy I depend:
Jesus will forsake me never,
He will keep me safe forever.
How I wish my heart could be
Loving Savior, more like Thee."

Yours, Wm. Sherman

Enfield, Conn. 1883.

TO THE YOUNG;—In whatever situation you may be, strive to render yourself useful. Study yourself. Make yourself acquainted with your own imperfections, and your inclinations to stray from the path of rectitude.

Guard closely the avenues of the heart where temptation and sin may enter, and place a double watch at the weakest point of this celestial fortress. Now look about you and make yourself wise by observation, and experience. Where you discover goodness strive to imitate it. Fear God and keep his commandments. Waste not time in idle, useless pursuits, or conversation. Ever heed the admonitions of your superiors, and well improve the precious moments allotted you to store the mind with useful knowledge, for time once gone can never be recalled. Would you enjoy happiness? Seek it in the fulfillment of your various duties, and in the cultivation of intellect, in cherishing that which is good. Seek and find whatever of real happiness is allotted here below, in the consciousness of having endeavored to live as becomes an intelligent being destined to immortality. From your true friend,

Anna Ervin.

EULOGY TO OUR DEPARTED BROTHER, ELDER ODILON B. ELKINS.

JAMES G. RUSSELL.

THE shaft is broken!—all is o'er;
Unbidden tears may flow,
But our dear brother is no more,
Upon this earth below.
He sought, we know, but sought in vain,
Life's mission to fulfill,
For tragic Fate usurped its reign,
And he in death is still!
In death we say,—but that sad word
Has but one meaning here,
Its certain summons he has heard,
And all that earth holds dear,
Unto its own is now consigned,
While we stand grieving by,
That one so noble, true and kind,
Were born, so soon to die.
Ah! brother, can we justly say
That it is well with thee,
That thou should'st pass from earth away,
While so endearingly
Thou art attached to loving hearts
That fondly hoped and prayed
That Fate, with all its baneful darts,
Thy presence might evade?
We hoped to claim thee, brother dear,
For many years to come;
And why should we not sorrow here
To find thy labors done
Thus early, in thy prime of life,
A period of age
When strength should be supremely rife,
Life's duties to engage?
We know thy early years of strife,
Thy struggling days of youth;
We know full well throughout thy life,
Thy deep regard for truth.
Whatever thy convictions were,
Obedience thereunto,
Was thy defense, and naught could stir
Thy mind to acts untrue.
We say, our brother's life was good;
We cannot well say less:
A brother who has nobly stood,
With aim to love and bless.

* * * * * *

And as our dearest ones depart
For brighter, angel spheres,
One universal throb of heart
With intermingling tears
Shall manifest our truest love
For such departed worth
Transcending far beyond, above
The brief confines of earth.
Then, dearest brother, peace to thee:
Sweet peace forevermore;
In that bright world where thou shalt be,
Thou hast a blessed store
Of laurels thou hast truly won
And none can take away,
While there thy light renews its dawn
In blaze of endless day.

Enfield, N. H.

THE MANIFESTO.
APRIL, 1884.

Mount Lebanon, N. Y. Mar. 1884.

PRECIOUS GOSPEL FRIENDS ;—

WE present the following considerations for most earnest thought, and vital action. We are living in a very eventful age, a period of human history wherein the powers of mind and the soul of humanity are reaching out, in every direction, in both the material and spiritual world, to discover causes of phenomena manifest to the senses ; and energetically tracing those discovered causes, to their normal and legitimate consequences.

Investigation is peering into science, Philosophy is instituting new inventions and guiding the fingers of art ; Literary researches are inquiring after the past history of our race, to find its origin in God's great universal plan, and, if possible, to mark out a path for the future. Geology is postulating the origin, and date of the advent of the creation of man. But, with all these things, the hungering and restless soul of humanity is not satisfied.

Lost, in contemplating the infinity of the universe, and unable to account for the freedom of the human will, millions are wrestling with the question, "If a man die, shall he live again?" Other millions chafingly inquiring "Is life worth living?" There are still left a multitude of soul-quickened intelligences, whose spirit visions reach beyond the tomb, and whose semi-fledged angel wings are beating a more ethereal air than of the earthly heavens ; and whose spirit eyes, visioned by beams of radiance from the sun of God's truth, are beholding celestial abodes for the soul of man, for which their inspired spirits are yearning with a fervency unknown, undreamed of by those whose being is all absorbed with earthly sciences, and filled to sleeplessness with philosophies and sophistries that fulminatingly betray each other.

These soul-stirred beings are reaching heavenward, after a pure religion ; having unsatisfactorily tried those systems which dwarf, stultify and virtually enslave, instead of liberate the soul, or postulate its salvation as a bequest upon a vagrant vicariously bestowed, they are reaching out, inquisitively, seeking a religion that is in harmony with a God character who is a merciful HEAVENLY FATHER, and a charitable, forgiving, and NURSING MOTHER to the penitent soul. A religion bearing in its vessels the waters of repentance from the wells of salvation, to clean up the sin-sooted soul, and a healing balm of righteousness to restore the bruised soul to healthy soundness and beauty ; a religion whose converts to its theology may not only sing of Heaven, and the Heaven of Heavens, but, if obedient to its behests and revelations, bask in the sunshine of the bliss of God.

To us, dear Gospel Friends, this Precious Gospel Pearl is given ; yet, not alone for us, but for all, who, baptized with the truth-seeking spirit, are peering into the archives of revelation, to find food for their hungering souls. To us have been given these blessings to disseminate ! Is not the inquiry momentous, How, with our limited measure of strength we may most efficiently accomplish our work ? Considering the limited able capacity among us to officiate as heralds in the mortal form, to us it feels important that we store our "MANIFESTO" that every number of it shall be a

living epistle of the *gospel of a full and free salvation* and redemption, and every number be so dispensed, as to be a missionary of the same, both at home and abroad.

Truly the harvest of humanity who need to be gathered into the garners of God is very great, but the laborers are very few, and many of them worn with toil and very feeble, and their waves of usefulness fast ebbing from the shore of earth's boundaries, to return no more in time! Every condition of Zion is pulsating with demands for more laborers, active souls, baptized with power to preach the kingdom of God, both by precept and example; to tell the world that the dual Christ, in his glory, has come, to sit as a refiner's fire, and as fuller's soap;—a healer who hath a balm for the wounded, and a provider of both milk for babes in Christ, and meat for the hungering, who, when baptized with the Christ spirit, are able to become men and women of God.

Let every soul in Zion earnestly pray to God that He may hear the Heavens, and that the Heavens may hear the earth, and the earth may hear the corn and the oil and the fruit of the vine.

The light of this Gospel Day is sufficient to show to every soul, a path of perfect purity; and the baptismal inspiration of its testimony is powerful enough to enable every soul, who receives and keeps it, to live without sin. Therefore, let the sinner in Zion be confounded, and repent, and turn to God. Let those who would live in ease, "*crying the burden of the Lord*," and unwilling to toil for lost souls, and the upbuilding of the kingdom of God, arouse from their lethargy and slumbers, and work for God, lest the spirit of the Lord of the Vineyard dismiss them from His service, turn them out of the vineyard, and, to occupy their places, call in those who will labor for the salvation of souls.

Let those who would cry, "It is yet three months, and then cometh harvest," hear the Lord of the Vineyard crying, "Lo, the fields are white, ready for the harvest; thrust in thy sickle and reap, for the harvest of the earth is ripe!" Let the Covenant-breaker renew his pledge, and those whose faith hath waned, and their lamps of gospel light grown dim, arise and trim their lamps, for the heralds of the Lord of Hosts are crying, "Lo the Bridegroom cometh with his heavenly Bride, Go ye forth to meet them."— GILES B. AVERY.

Note. WE hereby solicit that those whom Heaven hath blessed with a good degree of spiritual communication, would labor to feel the pulse of the souls of needy humanity, and have something to contribute for our "*Manifesto*" that will be food and drink to hungering and thirsting souls.—*G. B. A.*

CORRECTION.

IN the November Manifesto, 1883, the hymn entitled "Sweet Praise," is credited to Enfield, N. H., but it should have been West Gloucester, Me.

In the January Manifesto, 1884, the hymn, "Trust in God," has the words credited to Enfield, Conn., but their origin is unknown.—ED.

IT is profitable to take an active interest in all laudable enterprises, and even join in innocent amusements.—*M. E. H.*

A HUMBLE, honest confession of error is a great evidence that the love of God has lighted the soul.—*E. A. S.*

LAND LIMITATION LAW.

F. W. EVANS.

LAND limitation is the one thing needful in these United States. The man, woman or paper that will begin an agitation upon this subject and pursue it to a successful issue will become as immortal as John Brown, whose soul is marching on toward the emancipation of wages, slavery, hirelings, which is much deeper seated and far more universal than chattel slavery ever was on this planet.

Vested rights may not be touched. What then can be done? Where there is a will there is a way. Let land limitation be prospective. From Jan. 1, 1884 no citizen of these United States, male or female, shall buy and become possessed of more than 160 acres of land. So fast as present landlords die their estates shall pass to landless heirs, 160 acres each, the overplus shall go into the market and be sold within one year, each heir receiving equal share of the proceeds. The operation of such a law would be like the dew of Mt. Hermon, the people would be continually refreshed thereby. Death would be a joyous messenger in the land. Let the funeral of a land monopolist become a festive occasion. But if death claimed a land monopolist who had voluntarily sold or given away the legal overplus of his estate, let the mourners honor him or her by erecting some cheap but enduring memorial, such as planting a particular kind of tree in a section of the burial ground set apart by each town as a memorial ground wherein none other should have the honor to be interred. How long would land monopolists run the risk of having the bells rung, the cannon fired and bonfires lighted at their exit from the scenes of their unpatriotic earthly labors?

I think there is far more latent good in the hearts of evil-doers than philanthropists give them credit for. Witness the fact that some of the most efficient abolitionists were from the ranks of slave-holders and that the civil war itself was largely sustained by the self-sacrificing capitalists to whose misdirected financial abilities it owed its origin. "The *foundations* of the earth are out of course." The *system* of government may be largely improved. It can come only gradually.

The blessings flowing from a land limitation law require an abler pen and more vivid imagination than mine to properly depict. In every town in each county of New York state would begin a new life. Young men and women now looking westward for a homestead in which to build up a family would begin to lay by a little capital, to wait and watch the annual land market to secure the coveted prize. Farms would multiply, dwelling houses with their accessories be built, schools be better supplied with children and far better supported than at present; and public schools would soon become industrial schools, where economy, industry and health would be among the subjects of education. Roads, lecture halls and meeting houses would be within easy reach of the people of a densely populated town, and the products of each district would be largely consumed by the producers in that neighborhood.

When so much good and no possible evil would flow from the land limitation law why may we not have it without unnecessary delay, to the end that there be neither rich nor poor left in the land?

Mt. Lebanon, N. Y.

Bloomington, Ind., Jan. 26, 1884.

ELDER F. W. EVANS;—In the New York Tribune, of the 23rd, I noticed an article over your signature entitled "Land Limitation."

I would like to reach clear over 600 miles and shake hands with you, but in so doing I should reach over and past hundreds of other thinkers, who like you and me have caught the gleam of the coming dawn of the day of truth.

I suppose the word Elder signifies that you are a follower and standard-bearer of the Nazarene. In my weak way I try to be the same. I believe that his word, his truth, will yet rule the world. And I am sure that "Land Limitation" is precisely in the line of his doctrine. The Church is not up to the teachings of its great Head, nor will it be, I suppose, forever, for our progress towards the Infinite must needs be eternal. But I am persuaded the time is not far distant when all monopoly, and especially land monopoly will be reckoned, by our religious teachers, in the same list with robbery and extortion. This would be "political preaching," it is true, but we all remember how the abolitionist preachers were reminded that "Christ's kingdom is not of this world." And we remember too how they preached on, being assured that although not of the world, that kingdom must *dominate* the world. Those who feel the pressure of the tyrant's heel, can best describe his power. I know there are thousands, who like myself could tell bitter stories of seemingly unending strife against hard circumstances. Yet, to the cry of the monopolist, our condition is good enough.

They tell me I can succeed if I work. I admit it. I can. I think I will. I can work. I am not afraid of self-denial. I can manage my farm. I say I will succeed. To the monopolist, this is enough. Having sold his own soul, and dwarfed and shrivelled every noble power of his being to gain wealth, he is not ashamed to ask me to do the same. So I toil on. I give the years, the best of my life, to get me a home—*to gain the right to plow the land and make bread.*

Why, God gave me the right to plow. And while I am thus toiling for a foot-hold on the earth, and as the monopolist views it, it may be succeeding, what am I doing for my own soul? Joseph Cook lectures in the near village, on subjects I long to study, but cannot hear him. I have not the time nor the few cents to spare. There are Libraries within reach of me, but I must not read. Even cheap books are too dear for me while I am paying for the right to work. And if I succeed in heaping up a few dollars at such a cost, and then lifting my son out of the class of the oppressed into the class of the oppressors, then the monopolist thinks I ought to be satisfied. Why, sir, the mortgage-ridden farmers of this country are dead intellectually and morally, and do not know it. They think if they pay for their farms at the expense of half a life-time of toil, and throw their souls in, they are doing well.

God prosper you, sir.

With respect, James Marlin.

[Contributed by Eld. G. B. A.]

PRAYER.

BY REV. GEORGE W. TIMLOW, D. D.

THERE are two classes of people, one saying, "What profit shall we have, if we pray unto Him?" and the other declaring, "The effectual fervent prayer of a righteous man availeth much." At a time when this question is much discussed, let us see what the rational and Scriptural idea of it is; for manifestly there are wrong impressions in regard to it.

It is not the doctrine of the Bible nor the dictate of reason that asking, alone and of itself, is prayer. It has no real existence separate from a rightful aim, aspiration, character. One may seek for spiritual knowledge, and be none the wiser; for spiritual strength, and be no stronger; for faith, sure and steadfast, and receive nothing. He may ask and receive not, because he asks amiss. If he does not group together and observe the conditions, and all of them announced, as the law in the case, failure meets him at every step. The Apostle John gives his understanding of the question, "And whatsoever we ask we receive of Him, *because we keep His commandments, and do those things that are pleasing in his sight.*"

Prayer has a place, is a factor, a means, in the great spiritual lives that have moved the

world; but how absurd to say, Let us try it by itself: that is, let us use *petition* only. The mainspring of a watch has a very important place, but only in its relation to and connection with all the other parts of the mechanism. Affirming its necessary place and use in the watch, we are not prepared to say, Let us take the mainspring out by itself and test its power and accuracy as a chronometer.

It is an error to suppose that any one can tell just what prayer is in its nature. In science, no one can tell just what any element or any substance is. He knows something, but not all about it. He knows something of its conditions, phenomena, of its forces, something of its correlation to other things: of its absolute nature, he knows nothing. When Prof. Tyndall lectures on light, he comes to a point when he says: "That is all I know about it. No one can tell its cause, unravel all of its nature and mystery." That concession does not destroy the fact or the force of light.

But it is said that prayer implies a possible change on the part of God, and that "puts the question outside of the laws of harmony." Suppose it true (we do not so affirm it) that prayer *does* imply a change on the part of God, is that in contradiction to their own scientific doctrine of forces? These same scientific men tell us that, when we pull a boat to the shore, the boat-hook at the same time pulls the earth toward us; that a grain of sand dropped affects the universe; that planets attract the sun, and the sun the planets,—that action and reaction are *everywhere* in the whole domain of physics, and that the harmony of the universe, so far from being disturbed, is dependent upon these very conditions.

If their own laws of force are correct, then it follows that a mind operating in the line of God's own nature—having in itself qualities like those of God, as atoms have of the earth—will have an influence upon the mind of God: it will from its *own laws of force*, have an influence upon the mind of God, and yet no more disturb the constancy of God's nature and plans and purposes than the influence of planets upon the sun, and of star upon star, disturb by the changes they produce the harmony of the universe, but are, as the astronomers say, the conditions that result in that harmony.

Why may not the writers of the Bible apply the same law to the spiritual world that science does in the whole empire of nature? Take the law of the magnets, of which Prof. Tyndall speaks. When in a certain state, the poles attract, tend to each other, when not in that state, they repel each other. Take the divine mind and the human. May there not be conditions in which they tend the one to the other, and God dwells in the soul in consciousness, love, and power? In other and opposite conditions, may not the will, aim, desires of the person be repellent to the will of God, and all this too within the sphere of consciousness? Does life witness these facts, as science does its phenomena and laws? Is the testimony of the multitudes, that no man can number, without place and force, who say, "We speak of that we do know, and we testify of that we have seen?" What analogy of science controverts the doctrine, "Draw nigh to God, and he will draw nigh to you?"

As to how far a mind, seeking and keeping the laws or divine commandments in the case, may influence the material world, we do not know. Shall we say, Not at all? Then, we are reminded that mind has sought and kept the laws of one element in nature, that it is the will, desire, *prayer* of mind that drives its trains night and day through the land; that is, the force of mind over matter. It tunnels the mountains, makes a dry road over the rivers, grades the uneven belting States, and opens a highway of commerce from sea to sea. Is there lack of harmony here between seeking, striving, and prevailing human minds and the purposes of God? Another element, and mind was long seeking and asking, then finding its laws. They are found and kept; and mind joins itself to iron nerves that web the land, dip under the oceans, feel as by sensation what is going on at the same time in two hemispheres. It controls the movements of armies, directs navigation, affects the thoughts and plans of nations, has to do in great material changes, makes history.

Another item. We read the morning

prophecy of the weather. We launch out or not according to what we read. All these things—the power through steam, electricity and certainty in weather prophecy—would have been declared impossibilities or miracles a century ago. But men sought, observed obediently the laws in the case; and we have no evidence of violence done to the divine government, or that it is in any way thrown out of joint.

These and all questions as to how far mind may affect the world of matter are purely questions of *evidence*. The place of prayer as a factor and force in history is to be determined by the records of the past. Are the records that contain the testimony true or false? We cannot dispose of these by saying, upon a *priori* ground, impossible. Arago says that, outside of pure mathematics, no one should say that anything is impossible. What is great and yet unknown to us has always a phase of impossibility. Scientific men told Prof. Morse that making beats over the land at the speed of hundreds of miles per second was an impossibility. But proof of the fact became stronger than the *a priori* negation. Learned men once said in the British Parliament that no one could ride in cars, as was pretended, twenty miles per hour, without losing his breath. There is now considerable evidence that the learned men were mistaken. Prayer, like any other great question, may present apparent contradictions or paradoxes.

So does Science. Our senses tell us that the moon moves toward the west. Science demonstrates that it moves toward the east. The sun seems to move around the earth, yet evidence comes and corrects the mistake made by the senses.

In the relations existing between man finite and God Infinite, do we expect to find nothing mysterious, no seeming paradoxes, depths which reason has not sounded, and which are not contrary to, because they are yet *beyond* the exploration of reason? The question of prayer returns to one of fact, evidence purely, and cannot be determined by assuming what the science of prayer ought or ought not to be.

Prayer, or what is commonly called prayer, is *natural* in the human soul,—natural not for one people, one age, but all. The same evidence that shows us that sight and hearing are natural to the human race, although multitudes are blind or deaf, shows to us that prayer must rest upon some universal law, generically if not individually present, as sight, hearing, etc., are generically, if not individually, found among all people in all times and places.

Books and Papers.

HALL'S JOURNAL OF HEALTH. March. Contents: A Simple Remedy; Health Maxims; Exercise; Health; Heart Affections; Catarrh; Cases of Longevity; etc., etc.

E. H. Gibbs, M. D. Editor, No 21 Clinton Place, 8th, St. N. Y. $1.00 a year.

PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH. March, Contents. Theodore Parker; The Territory of Alaska, with illustrations; The Poetess of Sappho; Science a little mixed; Men of Ideas; Signor Mario; A Revised Classification; The Social Ideal; Observations on Amativeness; Duncan's Motto; Brain Work; How to Grow; Notes in Science and Agriculture; Poetry, etc., etc. Fowler & Wells. Pub. 753 Broadway, N. Y. Price, $2 a year.

HERALD OF HEALTH, March. Contents; Is life worth Living; Austrian Recollections: The Nursery; Turkish Baths; Tea and Coffee as causes of Dyspepsia; Studies in Hygiene for Women; Rye Bread, etc., etc. M. L. Holbrook, M. D. 13 & 15 Laight St. N. Y. $1 a year.

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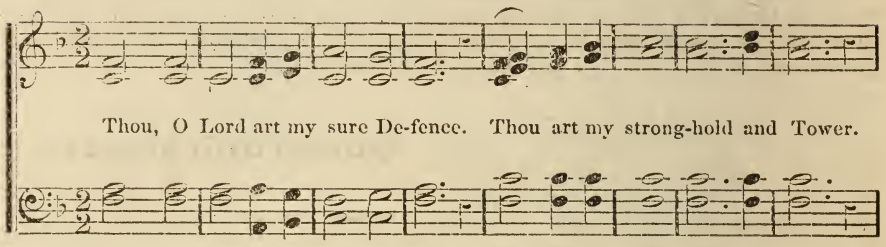

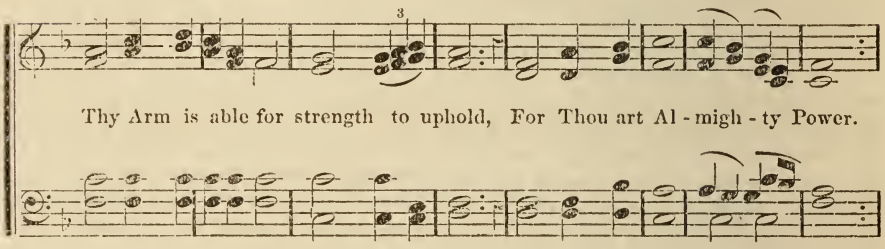

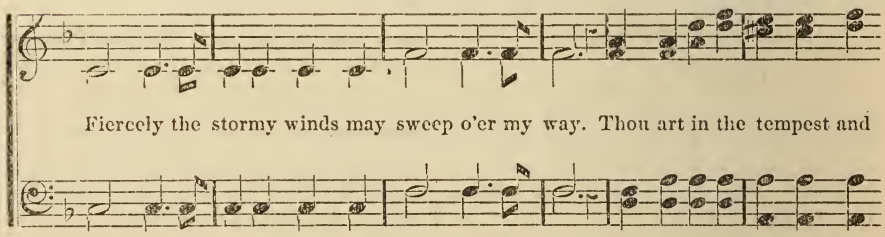

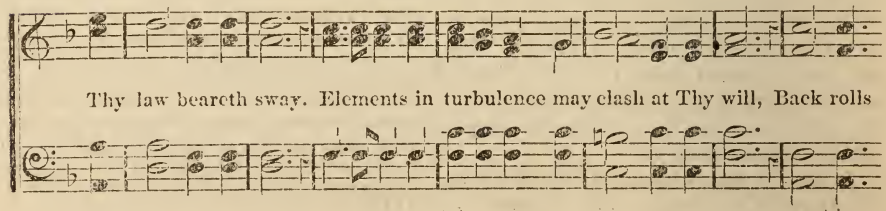

the tempest at Thy "Peace be Still." Then will I trust Thee, trust
Then will I trust

The O Lord I will lean up-on Thy arm for safe-ty. Glo - ry be to
trust Thee O Lord,

Thee, Glory be to Thee, Glory be to Thee O righteous Lord I will sing
I will

Thy praise in the tabernacle of Thy saints, I will praise,
sing Thy praise I will

Thy name for-ev-er more, for-ev-er more. A-men. A-men.
praise Thy name,

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Kind Words for the Year 1883.

Alfred, Me. Oct. 31, 1883.

I THINK the Manifesto is even better this year than last. John B. Vance.

Sonyea, N. Y. Nov. 1883.

WE are well pleased with the Manifesto, and hail its coming with delight. The articles are pleasing and instructive. The letters from the little folks are very interesting. Articles in regard to our health claim our attention.

You have our best prayers, that peace and prosperity may attend you.

Geneveve De Graw.

Waupaca, Wis. Dec. 1883.

I AM richly rewarded in perusing the contents of the Manifesto. I look eagerly for it each month, and when I have finished reading it, I wish there was still more to read. Its influence is ennobling, and it leads the mind into the path of purity and deep piety, which brings the reward of peace.

Harriet N. Miles.

Deaths.

ELDER Amos Stewart, Mar. 7, at Mt. Lebanon, N. Y. Age 81 yrs. 9 mo. and 21 days.

He was called to the Gospel of Christ in his early youth, and has ever been one of the most faithful to its principles during his long and very active and laborious life; both temporally and spiritually. A faithful, loving and efficient Elder for nearly sixty years, a part of which time he lived in the Ministry at Mt. Lebanon. He was a bright and living example of the beautiful principles of Christianity and was universally beloved, respected and honored by all who knew him; and rapturously the angels may now sing, "Well done, good and faithful servant, enter thou into the joy of thy Lord." G. B. A.

"A YEAR of pleasure passes like a floating breeze, but a moment of misfortune seems an age of pain."

IT many times falls out we deem ourselves much deceived in others, because we first deceived ourselves.—*Sir P. Sidney.*

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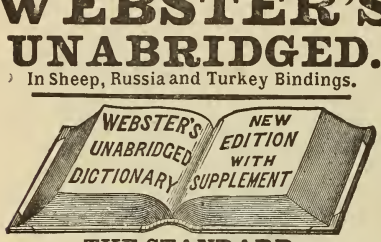

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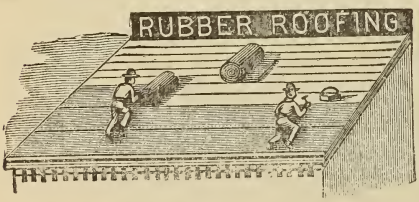

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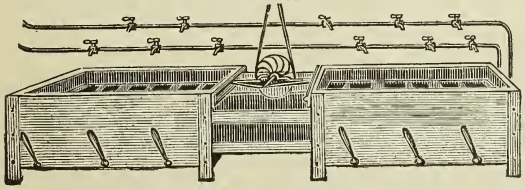

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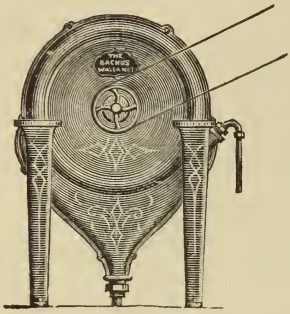

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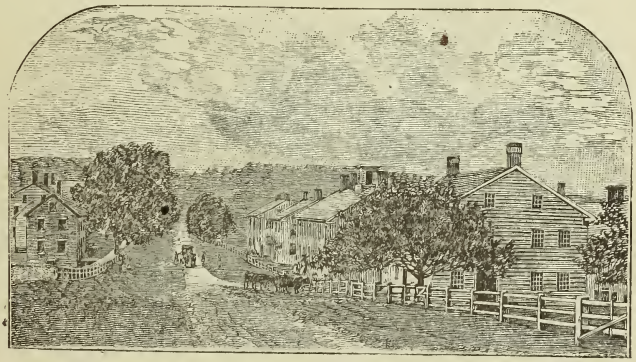

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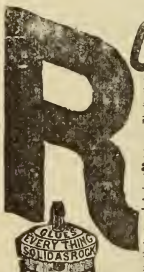

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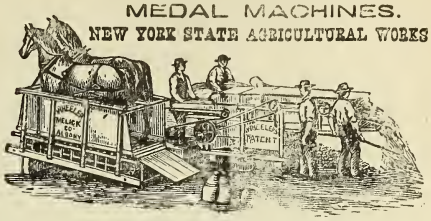

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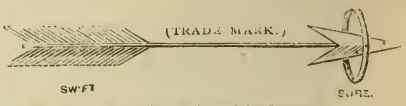

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The Manifesto.

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Vol. XIV. MAY, 1884. No. 5.

WHAT IS LIFE?

ABRAHAM PERKINS.

What is life? It is very much what we make it. If our soul purpose is to make the principles of honesty and truth the guide and governor of action, we shall reap the fruits of those principles, which are always love, peace and joy, without amalgamation or the relation of any spirit akin to hatred, malice or strife. No foe, foreign or domestic, can enter to take away or destroy known justification, the reward of honest living. Jesus said,—"The kingdom of God is within you." It "cometh not by observation." No greater heaven is possible to be enjoyed, than that arising from the knowledge of efforts purely honest, and from faith made practical by works of obedience; and no hell more severe, han that arising from the knowledge of disobedience to the light of conscience.

God is enthroned in the soul of man for judgment, according to the testimony of Jesus;—"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." John, xx., 23. Again, by Paul:—"Do ye not know that the saints shall judge the world?" 1 Cor. vi., 2. No man can change the order of this tribunal, which is established by a mighty hand for the justification or condemnation of our deeds; and no man feels the approbation of his works, unless his conscience approves; neither does he feel condemned, unless in his own heart, he is convinced he is in the wrong. Our own hearts are our accusers, whether our tongues confess or do not confess.

No greater evidence of truth can be obtained, than that coming from personal experience. We know God through

our senses by the objects of His creation. The evidence of a Supreme Being is from what we behold,—what we see, hear and feel; and no evidence is more palpable, than that which comes through man, His image. Hence our duty is obvious from the evidences every day before us, from the necessities of the occasion, the demands of the circumstances. These circumstances man himself often creates, and should be able to control.

In life, there exists no condition that would justify a breach of divine law. A penalty is attached even to the sin of ignorance; suffering must follow, even if but few stripes are inflicted; there must be repentance for every deviation from truth and right, which sooner or later must come to the knowledge of the soul. Therefore how absolute the necessity that we live in sunlight, that we know the truth as it is, that we are not in darkness and under deception, that to us life is made real, that our profession be not a pretense, a fraud, a sham, that in us be no blemish or taint of hypocrisy, that we be seen as we are and truly be, as we seem to be! Such and only such are the subjects of the kingdom of heaven; the elements of which, neither defileth, maketh a lie or in any sense worketh iniquity.

Who then can confidently claim to be the heirs of the kingdom, the children of Zion! Whosoever can, let him cry aloud that he may be heard, if there are to be found ears to hear. Let him have the moral courage to declare his faith, and by example give evidence of Christian character, that his life is hid in Christ and his relation of the resurrection order.

Enfield, N. H.

RELIGION.

MARIA WITHAM.

CAN religion be illustrated and its power brought to bear upon the world apart from its manifestations as an indwelling principle of life in the heart? People may be suspicious of our sincerity, but a religious life forbids suspicion and puts doubt at a disadvantage. No science can ward it off. We acknowledge the truth and claim those divine principles which are effectual in bringing the heart and life into such perfect sympathy, that all who are governed by them, present to the world the image of godliness.

Enfield, Conn.

PRAYER.

EMILY OFFORD.

A POET has thus very correctly defined prayer:

"Prayer's the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That burns within the breast.
Prayer's the simplest form of speech
That infant lips can try,
Prayer's the sublimest strains, that reach
The Majesty on high."

When Jesus was on the earth he exhorted his disciples to pray without ceasing, but how many of those who profess to be his followers today regard this admonition, though so very important?

The object of prayer is to free the mind from earthly care and lift it above the din and confusion that distract the sense, into an atmosphere that is pure and clear, a region of peace and serenity, where the soul may enjoy a foretaste of angel communion and gather a spiritual influence around it, that shall be as a wall of protection when storms of temptation and trial arise.

The human heart is insufficient of it-

self to withstand these, even the stoutest and bravest at times quail beneath the rod of adversity. Therefore Wisdom teaches us to rely on the guidance of the Infinite Hand, and listen to the still small voice of God, the conscience, which is best felt and best heard in the sacred and silent hour of prayer. Ah! who can estimate the good done under the influence of a prayerful spirit?

But alas! how often is the hour of prayer spent in mere ceremony, leaving the heart untouched and the soul as barren as before. How many precious opportunities passed by unimproved, golden moments wasted that can never be recalled. One of the first Believers said, "every breath is continual prayer to God."

Sincerity of heart and fervency of spirit are always well rewarded. God is ever ready to pour out His blessings upon those who earnestly seek never with-holding from souls that which is for their best good. If we ask in faith bowing in sweet submission to His will, we are sure to receive. Good angels are ever near and ready to aid those who are striving to rise in the resurrection of Christ.

Our blessed Mother Ann, when on earth, many times spent whole nights in fervent prayer and soul labor to gain the gift and power of God to enable her to overcome evil, by which means she gained complete control over her own spirit, and could at times silence her opposers. Blessed victory! there is none greater than that of self-conquest, and this is gained only through humiliation, watchfulness and prayer.

Mt. Lebanon, N. Y.

Whoso wisheth good to others has good wishes in return.—M. W.

EDUCATION. No. 6.

Its Source and Course.

CALVIN G. REED.

"O wad some pow'r the gifite gie us
To see ourselves as ithers see us!
It wad frae monie a blunder free us
And foolish notion;
What airs in dress and gait wad lea'e us
And e'en devotion."

Thoughtful Reader;—We are living in an eventful era. The opinions and philosophies that have ruled mankind for ages, are smitten with transition and decay, and are passing away. New ones are demanding an audience in the interests of humanity.

The times call imperatively for nerve and spirit, perception and wisdom, and devoted intelligent pioneers in the vanguard of the invincible army of the onward mighty march of Mind.

The pulse of a new inspiration is beating in the life channels of the thoughtful contemplative world. The errors, inconsistencies, and imperfections of past systems and methods, resting like an incubus upon the republic of intelligence, binding its energies, crushing its aspirations, and dwarfing its healthy growth, by an iron-bound conservatism are being repelled by restive spirits who are putting forth their god-like energies to liberate themselves and the race, from the dominion and influence of their paralyzing, deathly coils.

People are becoming, more and more, alienated from speculative creeds and dogmas, whether in theology or philosophy. The churches and clergy of all denominations, are losing their hold on the confidence and affections of the masses. People are wearying of seeking in the fanciful, baseless idealism of Utopia for substantial goodness and perfection.

Mankind are becoming independent in thought and judgment, and are assuming the prerogative to decide for themselves, in matters pertaining to their present and eternal welfare. Dictation is distasteful, and coercion repulsive to them.

But these were the rules of the past: "Do it if you will, if not, we will compel you." Now compulsion is opposed, and coercion discountenanced by progressive minds, and incentive is preferred as the motive power to draw and hold the human heart to the right. This is God's plan, and why should man reverse it?

The aim of enlightened reason is, to discover the basic principles on which rest the development and success of the human mind, and to use the processes emanating from these principles in the culture and education of the immortal soul. Partial aims and narrow conceptions, do not answer the demands. Those who endeavor to build systems on such a basis will surely fail, as they surely ought. A sound system of education includes the entire requisitions of intelligent immortal beings, and these should be placed at their command as soon as individuals become sufficiently matured in mind to appreciate their advantage and use.

In the brief period of our earth life, we can master but little more, if any, than the rudiments of the encyclopedia of knowledge, but how many endeavor to take even the initiatory degrees? And how few there are who encourage the acquisition of knowledge at all.

Our first steps taken in the domain of intelligence, were in the nursery and home of our infancy. Our garnered stock of valuable ideas, we gleaned from the objective world, and not from books, during the first years of childhood. We saw the accumulated furniture, finish, and tapestry, the inmates and associates of our father's and mother's house. Our parents taught us to lisp the names of the objects and persons that had become our familiar associates, and eventually to notice their forms, qualities, and differences, and to name them. We had learned to express our thoughts according to the model of our exemplers and fireside teachers, long before we took our seat in Pedagogue Hall.

We had made some progress in studying the lessons and the problems in the grand volume of God's handy works, spread out before us on the beautiful pages of the attractive book of Nature, artistically illustrated by the skillful Designer and Omniscient Creator of the universe of worlds.

We had become familiar with our native brook and rivers; vales and dells; hills and mountains; fields and forests; beasts and birds; flowers and fruits; and the starry realm within the boundary of our horizon and scope of vision; before we knew that the alphabet and books possessed any significance, contained an item of information, or were of any practical benefit.

Man in his pristine state, had not even the advantage of the fireside education. Living, undoubtedly, like the animals, (who were but a trifle his inferiors,) without shelter save what the grand majestic forests, awning rocks, mountain caves, overhanging cliffs, and vine-embowered dells afforded him; and clad only in his native dress; all the knowledge he gained came from the silent teachers of his daily surroundings, and his imperative demands, which were few and simple.

Mt. Lebanon, N. Y.

LET US REFLECT.

OLIVER C. HAMPTON.

If bastiles and dungeons could never repress
The faith of the saints in the past,
But under the cause they could earnestly bless
The God of the Universe vast;
In Inquisitorial tortures and fires
Could cling to the promise of God,
And calmly restrain all their yearning desires
To parry the pain of his rod;
If prisons and sickness, starvation and stripes
Their confidence never could shake
But as the grim miser his heritage gripes
They joyfully welcome the stake;
How should we the called of the Lord in this day
Our privileges duly esteem,
And carefully walk and persistently pray
Our talents and time to redeem?
How instant in labors, in season and out,
The seal of the cross to maintain,
How quick to dismiss all discouraging doubt
And each grov'ling passion restrain.
How blessed to live in the light of this day
How can we such blessing neglect,
Or willfully--carelessly run the broad way
And all saving counsel reject?
O, bless'd in our basket and bless'd in our store,
Sweet Home and good friends to enjoy,
How could we of God the Eternal ask more
Or travel with less of alloy.
The Winter of sorrow and dark discontent
Be banished from every sad heart,
In view of conditions, with mercies so blent!
And from the vain world set apart--
To sit in the Heavens in union and peace,
Our labor each other to bless;
Our progress in Holiness never to cease,
And more and more joy to possess;
O let us commence with the dawn of the Year
Our manifold blessings to view
With days that are over and gone to compare
When fierce persecutions did brew;
When Martyrs and saints to the dens of the earth
Were driven and hunted to death,
And only could claim their immaculate birth
By yielding their fugitive breath.
Lord, fill us with charity, peace and good will
Toward sinners as well as to saints;
Bid jealousies, enmities, all to be still
And silence their wicked complaints;
O let us be God-like and freely forgive,
Let sympathy conquer revenge,
In this fervent furnace we must learn to live
And dwell in its agony strange.
The horoscope bright for the swift rolling Year
We'll draw, in the glorious *now*,
Our faith and our hope and our courage to cheer
As still to our travail we bow.
How good and how pleasant it is to increase
In love to our friends and our foes
By doing good actions in kindness to these
And just as devoted to those.
O Heavenly Father, we earnestly pray
Thy blessing may rest on the year,
O help us to merit thy favor each day
By striving each other to cheer,
To cheer and encourage in work and in word
In blessing and kindness to all,
That union and peace and the sweetest accord
May sorrow and blanting forestall.

Union Village, Ohio.

THE CHASTENING ROD.

MARION JOHNSON.

I cry to Thee, my God,
In hours of trial, that thy strength may be
Made perfect in my weakness; that thy word
An anchor sure may be.

Thou chastenest, but in love,
Thine erring children, drawing them to Thee,
That through the rod they may ascend above
All earthly vanity.

Baptized with sorrow deep,
The spirit puts new life and vigor on;
Though for a time it may in darkness weep,
Joy cometh with the morn.

Believing in thy word
I would press on, and run the Christian race;
Though rough and dark and thorny be the road
'Tis lighted by thy face.

Inspire with zeal divine,
The path of life to walk with purpose high;
Not my own will to seek, but ever thine
And on thy strength rely.

No flowery path I ask, [spread
With worldly honors, fame and wealth o'er-
If in the sunlight of thy peace I bask,
The lowly path I'll tread.

Canterbury, N. H.

WHY DOUBT?

MARIA WITHAM.

Ah, whence this doubting, faithless heart!
Why sadly linger on thy pilgrim way?
Let Faith and Hope secure for thee a part,
Press for the prize that can be thine to-day.

The love which sought thee, now can bear thee up,
Will still uphold and guard on every hand;
While faint and weary, full may seem thy cup,
Doubt not; God's love forevermore will stand.

Unclasp those fetters which can set thee free!
And speed thy progress till the eventide;
Renew thy strength; for short thy race may be,
And in God's love thou canst and will abide.

Enfield, Conn.

Correspondence.

Shaker Station, Conn. Mar., 1884.

Beloved Editor;—The Manifesto is more and more interesting. Much good may be gained by reading it. The article on Confession agrees with the experience of all who have proved it. Other writers are doing good by their labors of love. We should look, carefully, to the cultivation of the spiritual interests. I have observed, with concern, a growing tendency to give the outward too much supremacy. This is a mistake, and during my long experience I have witnessed with sorrow its fatal effects upon the soul.

In the earlier part of my life I was exercised in the acquisition of outward science and know quite well its tendency when it becomes a basis of action instead of being subordinate to the highest spiritual development. I view with much anxiety any leaning toward science as a basis for true religion. Man is ever between an innermost and an outermost, and when he leaves the first for the last, he becomes divested of all true spirituality.

However much he may clothe himself with the intellectualism of spirit, he remains still intellectual or animal and the Divine Spirit or religious love mature and its development is entirely lost from sight. He then goes on in his delusive idea of supremacy while he is only an intellectual man. We have thought that he was only two thirds of a man, in this state, instead of being a whole one.

No doubt all outward knowledge may become useful when guided by the divine mind, but without this it will work more and more evil for humanity. This is the dark gulf that man has to pass through from ideal to essential being.

We can only obtain this most desirable of all things by submission to God's order as established through the spirit of Christ. There can be no misgivings if we seek first the kingdom of God, when all that is necessary for us in the intellectual and physical will be added in due time.

As I have been a partaker of a monthly feast since our paper started on its beneficent errand to humanity, I thought I would let you know how much I approve of our little missionary.

Your Brother,

Robert Aitken.

Shaker Village, N. H. Oct. 1883.

Beloved Elder Harvey:—How about that Bible class? Have they all written in defense of their faith, and are we the last to speak a good word in behalf of a cause to which we owe so much? Ah! believe me—Your daughter F. is more genuine in her consecrations, and more fervent in her devotions than might sometimes be apparent.

If we remember correctly you placed us at the foot of the class and said that we were either the most honest, or the most indifferent to the Christ principles. "Except a man forsake all that he hath, he cannot be my disciple."

We understand, that no reserves of any name or nature can be tolerated in a genuine Christian, but how few Christians there are!—because "Straight is the gate and narrow is the way that leadeth unto life." Who will ever reach this perfected state?

Be assured, dear gospel parent, the name of your daughter shall be enrolled

with the few or the many who will know no surrender in the glorious work of conquering self. We speak not as one unacquainted with human frailties, but as one who means to find salvation, and will know no defeat.

We understand that the religion which Jesus, the Christ, taught and lived, was a consistent one, therefore, whoever would preach effectually must reduce theory to practice in daily life, as did Jesus. The gospel which he administered was a saving grace and so apparent was this salvation to men that they acknowledged him to be the Savior of men, and all who become his true disciples must follow the pattern closely.

Although "I may not reach the height nor depth of God's great love to me," yet this is our faith, our strife and aim, and by our faith and our works shall we be justified.

We could say much more in behalf of our beautiful gospel faith, "our heart's dearest treasure," indeed, the only treasure worth possessing, but it is unnecessary.—Enough has been said to prove to you that we have no sympathy with the selfishness that clings as naturally to the unregenerate heart, as the moss clings to the stone, whether found in Shaker Village or elsewhere. It all belongs to Babylon. One phase of selfishness is just as good as another, and we do not wish for any of it. But as Heaven cannot be reached by a single bound, we are content to work out our salvation by the good old way of the Cross and self-denial, just as our Parents have done before us, with none of the modern revisions which culminate in shams; and what is more detestable than a shammy Christian?

Before we close, let us say a word about our position in the class, which mortified us a bit, but did no harm, as we were sure we should not stay at the foot very long, if there was any way to get to the head. In the meantime we had one consolation, and that was, that the Teacher generally stands pretty near the foot of the class, so the place did not seem so bad after all. About being the most honest, we admit we like to be thought well of both at home and abroad, but we fail to see the advantage to be gained by assuming a worth or virtue not our own, although we do hate deceit and lies; notwithstanding our own composition may be sufficiently tinctured with these ingredients to render it troublesome at times, yet as a whole we prefer to "be what we seem to be and seem to be what we really are."

Accept the universal love and prayers of the household for our worthy gospel friends at South Union.

Now, father, just place us at the foot or head of the class according to our merits, but we pray you give us a place somewhere in Christ's school, and we will not complain but shall always hope to remain among the wise virgins.

Flora.

LIFE'S JOURNEY.

BETSEY J. KAIME.

Come home, my soul and meditate
Upon life's journey, full of cares,
A wilderness through which we tread,
And often termed "this vale of tears."
'Tis not, frail man, thy resting place,—
Wherefore, the Power, great and divine
Scattered some sorrows in thy path,
Lest thou shouldst cling to things of time.
In youth we fondly grasp the joys
Which Nature paints in pleasing hues,
And though convinced they are but toys
How loath the gilded bait to lose!

How eagerly we take the cup
Which sparkles with its promised sweet;
But when we drink its contents up,
The dregs of bitterness we meet.
Great disappointments mark our path,
And sorrows come,—a lengthy train,
Until by sad experience
We find earth's charms are all, all vain!
O, if we only could believe
Those who have proved its emptiness,
We should escape a score of ills
And taste of troubles many less.
Go to the aged, grey-haired man,
Whose cheek hath lost the glow of youth;
Whose palsied limbs and trembling frame
Betoken the approach of death.
Go, go ye young, and ask of him
The secret of true happiness;
And hear him with a feeble voice
The secrets of the heart express.
Truth undisguised he now holds forth,
There's no deception in his speech;
And may the knowledge he imparts
The young and inexperienced reach:
"Once I was young and full of life,
Saw Nature's charms before me spread;
The earth seemed robed in loveliness,
And time on pleasure's pinions sped.
I fancied all was well with me,
No dark clouds gathered in my sky;
But joys as bright as rainbow tints
Were in imagination's eye.
I grasped them, but the grasp was vain,
Not satisfied, I still pursued;
But like the "Ignes-fatui,"
They further on were always viewed.
Something then whispered to my heart,—
'Twas reason's calm, dispassioned voice,
Why shouldst thou thus thy moments waste
In making such an unwise choice?
This earth, my child, a shadow is,
All of the substance lies beyond;
Then why so greedy to possess,
Or of unreal pleasures fond?
The sweetest flower of Spring decays,
The fruit of Summer cannot last,—
While Autumn's mournful passing breeze
Declares, O man, thus life is passed!
Then look above the things of sense;
By faith explore the goodly land,—
The Christian's true inheritance,
Who taste pure love at God's right hand.
Passion then spoke: Yet longer wait,
There's time enough to heed the call,
Come, try once more, the tempting bait,"—
I did so, but the end was gall.
Then in my heart, I firmly said:
To reason's voice I will attend,
And gather me a precious store
To feed on when this life shall end.
Nature shrunk back from such a course,
And plead with eloquence for life;
Its language had surprising force,
And most deterred me from the strife;
But nerved anew, I took the field,
Conferring not with flesh and blood;
True self-denial was my shield,
And all my trust in Daniel's God.
I gained the victory! young friends;
Myself I fairly overcome;
And blessed is that soul who stems
The current, just as I have done.
The days I've spent in pleasing self,
As blank leaves in life's pages seem;
But those I offered to my God
With pleasing recollections teem.
So if you seek for happiness,
Plant well your feet on virtue's soil,
And in this life you will receive
An hundred fold for all your toil."

Canterbury, N. H.

EVOLUTION AND REVELATION.

LOUIS BASTING.

The doctrine of Evolution, so widely accepted at the present time, is not entirely of modern origin, for it is distinctly enunciated in the first chapters of Genesis. There the story may be read how Chaos was changed to Order, and how the lower forms of life preceded the higher, culminating in the appearance of man. But science has chosen not to be satisfied with this account of the origin of things; while accepting the idea of the appearance of forms of life in an ascending scale, in successive periods of time, it denies separate acts of creation, asserting that all life, man included, originates from one primordial organism.

The late Charles Darwin, in his great work, "the Descent of Man," has accumulated an immense mass of facts, apparently confirm-

ing that theory Learn, then, O man, whence thou art sprung! This is the animal that first was, from which all life originated, according to Darwin. It is an animal inhabiting the sea, permanently attached to a support, incapable of locomotion; a little brown leathery sac; without eyes, ears, brain, heart or vertebra,—the lowest form of life. But Darwin fails to demonstrate whence the spark of life that animates that humble creature. Is not the principle of life the same in all forms, the highest as well as the lowest?

This is the immediate ancestor of man, the famous "missing link." Neither Darwin nor anybody else has ever seen it, but according to science, it ought to exist somewhere. It is covered with hair, both sexes having a beard; ears are pointed and capable of being moved; the foot is prehensile and the body provided with a tail. The males possess great, formidable, canine teeth. It is arboreal in its habits and has its home in warm, forest-clad land of the Old World!

One of the strong points insisted upon, in fact the pivotal point of the theory; for the author himself designates it but as a theory—is the law of inheritance, the operation of which accounts for all the diversified species of animals and races of men. Under that law, in conjunction with the law of natural selection, individuals distinguished by some physical peculiarity, relating to structure, voice, color, etc., were unconsciously selected and favored by their fellows to propagate and transmit those peculiarities to their posterity. Now, every one knows that the peculiarities of parents are frequently transmitted to their offspring, but it is not generally known that such variations are sufficient to have ever produced a new species of animals or a new race of men. Man may artificially create a new breed of chickens, like the Plymouth Rocks, for instance; but as soon as man ceases to interfere and they are left to natural conditions, they will revert to the original stock.

The same materialistic line of reasoning is pursued in the treatment of virtue, morality and spirituality. Temperance, charity, benevolence, honesty, chastity, aye, even the Golden Rule, it is affirmed, is the natural result of the social instincts of man. Darwin from personal experience and other information, proves that most of the savage races are given to extreme licentiousness, and that infanticide, especially of female children is a common practice with them, in order to keep down the population. Therefore, he concludes infanticide to be a beneficial practice! He goes further, and says: "If men were reared under the same condition as hive-bees, there can hardly be a doubt that our unmarried females would, like the worker-bees, think it a sacred duty to kill their brothers, and mothers would strive to kill their fertile daughters; and no one would think of interfering."

Of celibacy, Darwin sneeringly speaks as a "senseless" practice, stating however, that since it requires great self-command, it has been honored as a virtue from a remote period. It is startling to note the complacency with which the foremost scientist of the century speaks of child-murder as being beneficial and justifiable, and to witness, at the same time his cool contempt for celibacy, which is the only justifiable and moral solution of the population question. Indeed, the apostle of evolution condescends to admit that "the belief in God is ennobling," but he is very far from admitting his personal belief in the existence of God, or to acknowledge Him as the cause of life and its phenomena; that would be unscientific, I suppose.

The present high state of morality among civilized nations, Darwin attributes to experience and reason, by which man has become convinced of the beneficial effects of virtue, has therefore formed virtuous habits and transmitted them, and he thinks that these habits will become permanently fixed by inheritance. Here is a new theory of the Millennium: Man will be virtuous by inheritance! It is submitted for the reader's consideration what the consequences would be if for one single generation all influences that now work for virtue and morality, were withdrawn, and the virtuous impulses of the rising population consisted solely of what it had inherited! Would not the race sink at once below the level of the dark ages?

Under the providence of God, by the aid of revelation, a large portion of the human race, having been irresponsible savages, have

become accountable, moral beings. But they need all the aid which can be derived from the accumulated experience of the past, or which present opportunities offer, to enable them to maintain the upward march of progress; and nothing can be of greater advantage to humanity than the blending of rational religion and rational science. It is to be regretted that science in its revolt against theological tyranny has become so largely a godless philosophy, and grave apprehension exists that in its turn it will become as dogmatic and intolerant as theology has ever been.

Mt. Lebanon, N. Y.

IF.

If men cared less for wealth and fame,
And less for battle-field and glory;
If writ in human hearts, a name
Seems better than a song and story;
If men, instead of nursing Pride,
Would learn to hate and abhor it;
If more relied on Love to guide—
The world would be the better for it.

If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If Love's work had more willing hands
To link this world to the supernal;
If men stored up Love's oil and wine,
And on bruised human souls would pour it;
If "yours" and "mine" would once combine,—
The world would be the better for it.

If more would act the play of Life,
And fewer spoil it in rehearsal;
If Bigotry would sheath its knife
Till good became more universal;
If custom, gray with ages grown,
Had fewer blind men to adore it;
If Talent shone for Truth alone,—
The world would be the better for it.

If men were wise in little things,
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindly feelings;
If men, when Wrong beats down the Right,
Would strike together and restore it;
If Right made Might in every fight—
The world would be the better for it.

—*Selected.*

BIBLICAL. NO. 4.
CURIOSITIES.

BY H. C. BLINN.

We take from Webster's Unabridged a specimen of the early English, as found in the translation of a chapter of the New Testament.

Matthew, viii., 1,—10. [From the Anglo-Saxon version. Words wanting in the original are in Italics; explanations or kindred words are in brackets.]

Soothly when the Savior from the mountain came-down, there followed him a great multitude [mickle, many.] Then came-near a leper to him, and him (self) to him humbled, and thus said [quoth:] Lord, if thou wilt, thou mayst me cleanse. Then stretched-out the Savior his hand, and touched him, and thus said: I will, be cleansed, and his leprosy was quickly cleansed. Then said the Savior to him: Beware [warn thee] that thou it to no man say; but go, show thee to-the priest and bring them the gift that Moses bade, for their information.

Soothly when the Savior went-in to Capernaum, there came-near him an hundred's chief [elder,] him begging [bidding,] and thus saying: Lord, my boy [knave] lieth in my house lame [paralytic,] and with evil afflicted. Then said the Savior to him: I *will* come and him heal. Then answered the hundred's chief and thus said: Lord, I am not worthy that thou go-in under my roof [thatch;] but say thy one word, and my boy will-be healed. Soothly I am a man under authority set, and I have servants [thanes] under me: and I say to this, Go, and he goeth; and I say to *an* other, Come, and he cometh; to my servant Work this, and he worketh *it.* Indeed when the Savior this heard, then wondered he, and said to those that followed him: Sooth I say to-you, I have not met [ne met I] so much faith [belief] in Israel.

Matt. viii., 1,—10. Wycliffe's Translation. Forsothe when Jhesus hadde comen doun fro the hil, many cumpanyes fole-widen hym. And loo! a leprouse man cummynge worship-ide hym, sayinge: Lord, yif thou wolt, thou maist make me clene. And Jhesus holdynge

forthe the hond, touchide hym, sayinge: I wole; be thou maad clene. And anoon the lepre of hym was clensid. And Jhesus saith to hym: See, say thou to no man; but go, shewe thee to prestis, and offre that yifte tha Moyses comaundide, into witnessing to hem Sothely when he hadde entride in to Caphar naum, centurio neiyide to hym, preyinge hym, and said: Lord, my child lyeth in the hous sike on the palsie, an d is yuel tourmentid. And Jhesus saith to hym; shal cu me, and shal hele hym. And centurio answeryn ge saith to hym: Lord, I am notworthi that thou entre vndir my roof: but oonly say bi word, and my child shal be heled. For whi and I am a man ordeynd vnder power, hauynge vnder me kniytis; and I say to this, Go, and he goth; and to an other, Come thou, and he cometh; and to my seruaunt, D o thou this thing, and he doth. Sothely Jhesus, heer ynge these thingis, wondride, and saide to men suynge him: Trewly I saye to you, I fond nat so grete feith in Ysrael.— *Webster's Dictionary.*

THE LORD'S PRAYER.
Printed by Tyndale in 1534.

O oure father which arte in heven,
halowed be thy name.
Let thy kyngdome come.
Thy wyll be fulfilled, as well in erth,
as it ys in heven.
Geve vs this daye our dayly breede.
And forgeve vs oure treaspases, even as
we forgeve oure trespacers.
And leade vs not into temptaeion:
but delyver vs from evell.
For thyne is the kyngdome and the power,
and the glorye for ever, Amen.
— *Worcester's Dictionary.*

FROM HITCHCOCK'S ANALYSIS OF THE BIBLE.

The books of the Old Testament are				39
" chapters	"	"	"	929
" verses	"	"	"	23,214
" words	"	"		592,439
" letters	"	"		2,728,100
The books of the New Testament are				27
" chapters	"	"	"	260
" veses	"	"	"	7,959
" words	"	"		181,253
" letters	"	"		838,380
The Apocrypha has cl apters				183
" " " verses				6,081
" " " words				152,185

The middle chapter, and least in the Bible, is Psalm cxvii.

The middle verse is the 8th of Psalm cxviii.

The word "and" occurs in the Old Testament 35,543 times.

The word "Jehovah" occurs 6,855 times.

The word "and" occurs in the New Testament 10,684 times.

The middle book of the Old Testament is Proverbs.

The middle chapter of the Old Testament is Job xxix.

The middle verse of the Old Testament is 2 Chronicles, chapter xx., verse 17.

The least verse of the Old Testament is 1 Chronicles, chapter i., verse 1.

The middle book of the New Testament is 2 Thessalonians.

The middle chapters of the New Testament are Romans xiii and xiv.

The middle verse of the New Testament is Acts xvii., 17.

The least verse in the New Testament is John xi., 35.

Verse 21 of chapter vii., of Ezra has all the letters of the alphabet, except j.

Chapter xix of 2 Kings and chapter xxxvii of Isiah are alike.

	nearly.
Gold Shekel	$5.69
" Maneh	$569.00
" Talent	$56.900.00
Silver Gereh	.02¼
" Beka	.26½
" Shekel	.53
" Maneh	$32.00
" Talent	$1.660.00
Copper Shekel	.30
" Talent	$47.14
Penny (silver)	.14
Farthing (copper)	.00¼
Mite "	.00⅓

The Protestant Bible contains sixty six books, the Roman Catholic seventy six, the Jewish twenty two and the Samaritan, seven.

WOMAN'S RIGHTS.

F. W. EVANS.

THE enclosed article is good. Coming from Secretary Folger, it will have a place in the history of the successive steps by which women will yet become American citizens. It is only a matter of evolution—time. God created man in his own image in the image of God created he him, male and female created he them.

But politically, woman is not yet created. Man has existed and ruled, by virtue of his superior physical force. Wars, and rumors of wars, constitute the backbone of his history,—all human history. When woman exists politically, with man, there will be Peace; the council of peace will be between them Wars will cease to the ends of the earth, and the nations will learn war no more.

Kindreds, tongues and people will be linked together by so many interests, that no two nations can war each other without warring with all the nations of earth at the same time. And, to all the non-interested, national spectators, the impending quarrel will look as insignificant as such quarrels usually look to posterity.

Mt. Lebanon, N. Y.

MRS. MILLER NOT DEBARRED BY SEX.

AN IMPARTIAL EXAMINATION OF HER QUALIFICATIONS AS MASTER OF A VESSEL ORDERED.

WASHINGTON, Feb. 2.—Secretary Folger to-day wrote to the Supervising Inspector General of Steam Vessels as follows in regard to the application of Mrs. Mary A. Miller, of New Orleans, for a license as the master of a steamboat plying on the Ouachita River: "A woman, Mary A. Miller by name, seeks to be licensed as a master of a steam vessel on the inland waters of the United States. I know of nothing imperative in the reason of things, in natural law, in public policy, or in good morals, why a woman, if she is skilled, honest, intelligent, hardy and prudent enough, may not have command of a steam vessel, and navigate it, and manage and conduct the business carried on with it. To do that, is to be a master of a steam vessel. There is, however, statute law upon the subject.

"The United States Revised Statutes, Section No. 4,438, says: 'That the Board of Local Inspectors of Steam Vessels shall license and classify the masters of all steam vessels; and that it is unlawful for any person to serve as a master on any steamer who is not thus licensed.' Section No. 4,439 says: 'That whenever any person applies to be licensed as master of a steam vessel, the Inspector shall diligently inquire as to his character, and examine the proofs which he presents, and if they are satisfied as to his character, etc. etc., shall grant him a license to serve as a master.' Doubtless these sections speak in the masculine gender. If it be said that, therefore, they do not contemplate the licensing of a person feminine, it is no more technical and close to reply that they are statutes in derogation of the common law, by which, or not in a contravention of which, any person, whether female or male, may paddle her or his own canoe, or steer or conduct her or his own vessel under sail or driven by steam. Being in derogation of the common law, these statues are to be strictly construed. If then, the power to license being couched in the masculine gender, they do not permit the licensing of a person of the feminine gender, so the prohibition against serving as a master, being couched in the masculine gender, does not prohibit a person of the feminine gender.

"But I am not crowded as close to the wall as that. It has been held by courts that statutes which speak of males [as of *peers*,] and confer personal privileges, include females [as peeresses] though only males are mentioned; but still nearer to the heart of the matter:—The United States Revised Statutes, Section No. 1, gives definitions, and says: That words imputing the masculine gender may be applied to females; so that Section No. 4,438, when it speaks, that it is unlawful for any person to serve as a master on any steamer who is not licensed, means and says that it is as unlawful for a woman as a man to serve without a license, but in as much as its language is a negative pregnant, it is quick with the implication that a woman as well as a man, who is licensed, may thus serve, and Section No. 4,439, when it speaks, that when-

ever any person applies to be licensed the Inspectors shall diligently inquire as to his character, etc., etc., means any person, female or male, and her as well as his character, etc., etc.

THE SECRETARY'S CONCLUSIONS.

"I see no reason then, in unwritten or in written law, why Mistress Miller may not lawfully demand an examination, and if she prove herself duly qualified, have a license to serve as a master of a steam vessel. Nor is there need of talk, *pro* or *con*, on social status, or 'Woman's Rights,' so called. Having been put on God's footstool by Him, she has the right to win her bread, in any moral, decent way, which is open to any of His toiling creatures. She chooses to do so, as the master of a steam vessel. It is an honest calling. If she is fitted for it, though clothed in skirts rather than breeches, she has a right to follow it, and no man should say her nay.

"Let the local inspectors, putting behind the small thought of her sex, without antagonism and without partiality, make diligent inquiry as to her character, carefully examine her and the proofs she offers, and if they are satisfied that her capacity, her experience, her habits of life and character, warrant a belief that she can be safely intrusted with the duties and responsibilities of a master of a steam vessel, let them grant her a license, according to Section No. 4,439."

IN MEMORY OF ELDER OTIS SAWYER.

HESTER A. ADAMS.

"*Greater love hath no man than this; that a man lay down his life for his friends.*"

We feel, our dear Brother, how bitter the cup
Pressed close to our lips, that we're called to drink up,
And silently say, "Not my will be done"
But Thine, Heavenly Father, as did thy blest Son;
Who plead that the cup might pass by, but, ah nay
That last bitter agony, no power could stay.
As did Christ's disciples, bereft of their friend
Feel their loss severely, so we feel the same,
And pray, humbly pray, that the Comforter come
To sof en the sorrows in our Zion home.
Our Brother, how steadfast he stood in the Cause!
From childhood to age he supported its laws
By a life of strict purity, faithful and true;
To speak of his virtues, seems justly his due.
His heart of affection with tenderness rife,
Would feel others' griefs, and help sweeten their life;
Whatever his calling, or burdens to bear, [spare;
He wrought with full purpose, no strength would he
The aged and feeble, his sympathies knew;
The youthful and erring, he taught how to do
To find sweet forgiveness from sorrow and sin,
By prayer, faith and labor, the victory win.
The lambs of the flock, How I love them! he'd say;
My treasures, my interest, my charge every day;
I pray for them early, I pray noon and night,
Their growth in the gospel is my soul's delight.
O, blest Angel Brother! we ne'er can forget
The long happy hours, without one regret
We've spent in thy presence, where peacefulness ruled,
And talked of our home in the heavenly world!
Rich counsels that thrilled thro' the hearts of the good,
Rang out in his voice, as God's quickening word;
The strong and the weak, shared alike his kind care;
Who called at his door found ready help there;
Refined in his manners, words fitly he used,
So fearful of wounding the already bruised;
So full of sweet charity, blessing and peace,
His vestment was purity, never to cease!
We'll not call him back to earth's weariness now,
For blossoms unfading encircle his brow:
His laurels of honor he's won by the cross,
But his richest gain, proves our deepest loss.

Alfred, Me.

I WONDER WHY.

"I wonder why this world's good things
Should fall in such unequal shares:
Why some should taste of all the joys
And others only feel the cares?
I wonder why the sunshine bright
Should fall in paths some people tread,
While others shiver in the shade
Of clouds that gather overhead?

"I wonder why the trees that hang
So full of luscious fruit should grow
Only where some may reach and eat,
While others faint and thirsty go?
Why should sweet flowers bloom for some,
For others only thorns be found;
And some grow rich on fruitful earth,
While others till but barren ground?

"I wonder why the hearts of some
O'erflow with joy and happiness,
While others go their lonely way
Unblessed with aught of tenderness?
I wonder why the eyes of some
Should ne'er be moistened with a tear,
While others weep from morn till night,
Their hearts so crushed with sorrow here?

"Ah, well! we may not know indeed
The why, the wherefores of each life!
But this we know, there's One who sees
And watches us through joy or strife.
Each life its mission here fulfills,
And only He may know the end:
And, loving Him, we may be strong
Thro' storm or sunshine He may send."
—*Selected.*

Read at the Funeral of Elder Amos Stewart of Mt. Lebanon, N. Y. Mar., 1884.

ELIZABETTE SUTTON.

[*See Manifesto, Apr. 1884.*]

"MARK the perfect man and behold the upright for the end of that man is peace."

We have now met to pay the last tribute of respect to our beloved Elder, who has come to the close of life without a murmur or regret. We cannot wrestle with fate nor trifle with its blows. We feel that this is but the sickle stroke of the good reaper, whose garner is the immortal spheres of love and light. His lamp which was ever filled and burning, will light him onward; it cannot go out on his beautiful transfer to other and more glorious scenes.

Though the years of our departed Brother were over four score, we would gladly have retained him yet a little longer for his strength to Zion, through his godly example, and his patient, wise and forbearing spirit. By the presence of such ones among us, we are led into fellowship with the unseen of higher life, and are made to breathe a purer air, while we are conscious of a blessing which passes from such lives into our own. If there is aught to love in life, there is something to mourn in death. Our beloved Elder was endeared to all who knew him; his presence was beautiful, his absence we deeply feel. His wide-spread fame, gave him the reputation of possessing many excellent qualities. He was a noble type of manhood. "Mark the perfect man."

It is well known, that the stature of the perfect man is attained only by slow gradations of travail, study, effort and patience. In his life-course he persistently kept the peace, and was saved by his righteousness. The more we look into his interior life, the more are his virtues displayed. He was sound in judgment, pure in principle, and great in mercy and love. As a spiritual leader, he was unsurpassed in faithfulness and close adherence to gospel rule. He taught what he really practiced. unostentatiously and confidently. From the age of twenty one he was the choice of the people to officiate as an Elder, and he accepted the duties in a calm, quiet, and subdued manner, as did our Savior, when he walked with men, while in the visible form.

We can never forget the pleasure we have often experienced in his public ministrations, when words failed to express the ever-welling fountain of the Christ baptism and life. Even his silence communicated more of the spirit of God, than would a trumpet voice, or a tongue gifted with eloquent speech, without his knowledge and goodness. He was clothed with inspiration and from the depth of his earnest heart his language was altogether lovely in wisdom and power. True principles were early engrafted in him. They grew with his growth, making him a radiant star, and a model Christian. As we are mortal in our sympathies, so are we in our strength of endurance. It is but human to mourn our loss of one of the best our Community affords. God's heritage exists on the vitalizing influence of such souls, whether in the mortal form, or obscured from our sight.

It seems especially fitting for the day and circumstance, that we should devote this hour to thoughts in memory of our much esteemed Elder Amos, whose travail and career is so interwoven with his various positions in the general cause of our adoption, associated as he was with the Ministry and Elders in different places. His disinterested and wise example will stand as a monument of glory and as a tower of strength. Our remembrance of him is honor and esteem, as he goes with his character into the eternal world.

Mt. Lebanon, N. Y.

VISITING and helping the needy, is religion, and true worship.—*D. F.*

BEAUTY bearing the palm, springs from love and goodness of heart.—M. W.

CONQUERING FAITH.

ANNIE R. STEPHENS.

True souls are they who walk life's thorny path
With faultless tread; though rugged, mountainous
And bare, still on they press, with purpose fixed
And soul engirt with courage, as with a coat
Of mail, that knows no brooding thought, nor fear
Of threat'ning storms that lower.
The ebon clouds of stern adversity
May hang above, and screen the golden beams
Of life's effulgent sun; but Hope ne'er waning
Ever shines within; giving glimpses of that
Heaven of eternal blue that, is always
Visible to the calm clear eye of faith.
Affliction's heavy waters oft may flood
Their hearts in Alpine torrents; the cragged
Mount of difficulty, rear its snowy peak
In stern defiance; but hearts with courage
Firm, and purpose fixed, and constant as the
Polar star, shrink not; but bravely climb
The rocky steep, defy all rising fears
For well they know the intervening shadows
Soon will pass away like misty clouds
Before the rising sun; and dangers seeming
Insurmountable, will vanish 'neath the feet
Of those, who know no thought of fail.
Who knows but what the heaviest trials, tests
And adverse lines that fall across all lives
Are sent of God; to teach our human hearts
Life's greatest lessons, resignation, trust
And calm endurance; thus unfold the hidd'n
Powers of our immortal being, and fit
Our souls for that eternal heaven of joy
And happiness, we all are seeking here;
For what would be the joy of heaven, if not
Attained by struggle, toil and self-denial?
E'en as the tender seed must struggle 'neath
The darksome soil, oft-times impeded
By the rudest storm, ere it unfolds its
Vernal cup to catch the sunny beam;
So will the soul expand its God-like powers
Beneath the silent work of changeless law
That governs all.
Then let our hearts be true;
For God is just; and they who work in his
Appointed way, shall see triumphant end
Of all life's toil and pain; shall reach the goal,
And win the prize, and wear the crown of life.

Mt. Lebanon, N. Y.

READ AT THE FUNERAL OF POLLY ANN TAYLOR, MAR., 19, 1884.

BY D. CLINTON BRAINARD.

Duty again summons us to perform the last sad rites for one so dearly loved, so upright and faithful, who has earned the respect of all who knew her, and faithfully performed her whole duty on earth,—now enters the new life.

Is she dead? Or has she merely laid aside the mortal part, as we would lay aside a garment for which we have no more use?

Jesus said, "I am the resurrection and the life, he that believeth on me though he were dead, yet shall he live."

I believe our sister is with us, that her spirit will hover over us, urging us to persevere in the good work, to be true to the moral grandeur of the cause in which we have enlisted, and to have faith in God who alone giveth victory.

When I see one after another of our faithful veterans and burden-bearers of Zion, leaving us for their spirit homes, their places vacant in our already depleted ranks, it fills me with sorrow and anxiety, and prompts my soul to entreat more fervently our Heavenly Father to hasten the work of redemption, to call mankind from their transient pleasures and vain aspirings, that they may prepare for themselves garments of righteousness and peace, although numbers do not always constitute strength.

For "the race is not to the swift, nor the battle to the strong." But it is in the rigid adherence to the principles of righteousness, integrity and truth. In not being swerved from the path of stern duty, by the combined efforts of the world within or without; cultivating universal love for all and malice toward none. Stretching forth our hands and hearts to the poor, giving due heed to charity and friendly kindness, binding up the broken hearted, assuaging the grief of the mourner and, at all times, administering the truth.

If this be our life devotion, though our numbers be few, yet when we assemble in Christ's name, He will be in our midst to bless.

Let us not compromise one single vital principle, giving the enemy vantage ground. We can conquer though the conflict be single-handed and alone.

Who has not admired the heroic struggle of the brave three hundred Spartans, contending the narrow pass of Thermopyle, against the innumerable Persian host, whose very arrows darkened the sun?

Shall we be less valiant in a much more

glorious cause? "If God be for us, who can be against us?" Let us take courage and contend valiantly, and victoriously for the right. "For the righteous shall flourish like a palm tree, and shall grow like the cedar of Lebanon. For He shall give his angels charge over thee, to keep thee in all thy way. The Lord is our defense, and God is the rock of our refuge."

Mt. Lebanon, N. Y.

Hancock, Mass.

The readers of the Manifesto will be glad to hear through its columns, the good report we are enabled to give of the Public School under the patronage of the Shakers in this town.

The enrollment for the year just completed was seventeen, and although whooping cough did whatever it could to reduce the average, it was as good or better than any other school in our charge; and what we said last year in reference to discipline and exactness of teaching, is true also of this. The readiness with which new systems of teaching have been adopted and carried into effect, is indicative of the conscientious diligence of the teacher, and has been productive of much improvement in the school during the past year. Especially we would give the pupils much credit for the proficiency they have attained in the system of letter-writing and punctuation. The exemplary behavior we have invariably noticed, seems to be the outgrowth of self-respect inculcated by the every day teachings at home as well as in the school-room. One of the sisterhood remarked, and to us it told volumes, "We never whip our children, if we cannot get along without that, we return them to their parents."

Susan M. White.

Feb. 21, 1884. Ch. Sc. Com.

[Contributed by George Severance.]

THE BIGOT AND THE SHAKER.

"Salvation is of us" the bigot cried,
"Accept and live or perish in your pride!
Salvation is of us—we are the Church;
Seek heaven here or else give up the search."
How many, Reverend Sir, are on your roll [pole?
Of all earth's millions spread from pole to
"Why one in twenty thousand, less or more
Is seeking heaven thro' ours the only door,"
If none are saved but you and all else d....d,
Then heaven runs no risk of being crammed;
But of those few who form your congregation
How many souls are certain of Salvation?
"Not one in five succeeding in his search
Finds a new heart and joins the church;
Which proves the innate depravity of man,
Gainsay the past who can?"--"Art married?
"Yes, thank God! I have a wife
And ten dear children, blessings of my life,"
O worse than brute! slave of unhallow'd lust.
Against such odds to raise up souls from dust
Does not thy conscience smite thee thus to have given
Eight souls to hell and only two to heaven?
If human nature be indeed so base
Why do you thus perpetuate the race?
Either the doctrines taught by these are evil,
Or thou art but a pander to the devil.
Oh! how can peace within thy bosom dwell,
Recruiting sergeant to the ranks of h..l?
Go then, enlarge your scheme for man's salvation
Or else in God's name cease your propagation.

Jesus taught his disciples to pray, "Give us this [each] day our daily bread." Hence this should be our daily prayer. "The bread of God is he that cometh down from heaven and giveth life unto the world." Surely, no rational person believes that the physical body of Jesus ever came down from heaven. It is mind and spirit that constitutes the real man. Jesus, identifying himself with the quickening spirit, or "Lord of Heaven," said, "I am the bread of life; whoso eateth of this bread shall live forever. My flesh [body and substance,] is meat indeed, and my blood [life] is drink indeed. It is my meat and drink to do the will of Him that sent me." Therefore the food of the true followers of Christ, is to do the will of God, made manifest in His order, and implies a daily, or continuous revelation, producing a oneness of spirit in all the members of his body, the Church. John, xvii., 21, 22.--*A. G. H.*

Letter Box.

Enfield, Conn. 1884.

Dear Children;—"Be not overcome of evil, but overcome evil with good." There is so much good for you to think of and to strive for. You need to "gird on the heavenly armor" of prayer and watchfulness, to resist the besetments that assail on every side.

I fear you give too little thought to the influence you are daily exerting. Let your examples be for good and not for evil. Keep yourselves "unspotted from the world." "Wear but one face, and let that be an honest one." Reach after the highest realities. Be true, pure, Christ-like. Struggle for spiritual redemption. Your highest attainment is a virgin life. Strive for it with soul-earnestness. It is your privilege to wear the Christian's crown. Deny yourselves for it. No crown without the cross.

Let your lives be a protest against wrong. Wrong-doing brings trouble, misery and death. Every time you do wrong, you lose a measure of your self-respect, and mar the beauty of the true manhood and womanhood, which it is your privilege by a holy life to attain. On the contrary, every time you do right, you store durable riches and add worth to your characters. Your Brother,

Daniel Orcutt.

YOUTHFUL EXPERIENCE.

MARGARETTE DAVIS.

Although quite young we wish to answer some of the many questions we have been asked by friends and strangers who visit our Community and are often taken into our Schools and places of business.

Q. Are you happy? Do you love your home? Do you think you will always stay with the Shakers?

Ans. We are early instructed to use good manners, to treat every one with politeness giving a civil answer to all civil questions; but to our childish mind this manner of questioning, by strangers, hardly seemed polite. We could see no reason why we should not love and be happy with the friends who had been more to us than natural parents could have been, for they not only provided physical comforts and mental culture but also labored with an enduring patience to inspire our young minds with a love for the beautiful life of our Savior.

When younger we did not know as we now do that children, educated in this Community are considered somewhat as are those who have been placed in Charitable institutions, and persons not understanding the religious principle which prompts Believers to receive children into their homes might think it possible for the little ones to suffer from a lack of love and kind treatment as they sometimes might in those places. We, however, have only a youthful evidence to give, and to give this truthfully must first admit that we have been faulty. More than seventy times seven we have asked the forgiveness of our friends and up to the present hour have never met a refusal; nay,—more than this, the perfect kindness with which this blessing has ever been granted fully, assured us that the hasty word or unkind action was forgiven and forgotten by our friends.

Encircled with so much love and Christian solicitude could any ordinary child be other than happy? Could she picture in her mind an ideal home, or associations that could be better? We think not, and although this parental care often fails to make reliable and permanent members of all the children who have shared this blessing, still, they continue to sow with Christian goodness the precious seed in every little heart that is drawn by the Father, even though they may be no more promising than those who have already gone out; "For they know not which shall perish nor which shall be spared to bloom."

In answer to the question, Do you think you will always stay with the Shakers? we can say, "As the twig is bent the tree is inclined." If childhood is impressed with the beauty of the Christian life, as taught by this people, and are able to be baptized with the spirit of the same, we will abide very naturally within the percincts of its principles, and in growing older our ambition will be to establish a Christian character and to become trustworthy members of Society.

Canterbury, N. H.

THE MANIFESTO.
MAY, 1884.

NOTES.

ARE we Christian professors? Then are we pupils in the school of Christ. "Ever changing, ever aiming toward a higher, better life." As we seek after truth, we develop and exalt Christian principle in our lives.

As we, grain by grain, conquer a worldly pride and ambition, we find ourselves, in the same ratio—clothed upon with the beauty of humility; as we deny self, we grow benevolent; in seeking to be impartial, we become universal in our love and sympathy.

In whatever virtue one strives to excel, by the grace of God, downward tendencies are weakened, and "Evil is overcome with good." The fleshly inheritance is wasted, and the kingdom of God opens to our view, proving the truth of the text—"If any man will do his will, he shall know of the doctrine."

The religious teacher who would effectually impress his charge with the beauty of living the Christ life, must himself be imbued with the spirit of Christ, to warrant his doctrine effectual, his example safe and his influence spiritually attractive. It is a poor christianity which has to watch itself lest it betray sensual loves or worldly tendencies.

The truthful man need not guard his lips lest he speak falsely, or the pure man his deeds, lest he appear unseemly; for if the heart is directed toward the kingdom of God, the effect of its influence upon other minds will be to lead thereunto.

Those who have experience in the Christian warfare of self-denial, who have really fought the battles of the Lord, through the testing discipline of life, are the only competent Christian leaders. Whoever attempts to preach what he does not practice is like unto "one beating the air," or as "a sounding brass and tinkling cymbal," without the effect of the vitalizing power.

"Let all who name the name of Christ depart from iniquity." Let them "put their hands at work, and give their hearts to God," in earnest desire that the "kingdom come" on the earth, and the will of God be done by every Christian professor, so far as his light and knowledge may extend; and then will the harvest be at hand. Said a good sister one day, "If there is one good aspiration more to be coveted for our Church and for all other churches in America, it is this,—"To hunger and thirst after righteousness" until we may be filled.

Are there many who can sing the beautiful psalm of David in these days and sympathize in his spiritual longings—"As the hart panteth after the water brooks, so panteth my soul after Thee, O God!" "My soul thirsteth for God, for the living God."

We predict that until this longing prevails in every Christian church, especially in our own, there will be few Pentecostal seasons realized, and few souls saved unto God.

At a recent meeting of the Century Club in N. Y.: four religious theories were discussed, as the great question of the day is being asked, "What shall we do to be saved?" Catholicism, Protestantism, Judaism and Agnosticism were brought forward by their respective advocates, and each held up sa

the redeeming feature of the age, and by which all men may be saved.

In all probability these same orders may require several more seasons for the ventilation of their peculiar views before all men will decide to accept either one as an infallible standard, and then throwing the others entirely aside. The divine authority of the Roman Catholic Church and if the Pope may answer the demand of that people, and shorn of the persecuting spirit, it may be privileged to do much good. The Protestant Church, fragmentary in its existence, has its basis on the Bible, but in many matters of vital interest is found to be wonderfully near its mother church.

Judaism has the credit of an ancient name and as here represented would be called very liberal, admitting as the speaker did, that there was good in every religious order that had morality for its basis.

The Agnostics have what they term a scientific and humanitarian Church, but think that the day for religious churches is past. Of course they have a perfect right to form a Church agreeably to their own taste, and if it has no religious principle to govern it, they may perhaps, bring in a little science to occupy the place.

We may suppose that these representatives of the several forms of religious belief satisfied their own minds with the illustrations which they had given, but we have learned that a religious faith and a religious life are quite different, the one from the other. The apostle renders this unquestionably plain, "Show me thy faith without thy works, and I will show thee my faith by my works." "He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city."

These theological views as generally presented, bear about the same relation to religion as the chaff does to the wheat. All the churches assume to preach peace and yet they advocate the use of the sword. The spirit of Judaism is full of war. The religious history of either sect is one of cruel and bloody persecutions. The Jews were even spiritually instructed in their cruelty. "Blessed be the Lord my strength which teacheth my hands to war and my fingers to fight."

It would be difficult to reconcile this spirit with the advanced thought of the day and denominate them peace-loving churches, or to believe that they are willing that all should grow into the knowledge of the truth and be saved. Either might be reconciled to have all men saved by passing through their narrow and selfish gate while the one in the ascendancy with this dominant love of power, would rule the others with a rod of iron.

To do unto others as we would that they should do unto us, has the sound of a kind regard for the welfare of man. All that are led by the spirit of God, they are the sons and daughters of God. It is this divine spirit that brings the redeeming feature and not the dogmas of any particular church.

Ever complaining, nothing is right;
Daylight is dreary, wearisome night:
Ever rejecting, quick to destroy
The little that's left for our life to enjoy!

Shame on the nature thankless and vain,
Shame on the temper eager to pain!
Hearts that in selfishness only are cast;
Dark'ning the present with clouds of the past!

Sad that the Summer of life should be spent
In blighting the roses for happiness sent;
Sad that afflictions so often should grieve
Our natures that seem only born to deceive!
—*Charles Swain.*

Sanitary.

HOW COLDS ARE TAKEN.

A PERSON in good health, with fair play, says the *Lancet*, easily resists cold. But when the health flags a little, and liberties are taken with the stomach or nervous system, a chill is easily taken, and according to the weak spot of the individual, assumes the form of a cold, or pneumonia, or, it may be, jaundice. Of all causes of "cold," probably fatigue is one of the most efficient. A jaded man coming home at night from a long day's work, a growing youth losing two hours' sleep over evening parties two or three times a week, or a young lady heavily "doing the season," young children over-fed and with a short allowance of sleep, are common instances of the victims of "cold." Luxury is favorable to chill-taking; very hot rooms, soft chairs, feather-beds, create a sensitiveness that leads to catarrhs. It is not after all, the "cold" that is so much to be feared as the antecedent conditions that give the attack a chance of doing harm. Some of the worst "colds" happen to those who do not leave their house or even their bed; and those who are most invulnerable are often those who are most exposed to changes of temperature, and who by good sleep, cold bathing, and regular habits preserve the tone of their nervous system and circulation. Probably many chills are contracted at night or at the fag-end of the day, when tired people get the equilibrium of their circulation disturbed by either over-heated sitting rooms or under-heated bed rooms and beds. This is specially the case with elderly people. In such cases the mischief is not always done instantaneously, or in a single night. It often takes place insiduously, extending over days or even weeks. It thus appears that "taking cold" is not by any means a simple result of a lower temperature, but depends largely on personal conditions and habits, affecting especially the nervous and muscular energy of the body.—*Selected.*

VIOLATIONS of the fitness of things, is disobedience to God—is sin.—*D. F.*

[Hall's Journal of Health.]

FULL BREATHING.

WE have always maintained that the most important agent for the preservation of health and the cure of disease is a full and constant supply of pure air for the lungs.

All the plans for systematizing exercise by combining it with proper pleasures should be encouraged. Horseback-riding, walking, bicycling, foot-racing and athletic sports are hardly less valuable for the increased quantity of air that they compel us to consume than from the exhilarating and healthful effects produced in our minds.

In order to be of real value, exercise should be regular, and, if possible, in the open air, and sufficient each day for the wants of the system; but never excessive. Extremes are always dangerous. Gymnasiums have caused the breaking down of hundreds of young men.

Fearing to go out in inclement weather is a vain fear. There may be a day occasionally during the Winter when it might be prudent to remain indoors, but with proper attention immediately afterward no well person while exercising is likely to be the worse for a thorough drenching or wet feet.

Air is the best of all blood-purifiers, and the more thoroughly the lungs do their work, the purer the blood, and the less liability will there be to disease.

I believe that the chief cause of pneumonia is breathing impure air, and next to this over-eating. Both tend to befoul the blood. The victims of this disease are principally among "good livers," who do not take sufficient exercise in the open air. The disease seldom attacks those whose occupations require them to spend much of their time out of doors.

The main object of exercise, then, is to compel the breathing of as much air as is required for the elimination of effete matters from the blood, and the reward is an almost certain immunity from all forms of disease.

PRAYER is one of the laws of nature, and one that shows in the finest way how higher laws over-ride, and modify, those that are lower.—*M. Witham.*

INFORMATION FOR INQUIRERS.

For the better understanding of those who wish to know of the rules and regulations of our religious home, we have prepared the following brief summary. Further information may be obtained by addressing any member of the order.

1. The form of government in the Society is adapted to the different orders of which it is composed: its powers and authorities growing out of the mutual faith, love and confidence of the members.

2. No one is excluded from the privilege of becoming a member on account of poverty; nor will they be accepted because of wealth.

3. Plain and explicit facts will be laid before the investigator. To become a member, is a voluntary concession of the individual.

4. Those who accept the privilege to reside with us, as well as those who visit the Society as inquirers, are expected to regard the rules of the family where they are entertained.

5. By the principles of this Society, no believing husband or wife is allowed to separate from an unbelieving partner, except by mutual or legal agreement.

6. Parents that become members are not required to give up their children: but they will be requested to see that the children keep the rules of the family. Minors are never taken under the immediate charge of the Society, except by the request or consent of those who have the lawful right over them.

7. No corporal punishment is approved in the government of the Society, nor any external violence exercised on any rational person.

8. It is expected that the children admitted into the Society, will receive an education suitable for the general management of business.

9. Probationary members may retain the lawful ownership of their property, but the interest accruing therefrom will be devoted to the benefit of the Society, until by their own free will, and the consent of the Trustees, they shall consecrate said property to the support of the family where they reside.

10. The Society will not be responsible for debts contracted by persons, previous to the time of their membership.

11. Those who dispose of their property to relations in the worldly order, should remain with those relations.

12. A person wishing to become a member of the Society, must rectify all his wrongs, and discharge all just and legal claims.

13. Those who ask for admission to our *Home* are supposed to be in search of more truth and light, hence, an important principle in the Shaker Church, is the *confession of sin to God*, in the presence of a witness.

14. Those who have dedicated their property, and afterward withdraw from the Society,—according to the law of justice and equity, there can be no ground for retraction.

15. To live as Brethren and Sisters in the gospel of Christ, we can hold no private correspondence. All communications sent from or received into the family, whether printed or written, will be subject to the examination and advice of the Elders of the family.

16. The leading authority of the Society is vested in a Ministry, consisting of two Brothers and two Sisters. Elders and Trustees are also appointed. These orders constitute the general government, of the Society, in all its branches.

Books and Papers.

THE "DIETETIC REFORMER" (Pitman, London,) is a twopenny magazine, issued monthly, which aims to render important public service by calling attention to the facts of our national food supply, and to questions affecting the diet, and therefore, the health of all classes. It appears in an attractive dress. Its contents are varied, readable, and instructive. Some eminent names occur among its contributors. In these days of high prices and luxurious tastes, and, in too many cases, of limited incomes, we should all do well to acquaint ourselves more fully with these primary matters affecting our daily food.

PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH. April. Contents: Wendell Philips, with Portrait: Jacob's Ladder: Collin's Ode on the Passions, Ill.—A Metaphysician's Analysis Analyzed: What is Love? The Red Mask, Ill: How he studied Phrenology: Age: Maj. Gen. Charles G. Gordon, Portrait: Causation and Prevention of Insanity: Edenic Food: Beer Drinking and Disease: Notes in Science and Agriculture: Poetry, etc., etc. Fowler & Wells Co.: Publishers, 753 Broadway, N. Y. $2.00 a year.

HALL'S JOURNAL OF HEALTH. March. Contents: Bright's Disease; Mother and child; Signs of Disease; Water on the Brain; Condition of the Bowels; Crying; Consumption; Croup; Bronchitis Tubercle; Spitting Blood; Imperfect Breathing; Impure Blood; Pure Air; Cough; The Pulse; etc., etc. E. H. Gibbs, M. D. 21 Clinton Place, Eighth St., N. Y. $1. a year.

HERALD OF HEALTH. April. Contents: Memory; How Drunkards are made: A Cold, a nervous Disorder: Improving the Eyes by Massage: How to Prolong Life: Hot Water as a Remedy: Studies in Hygiene for Women, etc., etc. M. L. Holbrook, M. D. 13 & 15 Laight St. N. Y. $1. a year.

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Send for Circular.

"HAPPILY for little men, the giants have seldom any great wit."

IN MEMORY OF ELDER OTIS SAWYER.

MARY A. GILLESPIE.

"WE LOVED HIM FOR HIS WORK'S SAKE."

ANOTHER of God's holy men
Hath laid his earthly armor by
And put on immortality.
He was well nigh a perfect man,
His life was one of sacrifice
And faithful serving to the end.
A minister of righteousness,
A father to his people, he
Was full of love and charity,
Robed in angelic purity,—
His crown, the crown of life.
Where he was best and fullest known
There love affixed her shining seal.
E'en little children loved so well
When he was absent for a day
They'd run to meet him when he came
And greet him in their childish mood.
How oft we've heard their pattering feet
Upon the path as he approached,
And seen them stand with anxious gaze
To wait his coming, then to greet.
How much he prized their confidence
And loved their simple innocence.
How gentle, healing, were his words
Unto the wounded, sorrowing heart;
And O, how fatherly and kind
When by an erring child approached,—
He was all tenderness and love,
And sweet affection—oft he said
"To err is human," we'll forgive;
Go, little one, do so no more;
If tempted, fall upon your knees
And cry to God,—no matter where,
And never be ashamed to pray.
For He who for the sparrow cares
Hath eye and ear for you and me,
Prayer is a precious gift, too sweet,
Too sacred to be trifled with.
How oft as his associates, we
Have sat with him in converse sweet
Of heavenly things, the growth of souls,
And of the gift of prayer, and heard
Divinely uttered from his lips
Rich golden words; we blest them then;
More precious now, as we no more
Shall hear his voice or see his form;
But know beyond a doubt he lives,
And loves, and cares for all, e'en now, the same
Dear blessed spirit, still do be
To us a heavenly messenger;
Our way is all up hill, we need,
We ask your kind assistance still.
E'en as thou livest, we still live,
Be one with thee in gospel love,
One in the truth which makes us free
In bonds of angel purity.
For thou art ours and we are thine,
On, on through blest eternity.

Alfred, Me.

GOD'S BLESSING.

CANTERBURY, N. H.

1. As the dew of the morning, Or as bright riv - ers roll;
2. As the dawn of the morning, Or a heav - en - ly ray;

So free - ly God's bless - ings Flow in - to my soul.
His glo - ri - ous bright- ness Il - lumines my way.

I'll walk in His pres - ence As one great - ly blest;
I'll sing of His fa - vor, I'll mer - it His love;

On whose soul the love of His work is im - pressed.
By hon - est en - deav - or My loy - al - ty prove.

POST OFFICE ADDRESS.

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Kind Words.

Meriden, Conn. Dec. 1883.

I WISH to renew my subscription to your very interesting work which I enjoy perusing. It is full of plain, solid truth, just what is needed. Fraternally,

Mrs. Wm. Hale.

Mt. Morris, Ill. Dec. 1883.

ED. OF MANIFESTO;—Having received a copy of your neat and pleasing paper or journal, I feel like subscribing for the same for 1884. Enclosed please find the am't.

Wishing you success I remain respectfully,

Mahlon P. Lichty,

Mt. Morris, Ogle Co., Ill.

Steward & Clerk of Mt. Morris College.

Canterbury, N. H. Feb. 1884.

BELOVED BRO.;—We thank you for Feb. Manifesto. It is an honorable one. We wrote Eldress Antoinette after reading her article and expressed our pleasure.

Your Sister, Mary Whitcher.

Mt. Lebanon, N. Y. Feb. 1884.

THE last Manifesto was good.

F. W. Evans.

Deaths.

ELDER Otis Sawyer, Mar. 9, at Alfred, Me. Age 68 yrs. 10 mo. and 7 days. (See pages, 109, 118.)

Polly Ann Taylor, Mar. 17, at Mount Lebanon, N. Y. Second Family. Age 67 yrs. 7 mo. and 14 days. (See page 111.)

Eliza Fowler, Mar. 21, at Mount Lebanon, N. Y. at South Family. Age 84 yrs. and 19 days. In her we have lost a friend, indeed, ever faithful in duty and true to trust. By her unselfish life she had won the affectionate regard of all. A. E. C.

John Simons, Mar. 30, at North Union, Ohio. Age 64 yrs.

Charlotte Butterfield, April 9, at Mt. Lebanon, N. Y. Age 41 yrs. and 9 mo.

Elizabeth Ann Barker, Mar. 30, at Watervliet, N. Y. Age 52 yrs. 2 mo. and 28 days.

A TRAGIC EVENT.

A Father's Despair and Self-Inflicted Death. His Son's Final Rescue, Too Late to Save His Parent.

THE graphic occurrence that is described below is one of the most remarkable episodes in the domestic history of America. It is absolute truth which can readily be verified.

The inhabitants of the pleasant town of Cortland, N. Y., were shocked one morning by the announcement that Mr. Clinton Rindge, one of their most prominent citizens, had committed suicide. The news spread rapidly and aroused the entire neighborhood where Mr. Rindge was so well and favorably known. At first it seemed impossible that any one so quiet and domestic could do so rash a deed, and the inquiry was heard on every side as to the cause. The facts as developed on investigation proved to be as follows:

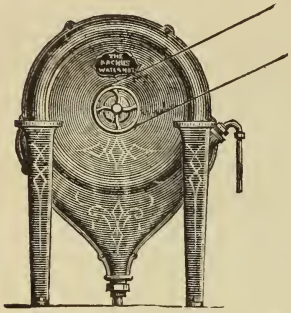
Mr. Rindge was domestic in his tastes and took the greatest enjoyment in the society of his children and pride in their development. And indeed he had good reason to be proud for they gave promise of long lives of success and usefulness. But an evil day came. His youngest son, William, began to show signs of an early decay. He felt unusually tired each day, and would sometimes sleep the entire afternoon if permitted to do so. His head pained him, not acutely, but with a dull, heavy feeling. There was a sinking sensation at the pit of his stomach. He lost all relish for food and much of his interest for things about him. He tried manfully to overcome these feelings, but they seemed stronger than his will. He began to lose flesh rapidly. The father became alarmed and consulted physicians as to the cause of his son's illness, but they were unable to explain. Finally severe sores broke out on his arms and he was taken to Buffalo where a painful operation was performed resulting in the loss of much blood but affording little relief. The young man returned home and a council of physicians was called. After an exhaustive examination they declared there was no hope of final recovery and that he must die within a few days. To describe the agony which this announcement caused the father would be impossible. His mind failed to grasp its full meaning at first; then finally seemed to comprehend it, but the load was too great. In an agony of frenzy he seized a knife and took his own life, preferring death rather than to survived his idolized son. At that time William Rindge was too weak to know what was transpiring. His face had turned black, his breath ceased entirely at times, and his friends waited for his death believing that the fiend Bright's disease of the kidneys, from which he was suffering, could not be removed. In this supreme moment William's sister came forward and declared she would make a final attempt to save her brother. The docters interposed, assuring her it was useless and that she would only hasten the end by the means she proposed to employ. But she was firm, and putting all back, approached her brother's side and administered a remedy which she fortunately had on hand. Within an hour he seemed more easy, and before the day was over he showed signs of decided improvement. These favorable signs continued, and today William B. Rindge is well, having been virtually raised from the dead through the marvelous power of Warner's Safe Cure, as can be readily verified by any citizen of Cortland.

Any one who reflects upon the facts above described must have a feeling of sadness. The father, dead by his own hand, supposing his son's recovery to be impossible; the son restored to health to mourn the loss of his father and the agonized relatives with a memory of sadness to forever darken their lives. Had Clinton Rindge known that his son could recover he would to-day be alive and happy, but the facts which turned his brain and caused him to commit suicide were such as any one would accept as true.

However sad this case may be, the truth remains that thousands of people are at this moment in as great actual peril as William Rindge and in as great danger of causing misery if not death to their friends. Liver and kidney diseases are become the most common and most dangerous of any or all modern complaints. They are the most deceptive in their beginnings and horrible in their final stages. They are far more deceptive than Consumption, and can rarely be detected even by skillful physicians unless a microscopic analysis be resorted to, and few doctors understand how to do this.

Their slightest approach, or possibility of approach should strike terror to the one who is threatened as well as to all his or her friends. These diseases have no distinct symptoms, but come in the form of lassitude, loss of appetite, aching muscles and joints, dull headaches, pains in the back, stomach and chest, sour stomach, recurring signs of cold, irregular pulsations of the heart, and frequent dizziness. If neglected, these symptoms are certain to run into chronic kidney and liver or Bright's disease, from which there is sure to be a great amount of agony and only one means of escape, which is by the use of Warner's Safe Cure. The importance of taking this great remedy upon the slighest appearance of any of the above symptoms cannot be too strongly impressed upon the minds of all readers who desire to escape death and pain and prolong life with all its pleasures and blessings.

THE BACKUS WATER MOTOR



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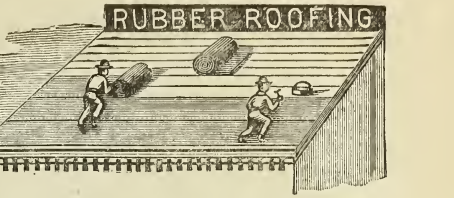

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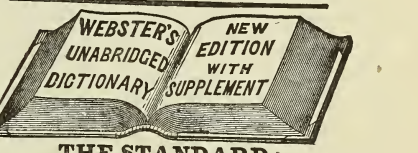

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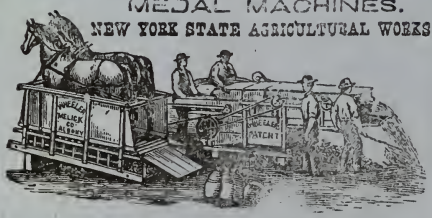

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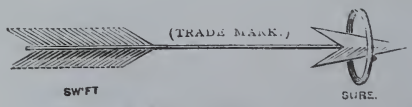

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The Manifesto.

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Vol. XIV. JUNE, 1884. No. 6.

WHAT IS TRUE RELIGION?

ANTOINETTE DOOLITTLE.

"There be gods many" and religions many; but only one *true* God and one *true* religion. Hence we inquire: What is true religion? All peoples, tongues and nations have had their religion, true or false. Pagan religion was one kind; the ancient Jews had another form; the Budhists of the Orient, which are very numerous, have theirs. The Christian religion (so-called, especially in America) is divided into sects and parties, chiefly classed under two great heads or ruling powers, Catholic and Protestant, but, when summed up, called by one name.

Christian religion! What shall we understand by the phrase? Religion, when defined, we conclude means the soul's reliance—something to depend and lean upon. Webster's definition of religion, as far as it goes, is very good. He says: "Religion is a high sense of moral obligation, and spirit of reverence or worship, which effect the heart with respect to Deity." Add his rendering of the meaning of "Sanctity, which denotes purity of heart and life, springing from habitual communion with God, and a sense of His continual presence," and we think we get a good hypothesis, as far as theory can extend, of what religion is and is designed to effect.

In accord with a firm belief in any kind of religion, so, to a large extent, will the life practices of its adherents be. Hope of reward and fear of punishment have much to do with the religion of the present age. What in parlance is called religion is often national, traditional and inherited. In Catholic countries, ancestral religion, which comes

from parents to children, often goes with them through life. Such persons, as a rule, do not think deeply nor reason for themselves, but conclude that what their sires and grandsires believed must be true. It is a trite saying; "What persons have not reasoned themselves into they will not be likely to reason themselves out of." Ancestral religion, we find, is not generally effectual unto salvation.

Human beings, as a whole, are on the side of ease and self-indulgence. They like what brings to them the largest amount of present pleasure and the least restraint. Thus, we see how easy it is for people to accept the doctrine of the atonement—one righteous man living, dying, suffering for all, to expiate their transgressions of moral and spiritual laws. People generally are beginning to understand, that physically, each individual must suffer the consequence of his or her wrong doings, and that effects follow causes, and that a "mysterious Providence" does not inflict punishment upon the bodies of human beings. Diseases are often transmitted by parents from generation to generation, and in that way the sins of ignorance or of willful delinquencies follow from age to age, to vex and torture their progenies. Those entailed ills have to be borne as best they may, until outgrown by adherence to physical law, which require patience and perseverence in well doing.

Ideal religion, produced by erudite scholarship and largely discussed in the numerous churches of our time, show eloquence, and as far as theory can go, could not well be surpassed, but how much vital energy, effecting the life practices of those who listen to those finely-framed speeches, let those who are able decide.

True heart religion energizes the soul and is its dearest and most valued friend; and, when its mission is fully performed, it will permeate the whole being, and really make the surrounding atmosphere redolent with healthful life and beauty. Genuine religion cannot find full expression in words, but will manifest itself at all times and in all places in the minutest deeds of life. It is the soul's panacea, the tree of life to the spirit, and bears fruit meet for all needs. While prayer is the essence of divine love in the human heart, its breath of life which cannot be expressed by any form of speech, words detract from and lessen its potency, but, when unalloyed, it is the cementing link in the golden chain that binds the finite to the Infinite. True religion and prayer will form a perfect elysium where the soul can rest in God.

Mt. Lebanon, N. Y.

"CHOOSE YE THIS DAY WHOM YE WILL SERVE."

FLOYD C. FIELD.

These words Joshua spake unto the children of Israel many centuries ago. Nevertheless they are equally applicable to the people of this present age, especially those who are naturally endowed with spirituality in a sufficient degree to apprehend or realize that the kingdom of heaven has been established upon earth. Those whose minds are sufficiently susceptible to truth so that they can comprehend the true significance concerning the life of Christ.

It certainly would be untenable for any one to maintain that mankind as a whole or that even a majority, have reached to such a state of spirituality that they are capable of realizing what is required to be a true child of God's

spiritual kingdom. "The natural man receiveth not the things ot the spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned!"

How came man in this tenebrous condition? Why is it that the insipid gustation of sensuality is the predominating desire of mankind? foı all are more or less tainted with abnormal animal propensities which undoubtedly are the results of violations of natural laws. Yea, what we are depends largely upon the influences and conditions preceding our birth, and largely upon our course since birth.

It is a statistical fact, that the majority who enter this life die in infancy: Why is this? Is it a wonder that the spiritual observation of mankind is so deadened that it is seemingly impossible for the greater portion of humanity to even apprehend spiritual truths? May the time soon come when the world will see the necessity of adhering to the laws of nature, for as we look upon the world in its present condition we can readily perceive why it is that nearly all anxiously choose a religion which gives full license to their sensual nature. They apprehend not the dazzling light of truth which proceeds from a Divine Father and Mother.

Undoubtedly there are many who are susceptible to spiritual truths, and they long for something higher and more elevating; animal pleasures satisfy not their inward yearnings. What is the significance of these desires? It demonstrates that they are prepared to enter a higher life and become heirs of the kingdom of God. "The spirit and the bride say, come, and let him that heareth, say come, and let him that is athirst come, and whosoever will let him take the waters of life freely." Therefore "choose ye this day whom ye will serve."

South Union, Ky.

A VISION.

MARION JOHNSON.

I saw beyond earth's shadows
A dawn of golden light;
I saw the hill-tops gleaming,
Enwrapped in radiance bright.
I saw that from the darkness,
Evolved a glorious morn;
Regnant with life and splendor
Of earthly suffering born.

The mist and gloom of sorrow
Oft veils the sunbeam bright;
Hope's many tinted rainbow
Ne'er greets our longing sight;
But when the cloud is lifted
Disclosing, sweet and rare,
The richness and the fullness
Love bringeth everywhere—

O, then our Father's goodness
Revealeth to our view,
The gradual unfolding
Of all life's grand tableaux;
We see how Love hath led us
By crystal waters pure,
In paths unknown and hidden,
To heavenly treasures sure.

Canterbury, N. H.

A story is told by Rabbi G. at a recent meeting in New York City, of a man in Bagdad who was attacked by another, who, when his assailant ran away, instead of pursuing him turned and ran in the opposite direction until he came to the gate of a burial-ground. "Let him go where he will," said he, "I shall finally meet him here, and I will say to him," "My brother, thou hast struck me. I mightest have struck back. I am strong enough for that but I will not. I might complain to the Caliph and he would banish thee. I might call upon Almighty God to send down curses upon thee for the wrong thou didst me, but I will tell thee what I will do. When the time comes, when we both shall have passed this gate and I shall stand at the portals of Paradise, thou by my side, I shall say: "O God, I will not go into Paradise unless this brother goes with me."

EDUCATION. No. 7.

Its Source and Course.

CALVIN G. REED.

AGES passed by before we have any certain evidence that the race had any means of preserving and transmitting intelligence from generation to generation only by tradition; the same as is done by the savages of the present.

I think it may safely be stated as an indisputable truth, that all facts in science and art were first discovered by studying the relations, movements, and results of the objective world; and then by experiment, and repeated trial, tested and confirmed, and finally placed on record for the benefit of mankind.

This primitive, natural method of education, is coming to be more and more, the accepted system of the advanced and successful teachers of the present day. The educational systems of twenty five, fifty, and a hundred years ago, have been weighed in the Philosopher's Scales of practice, and found wanting. Those unacquainted with the mighty changes that have taken place in the normal methods of teaching during the last quarter of a century, can have but a faint conception of the new phases that have come over the thoughtful, intelligent masses.

Real education, is the legitimate unfolding of our faculties in the direction of ultimate, substantial truth. Whatever assistance we can obtain to aid us in the prosecution of this laudable pursuit, we should avail ourselves of, whether it be books, conversation, lectures, or our own unflinching labor and research into the mysteries of the world and life that now is, and which forms the vestibule leading into the invisible realms of knowledge, wisdom and employment of the eternal future.

The germs of man's present and eternal unfoldment, physical, intellectual, ethical, and psychical, were planted in his constitution by the Creator, at the period of his embryotic creation. However simple and crude, the primitive manifestations of these powers were, they gave evidence of their origin, and showed the commencement of a glorious future manhood. Although at first they developed slowly, yet their progress was in the direction of success and perfection. Whatever ideas have been impressed upon mankind respecting the character and constitution of God and of the spirit or subjective world, they have been but the picturesque imagery of the object world as an antitype. The ideal grace and exaltation of angels, the Edenic gardens and ambrosial bowers, fountains, rivers, and fruits of Paradise, with all the perfections of life, society, and conditions of the spirit world are but transformations of the natural world, arrayed in their highest lustre, beauty and perfection.

The religious conceptions of man have but kept pace with his advancement in art, science, and civilization. These have been the noblest exponents of his highest conceptions of God and the subjective world. Sculpture, painting and architecture, more than any other art, exemplify man's purest ideal of Divinity, and the exalted and sublime character of his own spiritual and religious nature.

What grander monuments of man's lofty ideal of the infinitude and eternity of God can well be conceived than the almost imperishable pyramids of Egypt, the cities of Thebes, and Baalbec, all

built out of a pure religious devotion and adoration for the Creative Power of the boundless Universe.

In ancient times, apparently all man's skill was directed in honor of religion. All the noted sacred teachers, prophets, and apostles, have drawn all their illustrations of conditions and arrangements in the spirit world, as well as of the states of its inhabitants, whether of happiness or misery, from similar states and conditions intensified, of the objective world, the only one with which they were familiarly acquainted.

"How can we reason but from what we know,
Of things in heaven above or earth below?"

Jesus Christ the acknowledged model divine Teacher, in the entire course of his instruction on the subject of religion and spiritual development, drew all his illustrations from earth life and the customs of the people he was teaching. If Matthew is to be credited, Jesus did all his religious teachings to the people in parables. So similar did he picture the subjective world in likeness of the objective, that we might be led to conclude that the former is only an embellished edition of the latter.

No one as yet has been able to give any satisfactory description of the world to which we are all being swiftly borne, that makes it different from this in its general aspect. None that have passed the bourne dividing the two worlds, have ever returned with chart or map of the celestial sphere, to enable us to study its Psycography.

As to deductions of those treading this dusty ball, there is such a diversity of opinions, we are left to rely on our own conceptions and conclusions in the solution of the interesting problem.

We do generally agree that the most upright and faithful, who obey the most strictly the voice of God speaking in our souls, will insure the most present and future happiness.

Mt. Lebanon, N. Y.

GOVERNMENT.

MARTHA J. ANDERSON.

FROM the earliest history of mankind, in their association as families, tribes, clans, or nations, some form of government, or vested authority, has been found necessary for the protection of the law-abiding, and the punishment of those inclined to evil. The most ancient form was Patriarchal. Every father held control of his own family and servants, which, in many cases, amounted to a large household; and his word to them was more than counsel, it was positive law. This custom still exists in the Orient, and among rude and barbarous people elsewhere; but, in most cases where they have become numerous, they have blended in tribal relationship, and are governed by chiefs. As these became powerful they overruled weaker tribes, often founding nationalities and kingdoms.

Absolute monarchy, the first phase of civilized government, is where full power is in the hands of the Emperor; he rules according to his sovereign will. In some countries on the globe, where the light of civilization has but dimly shone; both courtiers and subjects, of such rulers are but trembling vassals, controlled by the caprice and vindictiveness of unrestrained passion and will, void of wisdom and reason.

As nations progress, socially and intellectually government is based on broad, righteous and philanthropic principles,

and the governed are allowed a voice in law-making. This power is exercised somewhat in limited monarchies, such as exist in some of the states and kingdoms of Europe, where the supremacy of the king, is prescribed by a constitution; yet, in that amended form of government, the machinery of state often plays into the hands of the aristocracy, and the nobles rule on a grander scale of monopoly, of human rights and privileges.

Another step in advance, is where monarchy, aristocracy, and democracy are combined as is the case with Great Britain, where in the houses, of Commons, and Parliament the representative law-makers of the various classes of society meet. Some persons deem this the strongest and best of human governments; but, the love of liberty and increasing knowledge, leads on in the grand march of the world's progress, and Republicanism with its broad basis for the universal brotherhood of man, by the annihilation of caste and class, takes hold of the minds of the masses, since its establishment and successful working on the free soil of America.

"The voice of the people is the voice of God," has rung through the courts and countries of Europe; till, like Sinai's thunders it has shaken empires and kingdoms to their foundations, engendering revolution and anarchy; but, out of these, shall come forth order and a more just form of government. "Forever the right comes uppermost, and even is justice done." Jefferson said; "Where there is no government, there is no God." This is true, the godless elements of unprogressed human nature alone repel law, order and discipline.

All man-made governments, are framed according to his narrow conception of Deity; masculine in spirit and administration, cold, philosophical and cheerless, they lack the true love element. It will only be in the greater enlightenment, mental and spiritual, of the future, when feminine qualities are acknowledged and infused into civil and religious systems, that the grand ideal of social, civil and religious liberty will be attained.

Government may be classified under four heads. First, that of a family, which requires children to be subject to parental guidance and instruction.

Second, Civil. That which binds the individual to the maintenance of the laws of his country.

Third, Ecclesiastical. Personal obligation to yield to the authority of that organization which the people choose.

Fourth, Self-government. The restriction, voluntarily placed upon the unsubdued passions and propensities of unregenerate man. Those who have advanced to this, have the law of God written within; acknowledging a Divine Theocracy, which supercedes all human governments. To such, it is easy to be law-abiding wherever they are; and, when associated in spiritual communion and relation, self-love and interest become absorbed in the highest of human attainments; an organization, which brings into harmony, for the well-being of all the noblest and purest gifts of unfolded humanity.

Mount Lebanon, N. Y.

I WANT to feel blest of God and his people for honest efforts to sustain right and correct principles in all respects.—J. S. K.

HABIT:—Whose character is reviling, he can as easily revile you as your friend.—M. W.

INFLUENCE.

HARRIET I. SHEPARD.

The home sphere is one in which a good and Christian influence should abound with beautiful graces. This is a truth which we have reason to fear is not fully estimated by many persons, but we should find here the best opportunity of doing good. Some seem to feel that they have not much influence at home. Such have yet to learn that home is the sphere, not only of duty, but of the best influences. It is natural to aspire after something great. Perhaps we need to work more in our own vineyard, to know ourselves, before our influence can be very elevating.

This knowledge is gained by entering frequently into the closet of our hearts and honestly, humbly pray for the graces of the spirit to abide with us. We can exert an influence for good, and become bright and shining lights, and will be able by divine influence to eradicate much evil and establish order, peace, joy and harmony in society. There are some pleasures and influences which result from storing the mind with useful knowledge, but enjoyments, and benefits greater, by far, result from the cultivation of the mind, and from the exercise and reciprocation of friendly feelings.

The world is full of the praises of some of the most elevated men and women, but without the parental influence, which guided their youth, what would they have been? Their first lessons were received at home. There they commenced their education of mind and heart which rendered them eminently useful in after life. Are we not indebted to the parents of those meritorious people for the good influence which they exerted over them and through them, over a nation?

John Quincy Adams has been acknowledged to be one of the brightest ornaments of Massachusetts. His Father was questioned with regard to the means by which his son was so early brought forward and became so prominent and useful. The Father gave a description of the various means employed in his instruction and adds, he had a Mother. When Governor Briggs returned to his seat in Congress, he told Mr. Adams that he had been reading the letters of his mother, and had just found out the secret that made him what he was, "The old man eloquent." He replied, with the liveliest emotions, that what ever there had been in his life which was good and useful was to be ascribed to his mother. Let us take a critical view of his long life of usefulness such as accompanying his father to Europe on a foreign mission, while in his boyhood unparalleled activity, of spotless purity, of highest honor, brilliancy and usefulness; then trace all this back to the honored mother, and consider the importance of her influence. This is only one instance out of many. There are numerous accounts on record of pious females exerting a heavenly and benign influence, not only on their own families, but on all around them. Who can measure the responsibility resting upon parents and guardians of children. The ornaments of society, are in no small degree, the result of that maternal influence which has been tacitly and without being perceived, exerted in the domestic circle.

But influence is by no means confined to the parental sphere. A brother, sister, or friend, may sometimes become as influential as parents.—Upon such, will great blessings be pronounced. "Blessed are the Peacemakers for they shall be called the children of God." How careful and prayerful we should be, that we do not exert a wrong influence upon society. Let slander, calumny, or anything that would hurt or wound the tender feelings of another be banished henceforth and forever; no matter what grade or station we may occupy, such traits of character are not justifiable. No community can be prosperous, harmonious, peaceful, and happy, where such ruinous vices exist. Let us carefully, and continually pray that we may so possess the spirit of Christ, that we can love and bless one another with a pure heart fervently. Our influence then will always be cast on the right side, and become what it should be, holy and acceptable to God.

North Union, Ohio.

The wise keep memory of themselves, and are never deceived or elevated by the applause of others.—M. W.

RESPONSIBILITY.

MARY WHITCHER.

What Seers, what Saviors and what Gods
'Tis needful we should be!
And yet we are but merest worms
To act in such degree.
God grant humility of heart,—
Best armor of defence;
That better we may act our part
Removed from arrogance.
Our motives must decide our case
In part, but not the whole;—
Unless we've studied for our race
Creation of each soul—
We'll say no more, but think anew
On this consistent plan,
While least and most that we can do,
Is, "do the best we can."

Canterbury, N. H.

FORGIVENESS.

"*And Jesus said unto her, neither do I condemn thee, go, and sin no more.*" *John, viii., 11.*

Benignant Savior! 'Twas not thine
To spurn the erring from thy sight,
Nor did thy smile of love divine
Turn from the penitent its light.

O then, shall we, who own thy name,
A brother's fault too sternly view,
Or think thy holy law can blame
The tear, to human frailty due?

May we, while human guilt awakes
Upon our cheek the generous glow,
Spare the offender's heart, that breaks
Beneath its load of shame and woe.

Conscious of frailty, may we yield
Forgiveness of the wrongs we bear;
And strive the penitent to shield
From further sin, or dark despair.

And when our own offences weigh
Upon our hearts with anguish sore,
Lord! let thy pardoning mercy say
Like Jesus, "Go, and sin no more."

—*Selected.*

Truth reduced to practice—incarnated, is a crystalization of divine light.—*D. F.*

THE LANGUAGE OF BELIEVERS.

One language Believers in union proclaim,
That Christ in his kingdom, in triumph does reign,
And in true Believers his glory displays,
As prophets predicted in primitive days.

The substance, predicted by figures and signs,
Has drawn the attention of all the divines;
And many have labored with earnest desire,
And looked for a kingdom that's revealed by fire.

The time has expired, the book is unsealed,
The kingdom to thousands is truly revealed,
And many, like gold in the furnace, are tried,
And brought into union with Christ and his Bride.

These two were anointed and suffered on earth,
And travailed in union, and found the new birth;
They conquered the evil which Satan devised,
And firmly established the Kingdom of Christ.

The language of all in the Kingdom is one,
And by it are faithful Believers well known,
Nor can a deceiver, though many have tried,
Dissemble the voice of the Bridegroom and Bride.

The true gospel language cannot be expressed,
But by the Believer, by whom 'tis possessed,
'Tis spirit and life, and can only be known
By such as have gained it, and made it their own.

When infinite Wisdom unfolded her plan,
Then Christ in his glory revealed it to man,
Here man by obedience, salvation obtains;
And this is the language on Mount Zion's plains.

Now tell me, ye learned, ye noble and wise,
What natural wisdom could ever devise
A plan so effective, and bring it to view,
To slay the old man, and give life to the new?

The work is effected, the Kingdom's begun,
And in it the language and spirit are one;
We bless the great work, and we own the first cause
Which gave to Mount Zion her language and laws.

NEW WINE IN NEW BOTTLES.

ALONZO G. HOLLISTER.

The new wine is the resurrecting spirit. The new bottles are resurrected truths and souls.

That a Christianity which opposes a candid and free investigation of spiritual truth, progress, and the emancipation of the mind from error; which opposes violence with violence and hate with hate; which allows its votaries to contend for honors and emoluments of the world, to grind the face of the poor, and to propagate the corrupt and rebellious life of the world, by natural generation; which fails to repress sinful desires in the heart, and to nip evil designs and practices in the bud; which fails to organize its subjects on a social

basis of equity that will protect innocence, encourage goodness, reward virtue, and secure the perpetual ascendency of justice, unity, purity, holiness, chastity, charity and righteousness in the conduct and counsels of its leaders; that if such is Christianity, it is not the genuine Christianity of the wise and gentle Nazarene, we think no one who has carefully and candidly investigated his life and doctrine recorded in the New Testament can reasonably dispute.

And if there is a people now on earth, living the life and forming the character ascribed to him and his first witnesses, we reason that Christ must be present with and in them as much as it is possible for him to be present with mortals, and it behooves those who are honestly and anxiously expecting Christ's second advent, to seriously examine their credentials and testimony.

Jesus foretold a total apostacy, from the light and life of his first appearing, and the substitution of false Christs and unauthorized teachers in his name. The Apostle Paul and the Revelations of John confirm the same, while the history of the dark ages, the testimony of inspired witnesses, and the prophetic numbers of Daniel and John, prove that this time has already passed. Consequently a new revelation is absolutely necessary not only to revivify the truths of the past so far as they are needed for present growth, but to set up on earth the kingdom of the God of heaven, which is to consume in its progress, all other kingdoms (whether of beasts or men,) and to increase in order, growth, and stability without end. Also to fulfill ancient predictions, and vindicate the spirit that gave them.

Hence our faith is not founded primarily upon any record, but upon a new and present revelation of the same spirit, which illuminates and is illustrated by the record, and by the character of its subjects. Thus, the character of Ann Lee's revelation may be known by her own subsequent character and teachings, and by the conduct of her disciples. At a period when intellectual skepticism is stoutly laboring to discredit the historic evidence of Christ's first appearing, when rational inquirers are perplexed as to what really constitutes genuine Christianity, and in serious doubt whether its reputed author was a myth or reality, lo! it appears a second time upon the stage of human life, and this time, contrary to all previous theory and mortal expectation, it is made known by a woman.

We know it to be the same by its fruits, and that its mediator is no myth, the writer being for years acquainted with those who received their faith and testimony direct from Ann Lee; people who had sought in vain elsewhere for that deliverance from the galling yoke of their passions which they obtained by obedience to Ann's testimony. She affirmed that she received her doctrine and testimony from the spirit of Jesus, a part of whose earthly record we have in the New Testament, and concerning whom she testified, "I have often seen St. Peter and St. Paul, and conversed with them, and with all the Apostles, and with Christ Jesus, my Lord and head. For no man is my head, but Christ Jesus, he is my Lord and head." At Watervliet, in the last year of her earth life, she testified in presence of a large number of people; "Christ is ever with me, both in sitting down and rising up; in going out and coming in. If I walk in groves or valleys, there he is with me; and I converse with him as one friend converses with another, face to face."

She would sometimes say to those who addressed her as Madam or Mrs., "I am Ann, the Word." The relation which she claimed as subsisting between her and Jesus was confirmed by other reliable witnesses, and by her own conduct. Ann was a medium from childhood.

According to the testimony of her friends, she was industrious, discreet, truthful and upright, and possessed a strong, practical common sense and good judgment in relation to the ordinary affairs of life. She also possessed a knowledge and wisdom in spiritual things which enabled her to compass the spiritual state of all who applied to her for aid or instruction. There is evidence of this in the quality of her disciples, among whom were Baptist elders, preachers, college graduates, business men and heads of families who had secured prosperity and success in worldly affairs, and in the high moral charac-

ter which these people sustained to the end of their days.

People qualified by their subsequent training and guidance to make community life a success, a desideratum sought by many without success, for centuries since the overthrow of the primitive Christian communal church. These were Ann's epistles seen and read for sixty years after her decease. Ann's good sense and judgment are amply vindicated in the following

PRECEPTIVE TEACHING.

"Put your hands at work and give your heart to God. The devil tempts others, but an idle person tempts the devil. Do all your work as you would if you had a thousand years to live, and as you would if you knew you must die to-morrow. Be diligent with your hands, for godliness doth not lead to idleness. Be neat and industrious; keep your family's clothes clean and decent; see that your house is kept clean, and your food prepared in good order. Keep your dwellings, your shops and your fields, and everything you possess in order. In the Spring of the year, every faithful man will go forth and put up his fences, plough his ground, and plant his crops in season, and then with confidence he may look for a blessing. But the slothful and indolent will say to-morrow will do as well. Such a man never finds a blessing. So is he in spiritual things. He will be slothful in the work of God, and will reap his reward. He that is unfaithful in the unrighteous mammon, how can he be trusted with the true riches? Be prudent and saving of every good thing.

Beware of covetousness. Remember the poor and needy, the widow, and the fatherless. If you do not hear the cries of those who are in distress, God will not hear your cries. You can never enter the kingdom of God with hardness against any one; for God is love, and if you love God, you will love one another. You cannot make a spear of grass nor a kernel of grain grow. It is by the blessing of God that these things come, therefore you ought not to waste the least thing. If you improve in one talent, God will give you more. God is a fountain of light, love and goodness, and no soul can truly know God, but that will love Him." From such instructions as these, impressed by example, Ann's qualifications as a witness, may be in some measure inferred.

VISIONS AND REVELATIONS,

concerning the spirit of Jesus have been common among the disciples of Ann, one of which, the testimony of William Harlow, given at Mount Lebanon, in 1790, is here presented.

Feeling my spirit in union with Father Joseph [the presiding Elder] my mind exercised toward God, and my sensations in the heavens, I saw the kingdom of our Lord Jesus Christ, set up on earth in this place, and it was the most glorious of anything I ever saw. The glory thereof far exceeded the light of the sun, and shone at noonday as a great light; and I heard a voice from heaven saying "The tabernacle of God is with men, and the Father and the Son have come to dwell with them whom God hath called and chosen, and who are found faithful." And I saw the Lord Jesus sitting upon a great white throne. And I saw a number standing before the throne, clothed in white. And I saw Mother and the Elders that were with her [out of the body] standing between him that sat on the throne and Elder Joseph [in the body] and he stood between them and the people. And they bowed down and worshipped God, and sang unto the Lord, Hosanna to God and the Lamb; blessed is He who has given us the victory over the beast and his image, and over him that hath the power of death.

And he who sat on the throne spoke saying; "This is the first resurrection, and blessed are ye that have part in it. Ye are my witnesses. Ye shall reign with me on the earth. I have come to set up my kingdom, wherein dwelleth righteousness, and I will be a father to you and ye shall be my sons and daughters, for ye testify of me in the world."

William Harlow deceased at Mount Lebanon while yet a young man, highly esteemed by those who knew him, for his manly Christian virtues.

Mt. Lebanon, N. Y.

THE first ingredient in conversation is truth; the next, good sense; the third, good humor; and the fourth, wit.—*Sir W. Temple.*

BIBLICAL. NO. 5.

BY H. C. BLINN.

THOSE who directed the revision of the New Testament have felt authorized to erase the 21st verse of Matt. xvii., as spurious, and also verse 11th of the xviii chapter.

Matt. xx., 16. "So the last shall be first, and the first last; for many be called but few chosen."

A very happy change has been made in this place, and the passage now has nothing to do with the condition of individuals as the words "for many are called but few chosen," have been found to be an interpolation.

Matt. xx., 22 and 23. "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" The revised version now reads, "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?"

The remarks referring to baptism in the 22 and 23 verses are now thrown out. It is remarkable that the Bible transcribers should have been so officious as to enlarge to such an extent, upon the say ngs of Jesus, and put into his mouth what they were interested that he should say, to help establish their own peculiar theology.

Matt. xxiii., 14. "Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation." The whole of this verse is crossed out although it is said to be found in some of the old MSS. This has been read and quoted for two hundred years, and been the subject for hundreds of sermons while purporting to be the words of Jesus and written by Matthew.

Mark vi., 11. "Verily I say unto you. It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." So much of the eleventh verse is erased. Was it written by holy men? Peter said this much of some of the prophecies, "For the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Spirit." But the revision corrects this for the better. "For no prophecy ever came by the will of man; but men spake from God being moved by the Holy Spirit."

Mark vii. The whole chapter has been subjected to a thorough sifting. Words and sentences have been liberally cast aside and still the book is made better.

Mark ix., 23. "Jesus said unto him. If thou canst believe, all things are possible to him that believeth." The revision changes the sense very essentially by a change of the sentence. It has been thought very important to punctuate a quotation exactly like the text, but the revisors have taken unbounded liberty and of course, in many cases, made very radical changes. The father here says, "If thou canst do any thing," as though there might be a doubt on the point, and a comma follows the remark. Then Jesus says, "If thou canst believe, all things are possible." A comma follows believe. This makes a very mild appeal to the faith of the man, who had brought the child, but the revisors change the sense entirely, and make Jesus put forth, a cutting rebuke. "And Jesus said unto him, If thou canst! All things are possible to him that believeth," As much as to say, Away with your doubting!

Mark ix., 29. Speaking of diseases that are to be healed by prayer and fasting;—it now seems that Jesus did not advise the fasting, but said, "This kind can come out by nothing, save by prayer."

The ninth chapter of Mark is well worth a careful perusal, as the revision has many changes from the A. V. by which a better reading is obtained.

Mark xvi. From the eighth verse to the end of the chapter is considered spurious, as the old MSS. have so many different readings. This takes away nearly all that Mark had to say about the resurrection. This rejected section also contains several remarkable passages which have been very freely used in making strong points, for still stronger sermons.

Luke iv., 4. "Man shall not live by bread alone" the remaining part of the verse, "but by every word of God," is omitted as not belonging to the text. In the fifth verse the words, "into a high mountain" are left out,

and in the eighth verse, "Get thee behind me, Satan," has met the same fate. In the eighteenth verse, "to heal the broken hearted," is erased. This chapter has been singularly mutilated and it may take many years to reconcile such changes in the minds of some Bible readers.

Luke xi., 44. "Woe unto you. for ye are as graves." Jesus did not say woe unto you *Scribes, Pharisees, hypocrites*, as these names were evidently added by some designing person in recopying the Testament. The word hypocrites is not to be found in the whole chapter.

Luke xvi., 9. "And I say unto you, make to yourselves friends of the mammon of unrighteousness: that when ye fail, they may receive you into everlasting habitations." This important passage has been the subject of much comment. The revisors have changed it a mere trifle. "Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail, they may receive you into the eternal tabernacles." This advice to make friends with the spirit of the world does not sound like the testimony of Jesus, or the apostle. A better rendering is as follows:—Make not to yourselves friends of the mammon of unrighteousness, for they will fail, while ye are received into lasting habitations. This certainly must have been the spirit of the Teacher. Paul says, "Make no provision for the flesh," "Whosoever therefore will be a friend of the world is the enemy of God." Too many have already tried this same thing to the ruin of their souls.

Canterbury, N. H.

RELIGION, FAITH AND BELIEF.

OLIVER PRENTISS.

In all deference to superiors, who have essayed, or may hereafter essay to give definitions, or draw lines of demarkation. I also would show my opinion, not dogmatically, but by way of casting in my mite.

Religion, is the germ of Divinity in us. All there is of us worth talking about, latent it may be, you may call it the Soul, if you want to; whichever you call it, it is the element, in our make up, which connects us with the great hereafter.

Faith, is the Divine Afflatus, vivifying the Latent Germ. Fanaticism, sometimes, usurps the throne of Faith, producing unhealthy action.

Belief,—the result of education, of dictum, or of investigation. Sensible or otherwise, according to the progress of the age, and status of the individual.

Theology,—a set of ideas, or dogmas, the concoction of would be master minds, a kind of substitute for living faith and practical Righteousness.

Individuality,—Whether, in coming worlds, we retain our present individuality, or take other forms, is not, an open question. We modestly leave it an open question, for others, to solve for themselves, in their own way. The material of which we are composed being unannihilable, we are bound to exist in some shape. Should we, in coming worlds, retain our present individuality, a life squared by living faith here, will be largely to our advantage there.

Should we take new forms of individuality, that individuality will be like the material elevated and refined, or otherwise, of which the new formation is composed.

Mt. Lebanon, N. Y.

IN MEMORY OF ELIZA FOWLER.

Gently rests her weary spirit,
Free from strife and earthly care;
Far beyond this world of sorrow,
To those mansions ever fair.

Long was she a faithful toiler
In the vineyard of the Lord;

Now the strife on earth is ended,
She will reap her just reward.

Why then should we mourn the parting,
Could we wish her back to earth,
Since she's gone to swell the number
Who have found the heavenly birth.

Thus when we like her have conquered,
And our journey here is o'er;
We may hope some day to meet her
On that distant shining shore.

Mt. Lebanon, N. Y.

At the last supper, eleven disciples partook of one loaf of bread, and one cup, which Jesus said typically, was his body and blood—meaning to represent the unity of his spiritual substance, and circulating life. As each of these were alike in kind and quality, though distributed to many parts, so is the spirit and body of Christ, though distributed to many members. Hence his spirit must produce the same kind of fruit in every soul that lives by it. Consequently, those who partake of the real body and blood of Christ cannot walk contrary to each other without departing from Christ, in whom is no contradiction.—*A. G. H.*

IN MEMORY OF ELIZABETH A. BARKER.

ELVAH F. COLLINS.

'Tis well with our Sister, we all can respond,
The angels have beckoned her home;
And we can rejoice that her soul now unbound,
O'er the bright fields elysian can roam.

We'll breathe to her spirit, the peace of the Dove,
The strength of the conqueror's joy
And help her to loose the last shackle of earth
That would hinder her angel employ.

Float upward, O freed one! Rejoice in thy call
To bid transient glories adieu,
We'll follow thy footsteps when death's shadow falls,
And our pilgrimage here closes too.

Watervliet, N. Y.

Abusing the body and keeping the body under, are two different things. The former is a great sin, the latter a constant duty.

MY WELCOME HOME.

Who will greet me first in Heaven,
When that blissful realm I gain,—
When hands have ceased from toiling,
And the heart has ceased from pain;
When the last farewell is spoken,
Severed the last tender tie,
And I know how sweet, how solemn,
And how blest it is to die.

As my barque glides o'er the waters
Of that cold and silent stream,
I shall see the domes of temples
In the distance brightly gleam.—
Temples of that beauteous city
From all blight and sorrow free;
Who from out its golden portal
First will haste to welcome me?

Who will greet me first in glory?
Oft the earnest thought will rise,
Musing on the unknown wonders
Of that home beyond the skies.
Who will be my heavenly mentor?
Will it be some seraph bright,
Or an angel from the countless
Myriads of that world of light?

No—not these! for they have never
Gladdened here my mortal view;
But the dear ones gone before me,—
They, the loved, the tried, the true;
They who walked with me life's pathway
From my soul by death were riven,
They who loved me best in this world
Will be the first to greet me in Heaven

—*Selected.*

A SWARM OF BEES.

JOSEPH WOODS.

Jesus said: "*Be* perfect, even as your Father in Heaven is perfect." To obey this command, it is requisite that we should do as well as we know how. Our Heavenly Father with his infinite knowledge can do no more.

To meet the requirement, it is necessary that we *Be* watchful; *Be* prayerful; *Be* careful of our words and actions; *Be* charitable; *Be* honest; *Be* kindly affectioned one toward another; *Be* forgiving; *Be* merciful; *Be*

pure; *Be* peace-makers; *Be* sure we are right before commencing anything, whether of a temporal nature or spiritual interest; *Be* steadfast; *Be* what we seem to *be*, and seem to *be* what we really are.

Be industrious and active, soul and body Whoever indulges in idleness, will find sooner or later, that time thus spent is lost. It is one of the strong holds of the Adversary whereby he helps some individuals to make their profession nothing but a sham. *Be* thankful; *Be* prudent and saving of the temporal blessings given; *Be* interested in all that pertains to our spiritual welfare, and *be* so earnestly devoted to the work of the gospel, that those not of us, may take knowledge of us, as did the Jews of Peter and John, that we have not only been with Jesus, but hold a relationship and union in the spirit never to be marred nor broken.

St. Paul said; "I am persuaded that neither death nor life, nor angels, principalities nor powers, nor things present, nor things to come, nor height nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

We should be more than persuaded. *Be* not indifferent; *Be* true to principle: How great the privilege to *be* and do good.

Canterbury, N. H.

"I SHALL NOT PASS AGAIN THIS WAY."

THE bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
"I'm sure I shall not pass again this way."

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give alway;
"I'm sure I shall not pass again this way."

I want to give good measure, running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
"I'm sure I shall not pass again this way."

I want to give, e'en as the Master gave,
Help to the erring; and I want to have
Forgiveness in my own heart from day to day;
"I'm sure I shall not pass again this way."

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
"I'm sure I shall not pass again this way."
—*Selected.*

Letter Box.

SOLOMON'S TEMPLE.

For Juvenile Bible Scholars.

EDNAH E. FITTS.

AMONG many interesting and profitable lessons to be learned from the Bible we may class the history of Solomon's Temple. I presume many of my young friends have read in their Bibles about the temple at Jerusalem, and that Jesus found persons there who sold sheep and oxen, and how he made a small scourge and drove them out, saying: "Make not my Father's house a house of merchandise." John ii., 16. You may have wondered also, what kind of a place the temple was, and by whom it was built?

As its name implies, it was built by King Solomon nearly a thousand years before Jesus was born, and required the labor of 183,000 men for seven years. Previous to the building of this temple, the Jews had worshipped at the Tabernacle, which was a movable structure, adapted to their roving manner of life. After many severe battles, the Israelites took possession of the kingdoms which God had promised Abraham.

As the Jews became established they made for themselves permanent dwellings and also made the House of God. David, who was king of Israel, purposed to build a house for God, wherein should dwell the ark of the covenant and made known his intention to Nathan, the prophet, who gave this answer, that while God approved of his design, he could not permit him to build a house to his name, because he had fought great battles and was a man of blood.

By this we may learn that to give to God an acceptable offering we must live in peace and love, one with another, for if we "Love not our brother whom we have seen, how can we love God whom we have not seen." David submitted to the will of God, but provided gold, silver, iron, brass, timber and stone in great abundance. He also gave his son a pattern of the house and with instructions how to build. Solomon was anointed king and in the fourth year of his reign began to build the

House of God. As Solomon needed more timber than his father had provided he made an agreement with the king of Tyre, that he would give him a yearly supply of wheat and oil in exchange for cedar, fir and olive trees.

These were hewn by the Sidonians in the forests of Lebanon. Hiram complied, and came to Jerusalem to assist Solomon.

The temple was built of stone made ready before it was brought to the place for use, and there was neither hammer nor ax, nor any tool of iron heard in the house while it was in building. 1 Kings, vi., 7.

Some of the stones were forty feet long, thirteen feet high, twenty feet thick, all of white marble. A description of this beautiful building may be read in 2 Chron. iii. When it was finished the Elders and chief men in Israel assembled to dedicate it. The priests brought the ark of the covenant out of the city of David, and placed it in the temple, under the wings of the two cherubim. There was nothing in the ark save the two tables of the law which Moses put therein at Horeb, more than four centuries before.

This celebrated temple remained in its glory about thirty-four years when the king of Egypt, carried away its treasures. Under the Hebrew rulers, it fell into great decay, but was repaired B. C. eight hundred and eighty nine. Nearly one hundred years after Ahaz removed the brazen altar and placed a heathen altar in its stead. He also removed the brazen sea, brake many of the sacred vessels and closed the temple. Hezekiah cleansed the temple and restored all the vessels; but in the fourteenth year of his reign, he gave much of its wealth to the king of Assyria. His son Manasseh reared altars unto Baal, in the temple and led the people into idolatry. In the reign of Josiah he destroyed idolatry and caused the temple to be cleansed and repaired. In the reign of Zedekiah, B. C. six hundred and two, the temple was destroyed by the Chaldeans.

The Second Temple.

About fifty years after the destruction of the first temple, Cyrus king of Persia, was moved by spirit-direction, and granted the Jews permission to return to their own country, and rebuild the temple. When the Samaritans heard that the children of captivity had returned to Jerusalem and were rebuilding the temple, they formed a written accusation against them and presented it to the king. In consequence of this, the Jews ceased building, till encouraged by the prophet, and with the consent of the king, they again commenced building the temple. Haggai prophesied that the glory of this second temple should exceed that of the first; not as being more magnificent in outward appearance, but because in that place God would manifest his power and propagate peace unto all nations. In four years the temple was finished, and although the treasures of the House of God, which the Chaldeans carried into Babylon, had been restored to the Jews, yet they could not regain some things which the first contained, and which constituted its chief glory, and wanting these, no Jew would admit that it exceeded the former in glory.

This second Temple stood unharmed nearly three hundred and fifty years, when it was profaned and pillaged by the king of Syria. An altar of Jupiter then occupied the place of the sacred altar. About three years after this, the Jews purified the temple and restored to the Jews their worship.

This second temple stood nearly five hundred years when Herod the Great began to repair it. This was before the birth of our Savior. The main building was completed in nine and a half years. It was in this building that Jesus conversed with the Jewish Doctors when he was twelve years of age.

Jesus went to the passover of the Jews, and finding there, many persons engaged in selling cattle and changing money, he made a scourge of small cords, and drove both the people and cattle, from the courts of the temple, overthrew the tables, and poured out the changers' money, and said to them that sold doves; "Take these things hence, make not my Father's house a house of merchandise." In the court of the temple, Christ taught the people, and performed many miracles. According to Christ's prophecy, Jerusalem was besieged by the Romans, A. D. 70, and the soldiers made a fort of the temple, and finally sacked and burned it.

Canterbury, N. H.

THE MANIFESTO.
JUNE, 1884.

NOTES.

To be like him,—to grow in his likeness, to be baptized and resurrected in the divine spirit of our Lord and Savior,—Christ, is the work of those who are effectually turning from darkness toward the beauties of a spiritual light.

Christ is above, and it is an upward march toward the kingdom of peace that carries us away from the follies and sins that so largely beset us. A glorious hope abides with us, as the morning dawn has so far advanced that the heavenly pathway can no more be obscured. To run or to read is within the province of each one,

> "Before us lies a fruitful field,
> Behind, a wilderness."

To stimulate ourselves to stand steadfast in our high calling, now becomes an imperative duty. God's word has not been an idle sound that we should forget from whence our blessings flow.

We have been called as devoted laborers in the fruitful field of our Heavenly Father's love. The harvest, indeed, is great and an invitation is extended for living and active workers to gather of the bountiful blessings that may now be found within the boundaries of this spiritual kingdom.

The great Teacher has wisely said,—If you are not faithful in the things of this life,—in the abundance of temporal blessings that are prepared for you, how feebly developed you will be to become stewards of the true riches. The use that we make of the first will more or less correspond with the use that we shall make of the last.

To feed the hungry, clothe the destitute and afford shelter to the weary is simply the voice of humanity. "Inasmuch, said Jesus, as ye have done it unto one of the least of these, my brethren, ye have done it unto me." A kindness in the dispensing of earthly blessings has its sure reward, and if presented in Christ's spirit, a gift, even so trifling as a glass of cold water will bear its corresponding recompense.

But there has been a class of professors who walked in other ways, and Jesus accepted their course as a lesson to his followers. They gave no food to the hungry, no drink to the thirsty, nor sheltered those who were in need. Selfishly looking beyond the sphere where their ministrations should have been, they presented their gifts only as a form of godliness.

How very much we need to learn from these lessons of life, and to incorporate the good into our religious system. How very much we need to study the spiritual necessities of the day in which we live and to be the good Samaritans and the untiring messengers of love and peace to those who are walking in paths, not illuminated by the love of God.

Consecrated and devoted fathers and mothers have prayed for and watched over us, and in turn it becomes our duty to pray for and watch over others with a manifestation of the same loving, spiritual care.

On the other hand, it is no less our duty to contend against all forms of wickedness wherever they may be found, than it was the duty of those who have preceded us in the gospel work. Equipped with the whole armor of God, we have no reason to fear. The victory will be with those who trust in the Lord.

CHRISTIANITY AND COOKING.

An excellent communication under the above title appeared not long since in the Boston Journal and it is certainly a good omen to see that such an influential secular paper should publish an article so fraught with practical Christianity, and with its thousands of readers how many may be blest through its very efficient ministration.

At first sight the presentation of the terms so closely conjoined as Christianity and Cooking seem almost ludicrous, as though the beatitudes could possibly have anything in common with the culinary department. The truth, however, in reference to this is being better understood and the careful preparation of food may largely assist in the development of moral tendencies, while a neglect may as certainly tend to that which is immoral. A religion that does not include the whole of man, his food, his drink, his clothing and his sanitary privileges as well as his religious obligations must indeed be very defective.

The many forms of theology which have arisen from time to time have each in their turn accepted some of the Christian truths and with these held more or less carefully to the laws of God that were given for the well-being of the physical system. There was a time, however, when the people of God under the leadership of Moses exercised great care in the selection and preparation of their food, and if we are to accept the record which history has so kindly furnished, we shall learn that the effect was magical. No such results have dawned upon any succeeding nation. As unfortunate as it may have been, the Christian church, in this respect, can boast of nothing superior to their Gentile or heathen neighbors.

Christianity in offering a salvation to the race must necessarily be as choice in its ministration to the body as to the soul. The very close relationship which they so carefully sustain, the one to the other, cannot be ignored. It has been said, very truly, that "the adoption of the Christian idea leads to a life that renews society and brings the true contemplation of God's works and the earnest endeavor to realize his purpose concerning the human race."

There is, no doubt, but that this was to be the ultimate of the work of Christ. To create all things anew, and to teach that God's laws respecting the physical well-being of the body can be of no less value than are the laws respecting the welfare of the soul. In the early history of the race a deviation from the Sinaic commandment was regarded so very wrong that it was termed an iniquity, and passed from generation to generation. It certainly can be no less an iniquity in a day when more light and more truth dawns upon the earth.

The civilization of the age, has in its upward march, been making some wise changes which must, indeed, be appreciated, while Christianity as an order has only kept pace with those of her own country.

This writer who is certainly on the border land of the kingdom of light, further remarks;—"We have tunneled mountains, we have bound continents together by steamships and telegraphs, and have spanned them with railroads in order to bring food to us, and yet we do not know enough about food to keep soul and body together with any great degree of comfort, or how to make the

body the most efficient instrument for the soul's higher activities."

If an acceptable and a hygienic reform has reached us it will be one more phase that will pleasantly foreshadow the anticipated millennial age, which is the hope of every Christian mind.

Obituary notices should be brief and make direct reference to the life of the individual. Please read the one in the April Manifesto from the pen of Elder Giles B. Avery.

In Memory of our Sainted Mother, Dolly Saxton.

EMMA J. NEAL.

We all, are wending thither,
Toward the opening gate—
Who next responds to bidding,
Or who must longer wait—
No human power can fathom,
No prophecy foretell,
But if prepared to enter
With all it shall be well.

Though called in early morning,
While lisping infant prayer,
Or when the dews of spring-life,
Are glistening bright, and fair,
Or yet in manhood's Summer,
When cares and toils surround,
Or in the Autumn stillness,
When burdens are laid down.

The noble life now ended,
Fame's highest niche doth fill,
Of consecrated service,
Unto *Our Father's will*,
A Century's golden moments
Life's tide hath borne away,
Since first she learned the lesson,
Of Christ, the *Truth*, the *Way*.

And childhood's faith obeying,
When sterner days drew near,
With calm unchanging purpose,
She walked the waters clear,
Prepared with faith unshaken
Each sacrifice to make,
However dear the idol,
The Christian law, would take.

All through the weary night-watch,
She asked for no repose,
And when the opening morning
New toils of life disclosed,
She, armed in stately queen-ness,
Goes forth to battle still,
Resolved throughout the conflict
To do her *Father's will*.

Until the Peaceful Victory,
At last crowns human strife,
And the Divine Afflatus,
Becomes her breath her life,
And like the great Apostle
Whose words were *few* and *sweet*
O, *love ye one another*,
Would oftentimes repeat.

Mt. Lebanon, N. Y.

IN MEMORY OF CHARLOTTE BUTTERFIELD.

Appropriately it can be said; Keep silent daughter of frivolity for death is in that chamber. Startle not with echoing sound the strangely solemn peace, Death is here in spirit, watcher of a marble corpse. Death, new tenant of the house pervadeth all the fabric, he watcheth at the head and standeth at the feet, and hideth in the caverns of the breast. O Death, again so soon thou hast tarried here, greedily thou art snatching from our homes those in whom we love, trust and confide.

Ah Death, thou art reminding us often of our destiny, each one of us must sooner or later, meet thee, therefore, how essential it is for us to work while the day lasts, for the night will surely come when no one can work. Every day brings us nearer to thee. We are being prompted while in thy presence to live the Christian life more perfectly, to be loving and kind, to be watchful, prayerful, forgiving and forbearing, more humble and charitable, more respectful and agreeable to all, more willing to suffer for Christ's sake, and do unto others as we would be done by in every respect, and be in reality, more self-denying, to strive daily to be peaceful and condescending, to do all in our power to make those happy by whom we are surrounded.

Dear Sister, where will we look for thee now that thou art shrouded in death? Hast

thou reached that blissful haven of rest of which we hear so much?

We must now say farewell, deeply feeling that we miss thee! Thy faithfulness in duty, thy generous disposition and forgiving spirit, thy consecrated life and zeal for the cause cannot be forgotten.

Mt. Lebanon, N. Y.

IN MEMORY OF ELDER AUGUSTUS BLASE.

RACHEL E. MCDONALD.

FAREWELL, our Brother dear, farewell,
This tribute brief we give;
Thy life so well and nobly spent,
In memory long shall live.

A sower thyself in manhood's prime
Of the rich and golden grain;
When the Reaper came, he found thee ripe,
Thy life without a stain.

As oft in Worship's sacred hour,
In songs our voice we raise;
We shall miss thy sweet notes leading
In our hymns of prayer and praise.

Farewell, 'tis hard to part with thee,
But to the cross we bow;
And to kind guardian angels' care,
We give thee sadly now.

But hushed be the voice of sorrow,
And glad the song of love,
That shall welcome thee our Brother,
To thy fair, bright home above.

Shakers, N. Y.

IN COMMUNION.

MARIA T. SCHULTZ.

GOD give us strength! our struggling hearts
Grow weary with our pain,—our growing pain;
Hope baffles us, and Peace departs,—
And in our weakness we complain, complain!
We would be strong in nerve and will,
Brave, to endure, throughout their weary length,
These days of trial,—pain, and ill,
Which burthen us with fear;—God give us strength.

God give us light! our tear-wet eyes,
Grow strangely dim with watching for a sign
Of Thy dear favor! will the skies
Of upper spheres let their light for us shine?
We would see clearly through the dust
Of doubt, which doth environ us, as night;
Our faith, imperfect yet, we trust,
But trust not wholly: Oh God, give us light!

God give us truth! our hungry souls
Grow discontent with earth's material things;
Our longings infinite, control,
And help our spiritual sufferings!
We would be fed! break unto us
Thy living bread; Thy hand of love, in ruth,
Upon our bowed heads lay, and thus,
Requite our living pain! God give us truth!

God give us rest! our patient feet,
And careful hands, with toiling, tired grow,
Our hearts, grown anxious, look to meet
Some answer to our praying here below.
We long for rest! not idleness,
Or dull inertia, but a blessing, blest
Of Thee, to wean our weariness
Of heart away,—Oh dear God, give us rest!

Canaan, N. Y.

A NUT TO CRACK.

THERE was an old man who lived in a hut
About the size of a hickory nut;
The walls were thick, and the ceiling low,
And seldom out doors did the old man go.

He took no paper, and in no book
Of any sort was he seen to look,
Yet he imagined he knew much more
Than man or woman had known before.

They talked in his hearing of wondrous things,
Of the dazzling splendor of Eastern kings,
Of mountains covered with ice and snow
When all the valley lay green below.

They spoke of adventures by sea and land,
Of oceans and seas by a cable spanned,
Of buried treasures;—but though he heard,
He said he didn't believe one word!

And still he lives in his little hut
About the size of a hickory nut,
At peace with himself, and quite content
With the way in which his days are spent.

Little it troubles him, I suppose,
Because so very little he knows,
For keeping his doors and his windows shut,
He has shriveled up in his hickory nut.

And you, my dears, will no larger grow
If you rest contented with what you know,
But a pitiful object you will dwell,
Shut up inside of your hickory shell.

—Josephine Pollard.

GOOD AND BAD HABITS.

Many people suppose they can drop a bad habit any time they choose. But this is a great mistake. The moment we begin a bad habit of any kind that moment we begin to lose our power to act right, and the longer we continue in any wrong course, the harder it is to turn to the right.

Nothing becomes fixed and real till it is *done*. It is the *doing* that forms the habit. Doing before it becomes a habit, requires effort, and sometimes repeated painful efforts. But doing, when it becomes a habit, is easy.

When we do *right*, because it is *right*, we act from good motives. When we do this till it becomes a habit, the doing of good first becomes easy, then pleasant, and finally a source of real enjoyment.

Good habits, from good motives are heaven. Bad habits, from selfish motives, are hell. A mixture of the two is neither, and cannot last; for finally, the good will cast out the evil, or the evil will destroy the good. No man can serve two masters.

The habit of speaking the truth, of doing right, or being humane, lies at the very foundation of a large part of the happiness in this world. And very few persons realize, how much of our safety and enjoyment in this world, is simply the fruit of habits of good.

Whatever, therefore, helps us to cultivate good habits, becomes important. And whoever neglects to give his influence and example in its favor, endangers the *moral health of society, and his own safety as well.*

It is vain to expect, that *morality can prevail generally*, apart from religion, to give it authority and approval. And public religious worship becomes our indispensable necessity, for preserving the moral health of the world. And it is for this reason that we have the command, "Neglect not the assembling of yourselves together, as the manner of some is."—*Selected.*

No being is before all Knowing and Doing, I affirm that education cannot repair the defects of birth.—*R. Aitken.*

Books and Papers.

Notes and Queries. A curious magazine for curious people. Its pages are filled with matter that is highly interesting and at the same time very instructive to the teacher, and no less so to the pupil. A thousand and one things ready at hand, that every body wishes to know. The first number of the second volume has already appeared. Send for it. Subscription price $1.00 for 160 pages a year. S. C. and L. M. Gould, Manchester, N. H.

When an Editor can encourage truth and denounce error, fearlessly and consistently as we find it in the columns of the R. P. J. we may then look hopefully for a better phase of spiritualism to spring up in the land. We are interested laborers in this field of mystic influences, and accept with pleasure all that embodies light or increases our intelligence upon this most valuable subject. Dreams and visions and divers other gifts are among the blessings that have fallen to our inheritance, but they should be reported in all truthfulness.

That there may be spurious or sham-demonstrations conjoined to the same company or that the credulous and over-anxious should sometimes be deceived by a false light, is not a subject of surprise. In the exposure of these spiritual magicians and their sham manifestations we most heartily commend the courage of the Journal as fair in its treatment, and as an able advocate for the truth.

Phrenological Journal and Science of Health. May. Contents: John Rogers; The Popular Statuary; Remarks on Classification; The Constitution of Man; Arles and its Ancient Ruins, Ill; Girl Idleness; Capt. Mary M. Miller, Portrait; The Mormons; Because Men want them; The Soudan; Shoes and Characters; Annuities; Eating; How to see the Stomach; Traveling in Florida; Notes; Poetry; Wisdom and Mirth; etc., etc.

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D. LOTHROP & CO. 30 Franklin Street, Boston.

[The following recitation was given before the Brethren and Sisters of the Church Family, by the several individuals whose names it bears. Ed.]

DUTY TO GOD

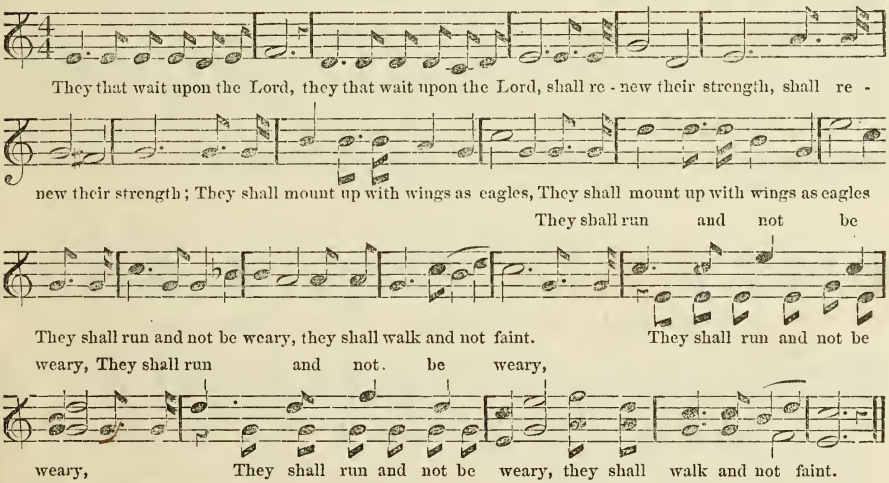
J. E. My dear companions; As we have been interested reading the Scriptures for a further comprehension of our "Duty to God," let us enumerate some of the many texts we find relating to this subject. First, We are commanded to *fear* God.

M. K. *Obey* Him.
L. F. *Wait* upon the Lord.
E. F. *Trust* in God.
L. S. *Hold communion* with God.
L. D. *Hope* in God.
I. F. *Rejoice* in the Lord.
J. E. *Love* God.
M. K. *Praise* Him.
L. S. *Confess* to Him.
J. E. *Pray* to Him.

J. E. The good book teaches that "the fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding."

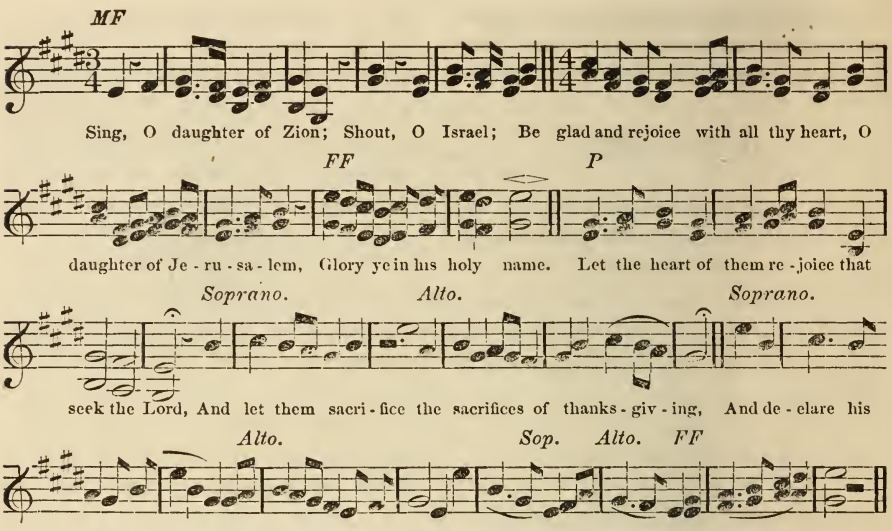
M. K. "The secret of the Lord is with them that fear Him, and He will shew unto them his covenant." "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

L. F. "We are to wait upon the Lord, therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually."



E. F. "Be of good courage and He shall strengthen your heart, all ye that *hope* in the Lord." "Let Israel *hope* in the Lord from henceforth and forever."

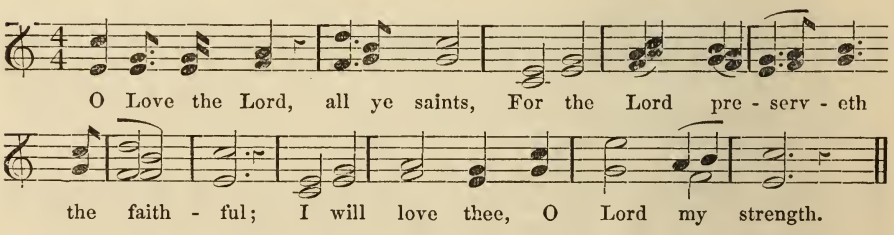
L. F. *Rejoice* in the Lord "Glory ye in his holy name; let the heart of them rejoice that seek the Lord." "Serve the Lord with gladness, come before his presence with singing."



J. E. The first and greatest commandment is this, "Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy might." "If a man love me, said Jesus, he will keep my words." In Prov. we read, "I love them that love me and those that seek me early shall find me."

I. F. Jesus said; "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me."

J. E. It is written, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that *love* Him."



I. F. "He that covereth his sins shall not prosper; but whoso *confesseth* and forsaketh them shall have mercy." "He looketh upon men, and if any say, I have sinned and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light."

M. K. "If we say we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

L. S. "Beloved, if our hearts condemn us not, then have we confidence toward God. And whatsoever we ask we

receive of Him, because we keep his commandments and do those things which are pleasing in his sight."

E. F. Prayer to God. "Seek ye the Lord while He may be found, call ye upon Him while He is near. Watch ye and pray lest ye enter into temptation."

I. F. "For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

J. E. After this manner therefore, pray ye; "Our Father, which art in Heaven,

L. F. Hallowed be Thy name.

L. S. Thy kingdom come.

M. K. Thy will be done on earth as it is in Heaven.

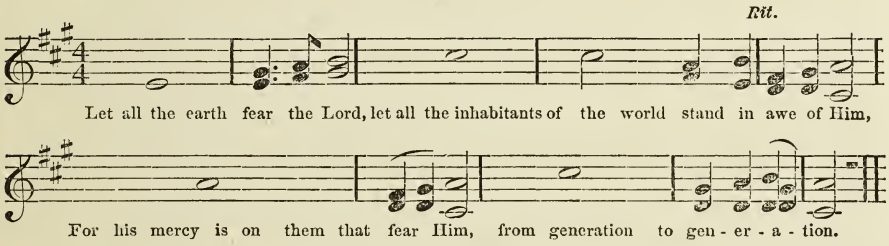
L. D. Give us this day our daily bread.

E. F. And forgive us our debts, as we forgive our debtors.

J. E. And leave us not into temptation, but deliver us from evil,

All. For thine is the kingdom, and the power, and the glory, forever. Amen."

J. E. The Scriptural examples of prayer, have, most of them, an unutterable intensity. They are pictures of struggles in which more of suppressed desire is hinted, than that which is expressed. Recall the wrestling of Jacob, "I will not let thee go, except thou bless me:" and the strong crying and tears of our Lord—"If it be possible—if it be possible!"



E. F. Let us hear the conclusion of the whole matter.

All. "*Fear* God, and keep his commandments, for this is the whole duty of man."

Canterbury, N. H.

Kind Words.

England, Nov. 1883.

Thank you, Sister Mary, for this month's Manifesto. It is more readable than usual. I read the verses on Autumn and took the warning to myself. Ah, that Winter, that Winter, and then to have no store garnered up! The home questions, though last in the number are by no means the least in importance. I should be very sorry if its publication were to cease. Of all the magazines which I read every month none pleases me so well or does me so much good as the Manifesto.

J. H. Hartley.

YIELD A LITTLE.

It is better to yield a little than to quarrel a great deal. The habit of standing up, as people call it, for their (little) rights is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickerings which attend such a disposition; and unless a very momentous affair indeed, where other people's claims and interests are involved, it is a question if it is not wiser, happier and more prudent to yield somewhat of precious rights than to squabble to maintain them. True wisdom is first pure, then peaceable and gentle.—*Selected.*

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Deaths.

Elhannan Scott, Nov. 1, 1883, at Pleasant Hill, Ky. Age 78 yrs. 9 mo and 4 days.

He expired suddenly without uttering a word, while attempting to reach a building that was on fire. He was a Trustee in the Church family at the time of his death, and was a very faithful man. He united with the order of Believers at the age of 16 yrs.

B. B. D.

Elder James Rankin, Mar. 16, at Pleasant Hill, Ky. Age 91 yrs. 5 mo. and 22 days.

He was appointed to the order of Ministry March 16, 1830. By a long life of true and faithful labors he has been garnering a treasure in the heavens. He was a father in Israel and a friend to humanity. He was rigidly true to gospel principles, and unswerving in obedience. He filled his place in the ranks with sword in hand to his last breath, doing battle for the Lord in our glorious cause.

B. B. D.

Elder Augustus Blase, Apr. 6, at Second Family, Watervliet, N. Y. Age 70 yrs. 7 mo and 21 days.

He embraced the principles of the Shaker Church when about 22 years of age, and has been a faithful toiler in the vineyard of the Lord from that date. He taught purity of spirit, honesty of life, justice and charity toward all. He believed what he taught and lived to the same testimony. I. A.

Elder Phidelio Collins, Apr. 11, at Church Family Hancock, Mass. Age 70 yrs. 8 mo. and 25 days.

He was received into the family at the age of seven years. His life has been one of faithfulness and Christian kindness, which gave him universal love and respect. His death is a sad loss to the family and Society. I. L.

Dolly Saxton, May 1, at Church Family, Mt. Lebanon. Age 107 yrs. 11 mo. and 28 days.

Mary Falls, May 4, at Church Family Enfield, N. H. Age 73 yrs. 9 mo. and 3 days.

Maria Cady, May 9, at Church Family Enfield, N. H. Age 45 yrs. 10 mo. and 18 days.

A WOMAN'S WOES.

A Tale of Suffering, with a Sequel of Happiness—Some Domestic Experiences.

THE following letter to the Kansas City *Times* describing the striking, almost dramatic experience of an American lady is so interesting and pictures so clearly the feelings and emotions of others that we reproduce it entire. It will be found very readable and instructive:

MESSRS. EDITORS:

Did I not know that this land is filled with women who are unhappy and cannot tell the reason; are miserable when they have every reason to be joyous, I should not venture to address you this letter. I believe, however, I can offer some suggestions that will be valuable to all women and invaluable to many. When I was fifteen years old I presume I was happier and healthier than most girls in America to-day. I hardly knew what pain was except by hearsay. But the situation changed suddenly and severely. I became aware that something was undermining my life. I felt strange sensations that would come and go and then return with greater power than before. My side pained me at times and again I would feel a dull aching between the shoulders. I had darting pains through my temples and a pressure on top of my head. I lost sleep, appetite and flesh, and my friends feared I was going into a decline. I know that the feelings I then had are not an uncommon occurrence among women, both young and old, but I did not realize what it meant at that time, and so was careless—with what results, will appear. From then until within the past two years I have seen but few comfortable days, and I am now fifty-five years old.

A few years after the events above stated my heart began to trouble me. At times I would feel acute darting pains and a gurgling as if water was forming. My entire right side enlarged and I felt sharp cutting pangs through my lungs and around my shoulder blades. I could only breathe in catches or gasps and then with the greatest effort. I was without appetite one day and the next very hungry, but always constipated. During all those years I did not know what these troubles meant nor did I realize how terribly they must end. Of course I tried to overcome them; consulted doctors and used remedies, but it was of no avail. My troubles increased with the years; I had a severe pain in the small of the back; my teeth became loosened; my tongue swelled to twice its natural size; my gums were like sponges, bleeding freely at times, and my lungs and nose both bled on different occasions. At that time I felt cold chills running up my back and I constantly expectorated a brown mucous substance that was very offensive.

The fluids I passed were frequently like bloody milk and then again almost solid albumen. For thirty years I did not know what it was to be free from headache. Occasionally I would have a feeling of suffocation followed by hot flashes and a profuse perspiration. God only knows what I suffered for I cannot describe it. I only know that I existed and that my tired life was ebbing away with nothing to arrest decay.

I was in this condition a little over two years ago and neither myself nor my friends expected or hoped for anything but death. Picture, if you can nearly forty years of agony and you can understand why we felt in that way. But a brighter day came. I began a new manner of treatment and I saw new results. My pain became less intense. The most severe symptoms decreased. My hope revived and I seemed awakening to another life. I continued to improve until my health and strength returned thus enabling me to carry out a desire which I consider a duty in writing you this letter and saying that my life, health and hope for coming years are due wholly to Warner's Safe Cure, which has done wonders for me, and also restored many of my friends.

Many who may read these lines will possibly think I am over-enthusiastic. Is it possible to be over-enthusiastic after being delivered from a life of misery and brought into a world of comfort and happiness? Was the blind man mentioned in the Bible, whose sight was restored, too enthusiastic? The fact is I am only doing what I believe to be my duty in making my experience public, for I know there are myriads of women who are

going into the same dark path unless they are warned in time and saved as I have been. This is a most serious matter and one which concerns the welfare of the nation as well as the happiness of the people If the mothers of this land are unhealthy America will become a nation of invalids, and any means which can so safely and surely avert this danger as that which I have described, should be gladly welcomed by all true men and women.

MRS W. MASON,
Topeka, Kansas. 271 Quincy street.

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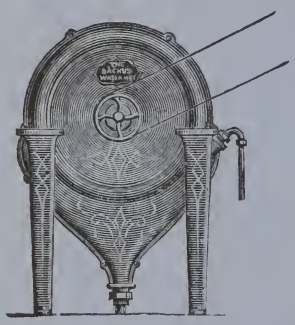

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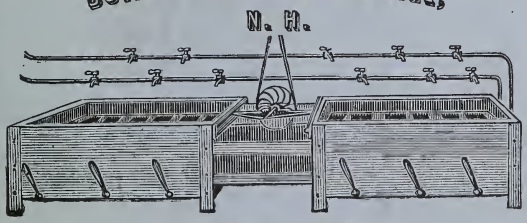

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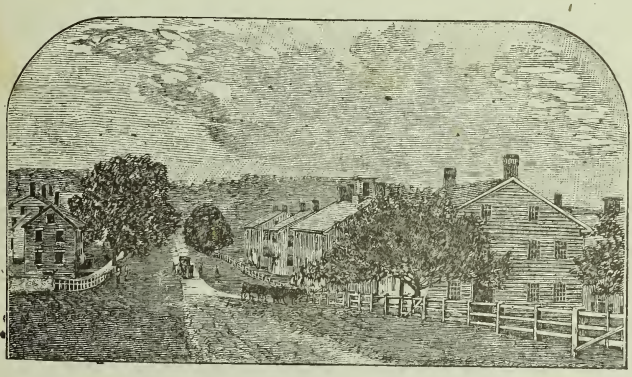

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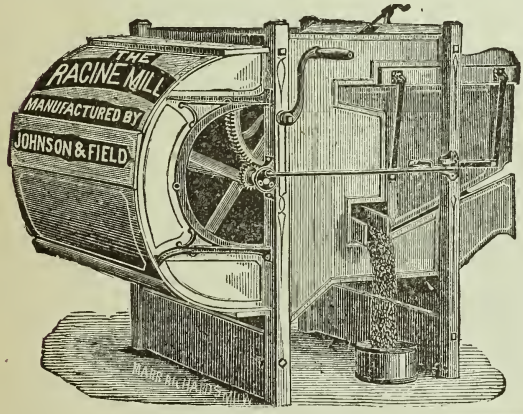

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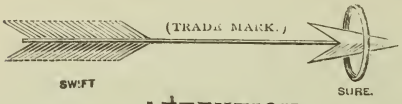

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The Manifesto.

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Vol. XIV. JULY, 1884. No. 7.

Ayer Junction, Mass.

Beloved Sisters, Mary and Sarah ;—

As you are somewhat interested in missionary labors, perhaps we may be permitted to relate a mission we once made with J. S. T.

On a morning in August we started from our place, to visit a Quaker meeting, at Mass. We arrived there about 10 A. M. They are situated in a plain, retired village and employ themselves mostly by agriculture.

Arriving there and seeing the numbers already gathered, and still others flocking in, we asked how the multitude were to be fed, sheltered and lodged, and how their teams were to be cared for! Every dwelling was a house of entertainment. Every barn, with its ample store, was thrown open to the beasts of the stall. Chambers and beds were amply provided for residents, brethren and sisters from afar, and the wayfaring sojourner, who chose to tarry within their gates. As it was my first visit we were close observers. The proprietors were happy in serving; they gladly welcomed and entertained all. We learned that such expenses are shared by all who should and do attend the meeting. As we gazed upon the beautiful scene before us, we were forcibly reminded of similar gatherings among the tribes of Israel, in other days. History informs us, that at the Yearly Feasts of the Jewish Commonwealth, when the trumpet announced the glad tidings that the great gathering for confession, sacrifice and atonement was about to commence, all business was promptly suspended, and in the better days of this chosen people, they arrayed their spirits in the beauty of humility and devotion, to meet the God of their Fathers at his holy temple, where

an army of Priests stood ready to meet the people, hear their confessions and receive the immense herd of beasts driven from all parts of the kingdom, without blemish, to be sacrificed without price, as food for Priest and people.

The spirit which ran through the host at that period, brought down the aristocracy upon a level with the poorest. These very sacrifices coming from all quarters, published to beholders, where all had come short, softened all hearts, awakened contrition and brought down all exalted feelings. Every habitation throughout the kingdom, was, for the time being, turned into a house of entertainment, as they passed to and from the altars of the temple, which leveled all ranks into the beautiful spirit of consecration.

Having secured our earthly resting place, we all repaired to a plain, neat meeting house, which was well filled. J. and the writer were invited to be seated with the more prominent members in front. The Elders occupied a place in front of the congregation, which numbered eleven brethren and thirteen sisters. A board partition unpainted, divided the assembly in time of public service; the women occupied the left, the men the right. In private meetings, another partition is run up, which completely separates the sexes. About one hour was taken up by Elders, Eldresses and people, in exhortation and prayer. At length a preacher from the East arose and delivered a sermon, which stands second to none we ever listened to in eloquence and beauty. He dealt largely in the scriptures, and his pictorial illustrations were so life-like, he could make the hearers almost see what he talked about. Their theology embraces the atonement for sin, washing in the blood of the Lamb for regeneration; while they claim, that Jesus had such a superabundance of righteousness, that he could furnish an outfit for the whole human family.

At 3. P. M. we were dismissed, with a request that all members attend promptly to other meetings; while outsiders present were invited still to attend, and to bring other friends with them and to take part in the worship.

We now retired for dinner. We were pleased to observe that their dining rooms, tables and other fixtures were built with particular reference to these gatherings, and in simplicity, quite similar to Believers. Their bill of fare was ample. Dinner over, we passed into the sitting rooms. The one we had entered for rest was well filled; among the number, was one of their most talkative ministers. He directly entered into conversation with us, and suddenly put these questions fairly:—"Please allow me to ask, how you look upon the standing of Jesus? How is he connected with the Godhead? What was his mission to our race?" We were now fairly in for some of the most radical questions he could ask.

It must be remembered, that J. is a Quaker. We came on his invitation. There were many interested listeners, but we answered as best we could under the circumstances. My friend, we came among you determined, neither to introduce our theology nor interfere with yours. He now stated, that he once met two of our brethren in the cars, while traveling in the west, who informed him that the Shakers considered Jesus as a man, a preacher with higher light. This broke the bands.

We found he had an honest motive in his questions, and we replied. We consider Jesus "as the faithful and true witness;" but a man born of a woman, with an organization capable of receiving and teaching all that was required for the salvation of the race. If you claim that he had a miraculous birth, we shall have no controversy on it. He then introduced God as the Father, Son and Holy Ghost. We indorsed this, and asked if the Quakers did not believe that these were three males, which they did not deny, we answered;—A father always supposes a mother, a son certainly does, and if the Scriptures are correct, there certainly is a mother. When God was ready, He said to some one connected with Him, "Let us make man in Our image, after Our likeness, and let them have dominion over all the earth. So God created man in His own image, in the image of God created He him, male and female created He them, and called their name, Adam."

(To be continued.)

VOYAGE TO CANAAN.

A people called Christians,
How many things they tell
About a land of Canaan,
Where saints and angels dwell;
But sin, that dreadful Ocean
Encloses them around,
With its tides, still divides
Them from Canaan's happy ground.

Thousands have been impatient
To find a passage through,
And with united wisdom,
Have try'd what they could do;
But vessels built by human skill,
Have never sailed far,
Till we found them aground,
On some dreadful sandy bar.

The everlasting gospel
Has launch'd the deep at last;
Behold her sails extended
Around the tow'ring mast!
Along the deck in order,
The joyful sailors stand,
Crying, O! Here we go,
To Emmanuel's happy land!

To those who stand spectators,
What anguish must ensue,
To have their old companions
Bid them a last adieu!
The pleasures of your paradise
No longer can invite;
Here we sail, you may rail,
But we'll soon be out of sight.

We're now on the wide ocean,
We've bid the world farewell,
And where we shall cast anchor,
No human tongue can tell:
About our future destiny,
There need be no debate,
While we ride on the tide,
With our captain and his mate.

The passengers united
In order peace and love;
The wind all in our favor,
How sweetly we do move!
Let tempests now assail us,
And raging billows roar,
We will sweep through the deep,
Till we reach the blessed shore.

Truth, vs. Speculation, vs. Transition.

GILES B. AVERY.

The forms of material things pass away; in like manner many speculations of theorists often prove transient; and, some teachings, that, in one age of human life pass for philosophy in an advanced age are proved to be but sophistry; but, *Truth remains!*

The sources of truth's manifestations or discoveries are two fold—revelation, through inspired media, and the researches of human reason. In all ages

of human history, there have been, through these sources, discoveries of measures of truth, both in relation to philosophies applicable to science and art, also to God, and the affinitive relations of man to his Creator, and his fellow beings, spiritually, affectionally, and sympathetically.

And, though, in every age there has been. and still is, a vast amount of idealism which is simply speculative, therefore, destined to pass away, yet there have been measures of solid truth revealed and discovered which is as unchangeable as the orbits of the heavenly bodies; or as the institutions of day and night.

Passing away is impressed on all mutable, material things; and, as human progress discovers errors in speculative and ideal philosophies, properly termed sophistries, the excitable temperament of the human mind is such, that, with some constitutions, there is a tendency, under the influence of discovered errors, to doubt the existence of truth in any supposed and generally accepted revelation, or discovery of philosophic truth; and, under a very ardent stimulus for change, some people are ready to condemn all degrees of conservatism, seeming to conceive the notion that mankind have no substantial basis of truth on which to rely, either in religion or philosophy; while the fact remains, that all truth stands firmly amid the ravages of time, the demoralizations of dissipation, and the wreck of worlds, or the new discoveries of science.

The fundamental principles of the Law of God revealed to, through, and by Moses, and recognized by Jesus.—"Thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might; and thy neighbor as thyself."—A law of *Love* to right doing, is a basis of life character necessary to human happiness that is securely and sacredly stored in the archives of the tabernacle of God; unchangeable as the Eternal Throne! And the myriad collateral ramifications of the principle of love to humanity and to God that have been evolved from this fountain, and disbursed to humanity in theological requisitions, many of which are interwoven into the fabrics of human creeds of theology, are measures of truth that are unchangeable, though, as a whole, these creeds may be quite untenable.

Inspired media,—ascetics and recluses, have existed in all ages; as Noah, Abraham, Moses, John the Baptist, Jesus, and a nameless host; these, prompted by the inspirations and illuminations of truth to them vouchsafed, as a fruit of their separation from the herd of humanity, and honest devotional seeking to God; for truth and wisdom, have been, in varied degrees, shining lights and conservators of truth and wisdom, and dispensers of the same to the human family; and the truths they enunciated have been blessings to our race, and they are as eternal as God is true. No new discoveries of truth theologically or scientifically obtained, can obliterate the manifestations and principles of truth previously revealed. A class of philosophers and scientists have been raised up from time to time, as Archimedes, Copernicus, Newton, and others, too numerous to mention, of both more ancient and modern date, who have discovered principles of philosophic and scientific truth, that no progress of humanity can ever justly gainsay, or eradicate.

Spirits of superior dignity, and minds of the largest ability and capacity to search for, perceive, and acquire truth and wisdom, have been, and ever will be, oracles to the masses, unto whom, as teachers of truth, the multitudes of the human family ever *will*, and *must*, necessarily seek, as teachers, and attach themselves as scholars and dependents, Noah, Abraham, Moses, John the Baptist, Jesus, and successors, many have been teachers of righteousness whose enunciations of truth, in measures adapted to the day and times in which they lived, and links in the vast chain of truth's revelations that shall embelt the world; and their revelations of truth can never be ignored, justly, because they are steps in the march of human progress.

The Noachian dispensation of righteousness was a school for the masses of that dispensation; in like manner were the dispensations of Abraham, Moses and Jesus. The Christian dispensation is a school, and of its scholars some are constitutionally organized with capacities as teachers; others as scholars and learners of them, while, in turn, they are also learners of teachers in advance of them; thus, on in gradations, up to the Eternal Throne. The Christ Spirit and baptism is the Master in the Christian School! This Jesus beautifully taught as a government of God, through a vicegerency,—*A Theocracy*. Thus, "I came *not* to do my own will, but the will of Him that sent me." John, vi., 38. "I can of mine own self do nothing; as I hear I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which sent me." John, v., 30. "And the Father, himself, which hath sent me, hath borne witness of me." John, v., 37. "One is your master, even Christ, and all ye are brethren." Matt. xxiii., 8, 10.

This same government of God through mediation of the *Christ Spirit* was also beautifully taught as a theocracy by the Ministers of the testimony of Christ's Second Appearing, Ann and William Lee, as manifest on the following occasion. One Col. Smith came to see the Elders at David Meacham's, in Enfield, Ct. He asked, "Is there not a woman here that is the head of the Church?" Mother Ann replied, "Nay, *Christ* is the head of the Church." Elder William Lee also said. "We do not allow *man* nor *woman* to be the head of the Church." "But" (said Smith,) "there is a woman here that teaches, is there not?" Elder William replied, "We must not suffer *man nor woman* to teach, except they have the spirit of Christ in them, and then either man or woman may teach."

But, while Christ's Church is in the state and capacity of the Church militant, that is, of the Kingdom of Heaven Order "like a net cast into the sea, that gathers of every kind, which, when it is drawn ashore, men gather the good into vessels, but cast the bad away," there will be in it some who do not have the Spirit of Christ in them; and, of course, could not, with propriety, be authorized to teach, nor exercise government in a democratic sense.

And, when *all* the members of the Church of Christ are fully redeemed from all that is not of the Christ spirit, the baptism of the Father and Mother,—God, they will then be in the Father and the Father in them; and not be "many masters" but their united ministrations will be a full and complete government

of God, as the Church triumphant over all the powers and passions that work divisions among men. This will be a perfect Theocracy,—A Church *not* ruled of *man* nor *woman*, but by the Christ Spirit—The Vicegerency of God!

Mt. Lebanon, N. Y.

"GO AND SIN NO MORE."

ALEXANDER Y. COCHRAN.

It is our privilege to accept this gentle monition. Those who will make the necessary sacrifices, can, agreeably, to the inspired voice, live without incurring the penalty of actual transgression. Whatever may have been our trials or temptations on the journey of life, we have the privilege to turn from that which is evil, and in the spirit of the Savior, "Go and sin no more."

"My Savior, O I love thy life,
So free from guile and stain,
Thy innocence and purity
My adoration claim."

From this comes an inspiration to work for a spiritual interest, to work for our salvation. It needs to be a system into which Believers should bring their whole lives. It should be in prayer, in love and in earnest working for the protection and prosperity of all who are ready to give their lives to God. The spiritual should have as much care, if not more than the temporal.

The children of this world are the children of the temporal kingdom, and Jesus has told us that they were wiser in their generation, than are the children of light. They make more sacrifice and work with more zeal to secure the treasures of this life, than professing Christians do to secure the treasures of the Kingdom of God.

In the affairs of daily life, the occupations of the hour, each has his respective duties, and we look with earnest expectation for every person to act faithfully in the part to him assigned.

In the spiritual work each one should occupy, as faithfully, a place of equal responsibility. "Seek first the Kingdom of God." How many of us on rising in the morning and planning our business for the day, make equally as essential the spiritual labors that shall cover the same time? It should be "Hands at work and heart to God."

Had this been made as imperative as the duties of the day we might have been made doubly satisfied by receiving the blessings of the temporal and spiritual interests at the same time. Even our seasons for worship would have been abundantly fruitful in good gifts.

Our lives also should be so unfolded to the light that we could willingly and confidently present the record of them to our Brethren and Sisters and this record should be that of honest, faithful souls, those who are called to live in the light. This should be a distinguishing feature by which our Church could be clearly recognized. Jesus in speaking of his disciples has said, "Ye are the light of the world." "No man hideth his light under a bushel."

With this gift all are made ministers of the word of God, ministers of truth, ministers of light and salvation. Let us wait on our ministry whereunto we are called, and devote our might, mind and strength to the service of the Lord.

Canterbury, N. H.

One of the greatest of all mental pleasures is to have our thoughts often defined; even entered into with sympathy.

"*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*" *Matt. xxv., 40.*

ELMIRA HILLSGROVE.

EVERY effort toward sustaining or disseminating the truths of Christianity, brings the blessing down in greater or less degree upon its subjects. We may not be able to do great deeds of goodness, yet many little deeds, like grains of sand or drops of water, make the mountain of God's Holiness, and the boundless ocean of his mercy.

Inasmuch as we are steadfast in obedience to our understanding of God's work, manifesting by a living example its efficacy, thus leading others to enquire of the doctrine, are we not working for Christ's kingdom? When we can lead another soul from darkness to light, by forgiving seventy times seven, in one day and cheerfully working on and with them unto final resurrection in good works, are we not doing for Christ through one of his little ones?

"Whosoever shall give a cup of cold water only, in the name of a disciple, verily I say unto you, he shall not lose his reward." Cold water has its peculiar refreshing qualities, and is, perhaps, as simple an offering as could be bestowed. Our Savior used it symbolically to show that small gifts and sacrifices are acceptable, when they are all we are capacitated to do or give. The widow's mite wrought the greatest blessing to the giver, of all who put into the treasury of the Lord at that time; because cheerfully given though it was her all,—her whole living.

Even so is our all without reserve asked of us, in sacrifice,—the daily surrender of selfish loves and appetites, while we bestow the kind word, look or deed which shall be as cups of blessing to the poor whom we have always with us.

Canterbury, N. H.

OPEN THE DOOR TO ME.

GRANVILLE TEMPLE SPROAT.

"Open the door to me!
Open the pearly gate!
I am thy worshiper, Oh, King!
Who always on thee wait.
I laud and praise thy name
To every one I meet;
I sound thy plaudits, trumpet-tongued,
Through every lane and street."

"Who art thou, breaking rudely thus,
Upon thy Monarch's rest?
I've heard of thee through cries sent up
From many poor oppressed.
Thou takest away the orphan's right,
To me thy tithes to bring.
Depart! depart! thou canst not gain
An audience with thy King."

"Open the door to me!
Open the pearly gate!
I've built a temple in thy name,
Adorned with costly state.
I've brought my choicest offerings there,
Treasures of purest gold,
Until my temple far outshines
The glorious one of old."

"Depart! depart! I have heard of thee—
All that thy hands have done;
Thou hast built a temple in my name,
Whose dome outshines the sun.
Self, self, alone, thou hast loved and sought;
Where all thy idols meet.
Thou hast built a temple to thy King,
Then, taken the highest seat."

"Open the door to me!
Open the pearly gate!
I've sounded thy "glad tidings" forth,
To all, both small and great.
I've sent thy chosen heralds out
O'er every land and sea;
I've loaded them with "purse and scrip,"
And all in praise of Thee."

"Thou hast sent my chosen heralds forth
Glad tidings to proclaim;
In all of this thou hast sought thy own,
And not thy Sovereign's fame.
Thy lips have spread thy Monarch's praise,
Thy heart has loved thy own;
Depart! depart! thou canst not gain
Acceptance at my throne!

I know thee—read thee—all thy heart,—
Its windings all I trace;
Thy hollow mask—thy feigned voice,
Thy smirking, painted face.
I know thee—read thee—all thou art;—
All that thy hands would bring.
Vile hypocrite! how darest thou thus
Bring mockery to thy King!"

Canaan, N. Y.

---

20 Newgate St., London, England,
March 1884.

DEAR SIR;—

I have been much interested in an extract from a letter of yours which appeared in a recent issue of the Dietetic Reformer, Mr. R. Bailey Walker, Sec'y of the Vegetarian Society, kindly gave me your address, and said he thought you would give any information I might ask for—I refer to the Shaker settlement of which you are a member.

From what I understand of your ideas, the Settlement must have arrived at a state of high civilization. Of course, a Community holding and practicing the principles of vegetarianism and religious celibacy, would be, in the present state of society, far in advance of the most civilized nation. I wish I had known of your Settlement in 1881, when I passed four months in the States.

For several years, I have been a Vegetarian, and for nearly fourteen years a total abstainer from the poison alcohol. Nearly half my life has been passed in active opposition to the drinking custom of society. My age is twenty seven, and have never been married. My business life has been passed in a fruit store. I have an intense desire to live and work in a society composed as yours appears to be. The institutions of your country, I have admired for years, and am really American in heart, though English by birth.

How I would like to know whether you admit into your Community, outsiders who are prepared to bring their life into harmony with your principles. Any information you can give me, I shall be grateful for. I would send a stamped envelop for reply, only our stamps would not be of use in the States.

Hoping to hear from you, at your earliest convenience, with best wishes for the success and happiness of your Community, I remain faithfully yours,

Herbert I. Ward.

Mount Lebanon, April, 1884.

HERBERT I. WARD—

ESTEEMED FRIEND;—Your letter, of March 24, has just reached me, with ten stamps upon it. It was not properly directed—I hasten to reply—Of course, I am interested in you. Hope you will come and see what God hath wrought.

Your Temperance views and Vegetarianism are so far a preparation for our Order. I am under the impression that there are many people in England who, if they knew of our existence, would come like doves to the windows. Yet, it is only fair and right that you should know that we are not yet, as an Order, Vegetarian. When I joined the Society, fifty three years ago, the Order, was neither Vegetarian nor Temperance.

Twenty five years ago, our eighteen

Societies, became Temperance orders, and also took one step towards Vegetarianism, discontinued the use of Pork.

True, many individuals became Vegetarian. In the North Family, where I reside, we have for many years, set two tables, one pure Vegetarian, the other use meat, moder-ately, once a day, except Sabbath day. When founded, the Society adopted Community of goods, Celibacy and Peace, or non-resistance. In other respects, the members brought in, with them, the common habits of the country.

The whole American nation were dyspeptic. They ate superfine white bread to produce constipation, and took Brandreth Pills, by the ton, to overcome and remove constipation. By this process, Doctors and Druggists were largely benefited, and Pill makers became millionaires. Your Vegetarianism would ruin all the classes who live by making and vending medicine. Is that right? Please consider the error of your ways, seek peace and ensue it. An aged brother informed me that he heard Ann Lee say, the time would come that her people would not eat meat. All her teaching was prophetic—She expected her successors to be better Christians than she was. Jesus did the same—"The works that I do, ye shall do also, and greater works than these shall ye do." How could that be if he had been God the Creator?

As an Order, we are in a travel—We have passed through *one* Cycle of *seven*. The testimony of the first Cycle was, as I have stated, Community, Celibacy, Peace. The testimony of the second Cycle will be, in addition to these, Temperance in drink and Vegetarianism in food, and a scientific dress. Come and help us and open the way for others who are like minded, and we will help you and do you good. You have advocated temperance among a people who drink to drown care. First remove the care. Take no thought what ye shall eat or drink, but seek first the Kingdom of Heaven and its righteousness, wherein all these things—food, clothing, labor, houses, lands, shall be an hundred fold, so abundant that the danger is, with these, unthankfulness, unappreciation. The windows of Heaven are opened until there be no room to receive.

This is not poetry, fiction, but simple fact. Why then are there not more Shakers? For the same reason there are not more Total abstainers, more Vegetarians. They speak evil of you because ye run not with them to the same excess of riot in sensual indulgences. Can a person who drinks tea, coffee, wine, liquors of various kinds, relish water? Can a high liver relish simple food? There must be, first, conviction of the right, then a daily cross, until appetite is changed.

"I see the right, and I approve it too;
I see the wrong, and still the wrong pursue."

Until a change of heart takes place, there is no form nor comeliness in Christ that a man or woman should desire him. After that, Christ is altogether lovely. Is it not so? *Christ* means the highest form of *Spiritual Truth*.

Please write me about yourself, your Family, Religious views, etc. Have you ever worked on the land? Any information about the move of things in the inner life of the people, will be interesting. Have you any thought of coming? I remain in kindness,

F. W. Evans.

"Be ye not overcome of evil."

OVERCOME.

NANCY G. DANFORTH.

"Be ye not overcome of evil, but overcome evil with good." Paul.

How wide a field for thought is contained in these few words. Be not overcome of evil. Let not evil take possession of your spirit. We should not yield to any form of temptation that may present itself to our mind.

Whenever the adversary whispers some excuse, some pretext for doing wrong, we must not be deceived and overcome of that evil. We should not be overcome of evil thoughts, either low cravings, in ourselves, or jealous surmisings of others. Neither with evil speaking, insinuations and innendos. When we are tempted to say aught that will detract from the truth, or in any way to enlarge more than is strictly truth, if in any point we yield, we are overcome of evil. The Apostle says, "Be ye not overcome of evil." What shall we do? "Overcome evil with good." How? By resisting every impulse and tendency, which, if followed would lead us to do wrong. To resist effectually, is to put down all temptation when first presented, and not yield in any degree. This is the way we can overcome evil with good. When an evil thought is presented, cast it aside and call some good idea to our aid, fix our thoughts on some object worthy of our strife. If we would speak evil, then utter no word, but those of love and blessing.

When tempted to take one step in a wrong direction, take more to do a kindness to another. If those around are annoyed or perplexed, then speak soothingly, and not add to their burdens. Finally, be true to our own souls, and confess the least departure from that which is good, thus mortify the evil nature within. By constantly practicing these things, we shall not be "overcome of evil," but eventually become able to "overcome evil with good."

Canterbury, N. H.

HOME.

ANDREW BARRETT.

Discipline and trial are the means of improvement. Besides giving us an insight into our characters, they will if properly improved enable us to advance and attain every degree of excellence. Discipline and trial if rightly met and borne will create the only true love element in the soul; and love will make affection and affections bring home. It is a wonderfully mistaken idea that the blessing of home alone is found in some magnificent edifice whose towering height and ornamental architecture attracts the vision far and wide.

If love and affection constitutes the true home then we may find it in the log cabin of the wilderness as in the mansions of the most gorgeous character, where fortune upon fortune have been expended to feed the fancy of the pleasure seeker.

If home is where there are friends to love us, bound by the ties of affection, then we can find it in the quiet retreat of the little village, as well as in the midst of turmoil and strife of the great Metropolis. Reason teaches that home in its true sense and meaning implies contentment and love.

Where each other in turn are greeted by welcome feelings and an assurance that no deception or caste is underlying the true spirit. It is welcome Brother, welcome Sister, to your home again. It is meeting Brother and Sister with a salutation of good morning or evening in meeting or parting.

It is love where selfishness has wholly been extracted, and in our heart lies as deep a love for our neighbor as for ourselves.

Harvard, Mass.

BE MERCIFUL.

MARCIA E. HASTINGS.

"Blessed are the merciful, for they shall obtain mercy." This does not exclusively apply to rulers, it becomes subjects as well, to be merciful and considerate toward those placed in authority as leaders.

We would say, Subjects, be merciful to Rulers, not harass and afflict, revile and persecute if they do not always deal according to your ideal of perfect wisdom and discretion. You may not be cognizant at all times of the standpoint from which they act, the buffetings and vexations which they encounter in their vigorous efforts to execute justice and righteousness.

You may not know their wrestlings in prayer for wisdom to adjust and conciliate, counsel and admonish, especially if required to deal with refractory, unprincipled, disloyal subjects, vexing to the very marrow.

Remember to be merciful that ye may obtain mercy. Place yourself mentally in their trying situation; measure, compare, weigh. Would you probably do better under similar circumstances? Would you like to meet what you are measuring to them? There may be a turning of tables by some mystic providence, and you be brought into a responsible situation of which you now little dream, where there is no turning either to the right hand or to the left, no shirking the burden. Treasure wisdom by what you see and observe rather than bitterly censure and harshly judge the doings of others, without profit.

Those who are blessed with good discerning faculties, exercise them to a right purpose, see and ponder how you might improve and make amendments in existing legislations, not as rebels with hardness of heart and bitterness of speech, but with a desire to promote the best interests of the community of which you claim to be members, sharing its benefits and privileges.

It becomes all, whatever their position, to feel interested and united with the body, endeavor to cherish and strengthen all that is worthy, and what is not try to correct and make it worthy; bearing in mind to be merciful rather than arbitrary, but just and wise, by no means supine or indifferent. What you sow you shall reap. "Pay-day will come," and if you do not render good service but sow thistles you will reap dissatisfaction and vexation which may become pointed arrows to annoy with home-thrust reflections that they are of the harvest which you have been dispensing. Again we would say, be active and interested, with thought, voice and every faculty.

Zion needs all the consecrated energy available, God's work demands it, and each individual soul for its purification and quickening into the new life, the Christ-resurrection, needs constant vigilance and activity judiciously aimed and properly directed, to effect the all-important result. "Dare to do right" and always aim for that; be loyal to the high and holy calling of uplifting and forward drawing in which you have enlisted.

Strive to accomplish worthy purposes and help to sustain others in all laudable efforts; cherish their honest endeavors for improvement however feebly put forth; If languid, the more need of merciful consideration and aid. If you think yourself strong and wise, clear-

sighted and far-seeing, devote that strength and sagacity to good account; strive to abound in righteousness in all phases of action. And whatever scrutiny or just criticism in any direction may be engaged in, let it be scored by the Golden Rule, and continue to bear in mind that "Blessed are the merciful."

Canterbury, N. H.

CHOOSE GOODNESS.

MARY WHITCHER.

"To be good is to be happy,"
Is a simple, sacred truth.—
And the goodness adds the beauty
To the mind and face of youth.

'Tis the source of purest pleasure,
And the depth of brightest joy;
'Tis the filling of our measure
With the peace naught can destroy.

'Tis the portion of our Father
In the talent to each one,
And the nucleus to gather
Greater goodness for our own.

All the beauty of the spirit
Is from goodness of the heart,
Who would not the gem inherit?
Who with such would ever part?

Deep the fathoms of rebellion,
Dark the clouds that fill the mind,—
Dull the beauty of the heavens
When the soul is not refined.

Hasten on, ye angel seekers,
Who would be their guests on high,
All is given by the labors
Which for goodness you apply.

Canterbury, N. H.

THE BLESSED MASTER.

His hands were harden'd with carpenters' tools,
His sandals were dusty with going afoot:
He was all unlearned in the subtle schools;
He was meek and lowly and destitute.

The fox in the hill-side burrowed her home;
The bird in the branches builded her bed;
The King of the earth to his kingdom come
Owned never a roof to shelter his head.

But oh, the grace of his loving face!
The touch of his tender hand!
What joy to stay by his side alway,
As he went through all the land!

To hear him talk in the daily walk
By the vineyard or the wheat,
To know he has blessed the couch of our rest
And the poorest food we eat!

—*Urania Locke Bailey.*

BIBLICAL. NO. 6.

BY H. C. BLINN.

Readers of the New Testament who wish to be well informed on the subject, will study as carefully the text of the revision as they have that of the authorized version.

The large number of changes that have been made in the book are a subject of surprise when we bear in mind that the work was generally considered quite perfect, in fact a work of plenary inspiration.

The pruning, however, has been done by master workmen, and they have, no doubt, felt warranted in this purifying of the text from its many and varied errors. Some of the most important of these we note for the better information of those who are pleased to read.

In the xvii of Lk. one whole verse is erased. It is of no great importance and its erasure can do no harm. The remaining part of the book of Luke has many doubtful passages and a very important one occurs in the xxii., 43 and 44, also xxiii, 17. xxiv., 6. The words, "He is not here but is risen." xxiv., 40. "And when he had said this he showed them his hands and feet." xxiv., 42. "And they gave him a piece of broiled fish and a honey comb." As the most of this chapter treats of the resurrection, it was more visionary than real. Our spiritualist friends might say it was a materialization, as such forms appear to them and eat as did Jesus with his disciples. Those who wrote fish and honey comb went a little too far, as our revisors have their doubts about the last article of diet. xxiv., 51. "And was carried up into heaven" is not found in many of the ancient

MSS., hence it is doubtful. Jesus had already made the declaration while among the brethren that he was in heaven. Jno. iii., 13. "And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven."

Jno. v., 3. The multitude of "blind, halt and withered" that waited for the angel to trouble the waters of the pool can have no farther privilege, as the fourth verse is wholly struck from the text. All the sermons hereafter, based on that wonderful story will be at a discount.

Jno. viii. From the first to the twelfth verse is considered spurious and not entitled to a place in the New Testament.

Some churchal people think the change in Jno. x., 16 to be very important. The A.V. reads, "There shall be one fold and one shepherd." while the revision reads, "they shall become one flock, one shepherd." We think it will make but little difference with those who live "soberly, righteously and godly in this present world," as they can well trust to the ability of the true Shepherd to place them just where he would like to have them.

Acts viii., 37 an important passage is erased. ix., 5 and 6 verses are very much changed. Paul on his visit to Athens xvii., 22 instead of finding the people "too superstitious" he found them "very religious."

Rom. viii., 1. "There is therefore now no condemnation to them which are in Christ Jesus." The remainder of the verse is erased.

Rom. ix., 5. Here is another singular passage and subject to much comment. The old MSS. do not agree. "Whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever." The revision reads, "Whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever." The marginal notes have changed the punctuation of the sentence and made it read entirely different from the A. V. It might puzzle a lawyer to decide which form of text belongs to the apostle.

1 Cor. xiii. The word "charity" throughout the chapter gives place to "love," and the "tinkling cymbal" to "clanging cymbal." A large number of corrections of less note have been made throughout the chapters of 1st and 2nd Cor.

Eph. iii. 9. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." A decided change has been made in this verse which must have been at one time in the hands of a trinitarian scribe. The revision reads. "And to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things. This makes God the creator instead of Jesus. Other variations are found in the margin which may improve the text.

Phil. xi., 5 and 6. Another mystical passage, "Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it no robbery to be equal with God." The revisors have changed the text and made it less objectionable. The E. D. reads, Who though being in God's form, yet did not meditate a usurpation to be like God. Dean Alford writes, Who being in the form of God, deemed not his equality with God a thing to be grasped. In the future we can have the satisfaction of choosing from the several translations.

1 Tim. iii., 16, Some officious scribe evidently made this passage to suit the times, but the revisors have seen fit to correct it. "And without controversy great is the mystery of godliness; God was manifest in the flesh," etc. In the revision it now reads, "And without controversy great is the mystery of godliness. He who was manifested in the flesh." etc. The Catholic Bible reads. "And evidently great is the mystery of godliness, which was manifested in the flesh."

2 Tim. iii., 16, "All scripture is given by inspiration of God." This has been one of the texts to prove that the whole Bible was inspired of God, every word every letter and some have gone so far as to say every punctuation mark, and has probably caused more controversy than any other text of the same number of words. The revision has ruined it for sectarians as it now reads. "Every scripture inspired of God is profitable," etc. The E. D. reads. All scripture divinely inspired is indeed profitable, etc.

The Catholic Bible was more consistent than the Protestant, as that reads, "All scripture inspired of God, is profitable," etc. 1 Jno. v., 7. This text has caused a great deal of loud talk among sectarians. It has, however, been considered spurious, for many years, and the revisors have thrown it out. It is not known who forged it, but it was written after the 5th century.

Rev. viii., 13, has one of the most singular errors. It makes John say that he saw an "angel flying through the midst of heaven," when he only saw "an eagle." Can it be that an Angel and an eagle look so much alike that it was difficult to determine the fact. Who knows which is right? It would be as much of a wonder to hear an eagle crying woe, woe, woe to the inhabitants of the earth, as it would to see an angel flying in mid heaven.

Canterbury, N. H.

WORDS THAT STAIN.

A SMALL brush of camel's hair had been dipped into a fluid in which was some nitrate of silver, or "caustic" as it is sometimes called. The brush was wiped upon a white sheet. Pretty soon there appeared a black stain upon a white surface. It did not look very dark at first, but the action of the light seemed to deepen the color until it was an ugly spot that could not be washed out, nor bleached out in a whole summer's sunshine.

A bright lad heard a vile word and an impure story. He thought them over. They became fixed in his memory, and they left a stain which could not be washed out by all the waters of this great round earth. Do not allow yourself to listen to vile "smutty" stories, or unclean words. There are persons who seem to take an evil delight in repeating such things. And those who willingly listen to them receive a stain upon their memory. To give ear to filthy talkers is to share their sin. Don't lend your ears to be filled and defiled with shameful words and vile stories.

In these days of evil speech and of bad books, it is our duty to take care what we listen to and what we read. A vile story smirches and defiles the heart, pollutes the memory and inflames the fancy.

Shun these things as you would poisonous vipers. Draw back from hearing them as you would shrink from the "cancerous kisses" of the crocodiles seen in DeQuincey's opium dream. If by chance you have heard any obscene words or vile stories, drive them from your thoughts as you would the black-winged bats from your face at night. Ask God to help you. Think of the true things He has said, and study the pure and beautiful things He has made.—*Austin Q. Hagerman.*

"COME OUT OF THE MIXTURE."

DANIEL FRASER.

INSPIRATION is more common than it is generally thought to be. As there is a wisdom which is from beneath so there is also inspiration from that quarter.

In all great events for ill, or for the welfare of the many, Inspiration is generally apparent. In smaller affairs it is not so palpable; the good and the evil get mixed up; and the attempts at separation are generally also of a mixed character.

In created things, the lines between animation and vegetable life runs so closely, as to be undiscernable. But of the difference between the whales of the ocean, and the cedars of Lebanon, there is no dispute. Hence the lesson from created things is, if you would know which is which, "come out of the "Mixture."

The lower emotions swamped the Adamic Church, swamped the Jewish and the Pentecostal Churches. Hence, to give perpetuity to the church of the "Latter Day," come out, and keep out of the "Mixture."

He who is out of the "Mixture," his eye is single. They who are in it are uniformly part "Ashdod." And if

popular and influential, "Ashdod" will the more certainly cling to them. "The righteous shall not make haste." Wait a bit. Clear your perceptives; be sure that your emotions, every one of them, are free from the trail of the snake; then go ahead. But not so fast as to damage anybody.

Mt. Lebanon, N. Y.

Beloved Elder:—We are now thinking of a letter received from you, which contained so many good things as to make one's heart thankful for our brotherly, gospel relationship. Accepting as we do all the burdens that are at this date falling so heavily upon every community of Believers, there is at the same time a great many blessings for which we may be superlatively thankful.

No other class of people have the opportunity of making for themselves so beautiful a home. Certainly, peace and contentment do abound. We have yet to hear of a family of Shakers that are destitute of food or that suffer for the want of sufficient clothing to make them comfortable. Some are abundantly supplied with all these good gifts. All are privileged to reside in comfortable dwellings, and a few in mansions of earthly beauty. At any rate in the externals it would seem that we are wonderfully blessed, and then the fellowship which is shared by the whole household, has in it elements of love and joy and confidence enough to make a Kingdom of God upon the earth. It is well that we appreciate all the good gifts of the Kingdom from day to day and take pleasure in the comforting assurance that it shall be well with the righteous. Of these things, so near and dear to our own hearts, we suppose we shall write till time is no more.

Now a few words on the past. The spiritualism from 1837 to 1847 among the Shakers and the present spiritualism of the world have many things in common which we can enjoy with much satisfaction.

We have always with very great pleasure placed our name among the spiritualists, and that name to us has a significance that far transcends all the dreams and visions that fall to common humanity. The best spiritualism that can manifest itself in an assemblage of Shakers must be that testimony which is the outgrowth of a pure heart. Visions which allow us to see ourselves are preeminently visions of God, and the exhortations of righteousness coming from a consecrated life are far better than any angel messages from a foreign sphere, so far as the prosperity of our Church is dependent upon them. When a man is well fed and well clothed he may be a ghost-seer with a great deal of satisfaction, but when hunger pinches or adversity stands at the door, then these illusions become of a very different character.

If these mind visions were the outgrowth of a pure heart, we might almost trust our salvation to their keeping: but when we know that it is only the development of a natural faculty, the same as singing or speaking, we assign it to its legitimate place. Some of the most unprincipled men and women among Believers were equally gifted with the better class, and as these same gifts are now abroad in the world, let us see how they come. One of the leading spiritualists, a man in whom Believers have placed a great deal of confidence, has said that many of the best mediums were loose and licentious. In fact, these low estates made them more susceptible to influences, and of course better able to accept impressions from good or evil spirits.

We do think that while there is much that is sweet and choice in what we have shared as spiritual gifts, there has also immense harm reached us from the same mediums. The pioneers of our gospel work were gifted in visions but they were at the same time indefatigable workers on the earth. They left their cozy homes and went into the world and preached and prayed and held their meetings from day to day and from week to week and compelled men to believe. John Meacham, Benj. Youngs and Issachar Bates did no less than this on their visit to Ohio. Issachar had visions which comforted him but he also had the confidence that he was a servant of God: and this man could walk from Mt. Lebanon to Ohio and on to Ky. and preach a sermon in every log cabin on the way. Eastern Shakers did no less in the day when the Church stood in its glory for zeal and earnest work

for God. In those days of which you speak the dreamers in some cases, astonished the officers of Society, and some persons actually thought, that there could be no advance taken that would be permanent. They even said that the Believers were not good enough and must wait at home and grow better. What has been the result, East, west, north, and south so far as our order is concerned? Believers hardly know what it is best to do, and like star gazers are wondering what will come next.

Now, in all this confusion of thoughts and feelings; in all this anxiety of dreaming and ghost seeing which is among the Believers in every Society and family, we are not surprised. that they are seeking beyond our own order for a shadowy satisfaction, and they will be fortunate if they get even a shadow. Another generation will not know the spiritualism that was with us from 1837 to 1847. The good they cannot know, to appreciate and much of it would require an able, religious interpreter or it could not be understood.

But Believers must and will have spiritualism among themselves in some form. If they neglect to cultivate it at home, they will seek for it abroad, and in all probability where we now spend one day in Endor consulting the spirits, a coming generation will spend a week. It is astonishing to see how zealous some of the good, substantial and faithful believers in the doctrines have become in following after the deceptions of necromancers and magicians that are covering the land as thoroughly as the frogs covered Egypt.

Father Joseph could walk the floor in agony of soul at the thought of introducing even an educated physician into the Society, but we can introduce and bow down to almost anything in human shape. We consult sleeping mediums, that can look into the patients and see the heart, lungs, liver or anything else, and some think that is just nice. We consult those that cure by the laying on of hands, and those ignorant and repellent old men and women, who have lived among the Indians, so they say, and they perform wonderful cures. He might well groan over our one hundred years' experience. As Believers grow lukewarm and lose their hold on the various forms of spiritualism which belongs to their own order, they will go out into the world to find them; and so long as the world lasts the magicians will work at their trade. Tippings, rappings and planchette have gone by but materialization has come and this is the last bewitching phase. To become converted to the truth of this, one would be obliged to see more to convince him than has the writer.

Chittendon was for many years the strong hold for putting the spirits into bodies of flesh and blood and making them talk and dance. The best mediums for this work congregated there and yet some of them were not especially neat and chaste.

Now, Dear Elder, why do we need to wait for the coming years for an inspiration from on high? Is not the revelation of the work of God a growing revelation that shall make us what we profess to be, sons and daughters of a living God? Truly, and this spiritual health, prosperity and happiness is in our own hands.

IN MEMORY OF ELDER PHIDELIO COLLINS.

BY J. L. S.

Our hearts all are mournful sad and lonely to-day,
And vain the endeavor grief's tear to repress;
For the form of our Father is turned to cold clay
And our deep bitter anguish words fail to express.

Hushed are the throbbings of a heart once so tender,
So kindly compassionate Christ-like and true,
And feeble our efforts fit tribute to render
As his meek Christian life we now take in view.

Sweet mem'ries awake and like Autumn's rich cluster
Appear countless virtues which glowingly shines
And gilds the immortal with radiant lustre
Tho' the earth casket rests in its narrow confines.

A life-work well wrought yields the toiler sweet pleas-
And richly doth merit abundant reward; [ure.
Hence he will exult in the fullness of measure
And peacefully "rest in the joy of the Lord."

We feel, tho' afflicted and stricken with sorrow
It is meet that we bow to the All-wise behest;
So we'll trustingly pray that on some joyous morrow
We may meet him above in the "Land of the blest."

Now kindly adieu thou Disciple of Jesus
Thy godly examples we'll pattern with care;
We'll abide by the precepts thou kindly didst teach us
'Till we join thee in glory in thy "House over there."

West Pittsfield, Mass.

Letter Box.

Enfield, Conn. 1884.

Dear Children;—"Let not sin reign in your mortal bodies." Sin brings death the inevitable consequences. Sin is often not half subdued when you think it entirely so. Don't parley with sin. "Give the adversary an inch, and he will take a mile." Yield to one of his wishes, and you may yield to all. "If you do not wish to travel to the end of the "broad road," shun it entirely. Once on the way, it is hard to stop." Be wise in time. Deny the first temptation, and you can more easily resist subsequent ones. "Nothing torments like sin." One sin leads to two, two lead to three, and so on, until they are past counting. One sin, if not erased, will deprive you of real happiness. No sins are small. Sins that seem small, are monsters, that deceive and destroy.

Living in sin, blights the soul. Break from sinful habits *now*. Sin promises joys, but pays sorrows. Remember this truth. Sin grows fast. Subdue it thoroughly, or it will make bad work. It don't pay to sow "tares.' "Sin don't make saints." It is dangerous to commence a life of sin. "Gird on the heavenly armor," and keep it on.

War against sinful proclivities, with ceaseless vigilance. Fighting the rank weeds of vice, is time well spent. "How low sin plunges its slaves!" Give up sin, or give up hope of heaven. Your Brother,

Daniel Orcutt.

FAITH.

FRANCES DEMPSEY.

Faith is a virtue which most if not all of mankind possess in some degree. While the savage whose faith is strong in revenge to his enemies, the Christian faith, leads its advocates by the tenets of Jesus, to forgive their enemies. It says, "Love your enemies; do good to those who hate you and pray for them that persecute you."

There are no two sects or denominations who stand upon the same level of faith. And no two, seemingly, of the same faith have the same opinion, thus bringing into use the old adage, "Variety is the spice of life," and I think well it is so, for without these different views life would become a monotonous panorama tedious to bear.

While our opinions of the non essentials vary let us be a unit on the principles.

Customs are ever changing and the old must give place to the new; but let the principles remain firm as the mountain rock.

"Without faith it is impossible to please God, for he that cometh to Him must believe that He is a rewarder of them that dilligently serve Him."

Ayer, Mass.

Kind Words.

Mt. Lebanon, Feb. 27, 1884.

The Manifesto grows better every month, and I am anxious to get a new one.

A. Calver.

Shaker Village, N. H. Mar. 1884.

I think the March Manifesto is an excellent number. E. M. Martin.

Enfield, Conn. Mar. 1884.

The Manifesto is more and more interesting. The last No. Mar. 1881, has much good in it. The article on confession is according to the experience of all who have proved it.

Your Brother, Robt. Aitken.

Pleasant Hill, Ky., Apr. 1884.

Our Missionary Herald, 'The Manifesto,' maintains its high standard of excellence and like a casket of jewels opens up the rich treasures of Heaven to all who do sincerely hunger and thirst after righteousness.

B. B. Dunlavy.

THE MANIFESTO.
JULY, 1884.

NOTES.

Preaching and practicing are so very different from each other that it has become one of the wonders of the present day to find them conjoined. We have no end of religious speculations, brought out by the multiplied shades of biblical reading and then by the thousands of additional explanations. In our astute wisdom we have felt warranted in casting a sneer and even in indulging in a laugh at the expense of a class we call heathen, because of their long list of gods that preside over the public and private affairs of a semi-civilized nation.

However, as laughing, is not, as a general thing, followed by any disasterous results the heathen can quietly worship as they may think best.

Just now it may be well to confine our remarks to those who are denominated Christians and let the class who make no profession of religion as well as those whom we call anti-christians, rest till another time. A Christian, Webster says ;—is "One who professes to believe in the religion of Christ; especially one whose inward and outward life is conformed to the doctrines of Christ."

This is a very clear and very acceptable definition of the term, and if made practical would insure a Kingdom of God upon the earth. It would afford the hundred fold of all earthly blessings and give us an assurance of the promise of Eternal Life.

But as preaching has become an occupation through which one is expected to earn his daily bread, it is largely a matter of the brain, and men are awarded for their ability in rhetoric rather than for their goodness of heart. Every class of Christians preach and pray and it is one of the wonder working features of the religious world that so many shades of belief can be held forth, and these often becoming quite antagonistic, while at the same time they all claim to accept one book, a work of divine inspiration, from which they make their scholastic recitations.

With this system of multiplied forms and ceremonies, it cannot be thought strange that even the Christian world has been called a babel, a confusion of tongues.

The simplicity with which Jesus performed his ministrations, and the direct application of all his words to the daily life of the individual, establishes a foundation for righteousness upon which every one may build with confidence. This makes Christianity a work of the heart, the conforming of the inward and outward life to the doctrines of Christ and establishes it as the essential part of a Christian's duty.

But as men are not usually paid a salary for the manifestation of their piety, the practical life of Christianity is allowed to become rusty and moth eaten, rendering it more or less unfit for presentation. Those who make a close comparison between the life of the Teacher and that of his disciples, at the present date, think it a subject of mirth, or of surprise as so little is found in the last that harmonizes with the first. To make, the preaching, however, of the first consequence, a cloak of excuses has been used to good advantage, and Christians like Free-thinkers and Infidels are not expected to walk uprightly, for the Scripture has expressly stated in speak-

ing of man, that "none doeth good no not one."

Believing this to be true as the inspired testimony from God, it could not be expected that good works wrought out by the cross, through a discipline of the mind, would ever be in very great demand.

The moral quality which makes man regard his brother man with more or less consideration comes through his civilization and education. As good as this may be it is not the spirituality that is found in the gospel of Jesus Christ.

Moses in his wilderness journey permitted his people to demand an eye for an eye, and a tooth for a tooth. It was not a matter of retaliation, springing from a spirit of revenge, but rather a punishment inflicted to correspond to the transgression. While Jesus commended this course for those who believed in Moses, he at the same time said, that if they would be his disciples they must pray for those who were their persecutors. They must seek for the Kingdom of God and its righteousness.

In this they had the promise of abundant treasures in earthly wealth, and the additional assurance of Eternal Life. With him the preaching and practice were in divine unison. To do right was the righteousness of God. In this work the disciples were carried above the pleasures of time and sense and under the inspiration of the divine spirit became the beautiful lights of Christianity and able to publish the good news and glad tidings. For this, Jesus was well pleased to compare them to a city, built so high upon the hill that it could not possibly be hid from view. They had become a light to the world, and this is what Christianity should be at the present time.

Sanitary.

KEEPING THE TEETH CLEAN.

There are many individuals who habitually brush their teeth, and some even declare that they perform this duty twice, thrice, or four times daily, yet cannot keep their teeth from becoming stained or covered with "tartar."

Who has not witnessed cases where the teeth, after having received a most thorough cleansing by the dentist, have within a few months after, been again covered with accumulations as repulsive to the eye as if they had never been cleansed? And yet when expressions of surprise follow such discoveries, assurance is given that the tooth-brush is regularly used!

"Why can not I keep my teeth free from 'tartar'?" is a question frequently asked by discouraged patients. "It is not from lack of brushing," they say. To express a doubt as to thoroughness on their part is a delicate thing to do, yet proofs are sometimes painfully apparent to warrant such a doubt. Undoubtedly many individuals imagine they are particular in this respect when they are not.

The fact is, very few persons know how to properly manipulate a brush; nor do they know what sort of brush to select. Scarcely one in ten of the brushes manufactured are fit for use, and this statement is no exaggeration. Many are too large and unwieldy to be successfully managed, and would be more suitable for "nail-brushing." The majority of them are also too compact; some too rigid and not sufficiently pliable to be useful, while others are too soft and little better than rags. The brush for service should never be broader than the medium sizes usually sold, nor over two thirds their length. The bristles should be elastic and their ends trimmed in serrations, or "notched"—this form being best adapted to the shape of the teeth.

In use, the brush should be pressed firmly against the teeth, commencing with the back ones at their cervical borders, and with a semi rotary motion slowly brought forward and toward their grinding edges in such a

manner as to force from between them accumulations that have found lodgment there; also allowing the bristles to come in contact with all enamel surfaces possible to reach.

Rapid horizontal dashes should be avoided. A brush furiously driven across the teeth touches only points of enamel that least require rubbing, leaving the accumulations that load their interstices undisturbed and unmolested.

It is not the frequency of brushing that best preserves the teeth, but the degree of thoroughness with which it is done. The time for performing this duty most effectively is just before retiring for the night. During the twelve hours interval from the evening meal to the morning repast, particles of food retained about the teeth, and subjected to the warm, humid condition of the oral cavity, cannot fail to become decomposed or fermented, thus breeding an insidious foe that, night after night, besieges the enamel walls which, unless of extraordinary compactness, will sooner or later give way to its destructive forces.

There is no objection to cleansing the teeth when making the morning toilet, yet if thoroughly cared for the night before, they require comparatively little of such attention in the early part of the day. To brush them more frequently than this is a needless task. —Dr. C. E. Francis, in *The Independent Practitioner*.

An improved diet brings in its train improved health, improved tone of mind, improved morals. The angry passions lose their violence. Men become reasonable creatures. Insanity, now unhappily on the increase, would become a thing of the past. With the tranquilizing of the passions we lose the chief incentives to war and murder of every kind. "When comes the promised time when war shall be no more?" as shouting congregations energetically enquire with undoubted zeal, but with extremely little prospect of a satisfactory answer. If we were not brutalized and debased from our youth up with the accustomed sight of torn limbs and bleeding corpses displayed for our admiration in every street, we should hardly bring ourselves to contemplate the possibility of allowing the scenes of the battle-field to be enacted in our name.

The difficulty which usually confronts us in the attempt to raise a reasonable discussion on the subject of food is the repugnance evinced by the carnivorous towards any description in plain language of the things that they are not ashamed to do daily. They unanimously agree to ignore the brutality of their proceedings, and are indignant at public attention being drawn to the revolting facts.

It is not generally supposed to be an easy task to take away a bone from a dog; when, therefore, we propose to take not only the bones, but also the flesh and the blood, from a large class who are in the habit of putting such things into their mouths, we cannot be surprised that they should be indignant at the insolence of the attempt.—*The Dietetic Reformer*.

ABERNETHY ON CORRECT LIVING VS. DRUGS.

The *Medical Record* reproduces an extract from the biography of the late General Dix, by his son, Morgan Dix, in which is given an account of an interview with Abernethy, whom the General had consulted for professional advice. It is gratifying to note that the common sense advice of the illustrious physician was taken in a common sense way by the distinguished patient, and that the result was a ripe and robust old age, (80 years,) of which the dyspeptic youth of the General scarcely gave promise.

After hearing a few words of his patient's story, Abernethy cut him short as follows: "Sir, you are pretty far gone, and the wonder is you are not gone entirely. If you had consulted common sense instead of the medical faculty, you would probably have been well years ago. I can say nothing to you excepting this: You must take regular exercise as much as you can bear without fatigue, as little medicine as possible, of the simplest kind, and this only when absolutely necessary, and a modest quantity of plain food, of the quality which you find by experience best to agree with you. No man, not even a physician, can prescribe diet for another. 'A stomach is a stomach;' and it is impossible for any one to reason with safety from his own to that of any other person. There are a few general rules which any man of common sense may learn in a week, such as this: That rich food, high seasoning, etc., are injurious. I can say no more to you, sir; you must go and cure yourself."

Books and Papers.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. June. Contents: Henri Milne-Edwards, the naturalist and author; Texas and San Antonio; Organic Cerebration; Man in Geological Eras; Savorgnan De Brazza, the Explorer and Diplomat; Pretty tales devoid of truth; Polity of thought; Aspasia, the Savant; Hints to Mothers on Early Child Training; Little Courtesies; Spirit Health; A Seductive Drug; Notes in Science; Poetry; Wisdom, etc., etc. Fowler & Wells, Co., 753 Broadway, N. Y. Price, $2. a year.

MARGIE'S MISSION. By Marie Oliver. Boston: D. Lothrop & Co. Price 25 cts. This deeply interesting story, by the author of *Seba's Discipline* and *Ruby Hamitton*, forms the second issue in the Young Folks' Library Series, an honor it richly deserves. The plan of the publishers is to make this series a model in everything that goes to constitute good books—interest, purity of tone, and a direct purpose to teach lessons of truth, honor and usefulness. These qualities give each separate book a claim upon the consideration of every parent who exercises a judicious care over the reading of his children. The present volume may well stand as a representative of the series in all these respects. Margie is the youngest daughter of a country clergyman, and at the age of fourteen is left without father or mother, but is cared for by kind friends. She is a thoughtful and sympathetic child, and anxious to be of some use in the world. She often wonders what her "mission" is to be, and at last it is opened up to her. It is by no means a pleasant or romantic one, but she bravely accepts it, and although her trials are neither few nor light, its fruits are abundant and permanent. We do not propose to interfere with the reader's right to enjoy the story by describing its plot, but simply give the authors *motive*, coupled with an endorsement of the book, not only for its intrinsic value as a story but as a teacher of lessons which it behooves all young people to learn.

HERALD OF HEALTH: June. Contents: Bermuda, a Health resort; Where the best oysters grow; Nerve Prostration; New Hydropathic Bath, Formula; Women Doctors; Sylvester Graham; Cremation; Studies in Hygiene for Women; etc., etc. M. L. Holbrook, M. D. 13 & 15 Laight St. N. Y. $1.00 a year.

HALL'S JOURNAL OF HEALTH. May. Contents; Drainage; Fresh Paint; Learning to swim; Anxiety of a dying man; Prevention of Pneumonia; Poisons and their Antidotes; Why the Prairies are Treeless; Among the Lepers; Parasites; Life is worth living; Concentrated Oxygen, etc., etc. E. H. Gibbs, M. D. 21 Clinton Place, N. Y. $1.00 a year.

SABBATH BELLS: is designed for Sabbath Schools, Prayer, Praise and Gospel Meetings. $3.60 per Doz. by mail or $3.20 per Doz. by express. Single copy thirty five cents. The book is very nicely printed and on excellent paper. The music is new, fresh and attractive. Many of the pieces are said to have been written expressly for this work, and they are well worthy the place. Pub. by Fireside Friend, Pub. Co., Springfield, Ohio. Send Ten 2 cent stamps and receive a copy of the work.

COOKERY AND BEGINNERS, with Marion Harland's name as author, needs no other indication of its character and genuine value. It has been a fault of previous books on Cookery that they have taken for granted the possession of a certain degree of knowledge requisite to their successful use, not always possessed. This book, while affording a range of information unsurpassed by any other book, and thus suited to the use of all, has the advantage of being perfectly adapted to the needs of the veriest tyros in cookery.

The *Lutheran Observer* says: "This is the best book that Marion Harland has written on cookery, because it is the simplest and the most useful. Graduates at cooking-schools will find it suggestive.

Kitchen edition in water proof cloth binding, limp, 60 cts. With extra pages, blank, for new receipts, in extra cloth binding, stiff covers, $1.00. Boston, D. Lothrop & Co.

Dr. Beecher's Idea of Heaven;—Excepting exemption from sin, intense vigorous, untiring action is the greatest pleasure of the mind. I could hardly wish to enter heaven did I believe its inhabitants were idly to sit by purling streams, fanned by balmy air.

Heaven to be a place of happiness, must be a place of activity. Has the far reaching mind of Newton ceased its profound investigations? Has David hung up his harp as useless as the dusty arms in Westminster Abbey? Has Paul, glowing with God like enthusiasm ceased itinerating the universe of God? Are Peter and Cyprain and Edwards and Payson and Evarts idling away an eternity in mere psalm-singing? Heaven is a place of restless activity, the abode of never-tiring thought. David and Isaiah will sweep nobler and loftier strains in eternity, and the minds of saints, inclogged by cumbersome clay, will forever feast on the banquet of rich and glorious thought. My young friends, go on; you will never get through. An eternity of untiring action is before you, and the universe of thought is your field.

BEING is before all Knowing and Doing, I affirm that education cannot repair the defects of birth.—R. Aitken.

INFORMATION FOR INQUIRERS.

For the better understanding of those who wish to know of the rules and regulations of our religious home, we have prepared the following brief summary. Further information may be obtained by addressing any member of the order.

1. The form of government in the Society is adapted to the different orders of which it is composed: its powers and authorities growing out of the mutual faith, love and confidence of the members.

2. No one is excluded from the privilege of becoming a member on account of poverty; nor will they be accepted because of wealth.

3. Plain and explicit facts will be laid before the investigator. To become a member, is a voluntary concession of the individual.

4. Those who accept the privilege to reside with us, as well as those who visit the Society as inquirers, are expected to regard the rules of the family where they are entertained.

5. By the principles of this Society, no believing husband or wife is allowed to separate from an unbelieving partner, except by mutual or legal agreement.

6. Parents that become members are not required to give up their children: but they will be requested to see that the children keep the rules of the family. Minors are never taken under the immediate charge of the Society, except by the request or consent of those who have the lawful right over them.

7. No corporal punishment is approved in the government of the Society, nor any external violence exercised on any rational person.

8. It is expected that the children admitted into the Society, will receive an education suitable for the general management of business.

9. Probationary members may retain the lawful ownership of their property, but the interest accruing therefrom will be devoted to the benefit of the Society, until by their own free will, and the consent of the Trustees, they shall consecrate said property to the support of the family where they reside.

10. The Society will not be responsible for debts contracted by persons, previous to the time of their membership.

11. Those who dispose of their property to relations in the worldly order, should remain with those relations.

12. A person wishing to become a member of the Society, must rectify all his wrongs, and discharge all just and legal claims.

13. Those who ask for admission to our *Home* are supposed to be in search of more truth and light, hence, an important principle in the Shaker Church, is the *confession of sin to God*, in the presence of a witness.

14. Those who have dedicated their property, and afterward withdraw from the Society,—according to the law of justice and equity, there can be no ground for retraction.

15. To live as Brethren and Sisters in the gospel of Christ, we can hold no private correspondence. All communications sent from or received into the family, whether printed or written, will be subject to the examination and advice of the Elders of the family.

16. The leading authority of the Society is vested in a Ministry, consisting of two Brothers and two Sisters. Elders and Trustees are also appointed. These orders constitute the general government, of the Society, in all of its branches.

HALLOWED PEACE.

Enfield, N. H.

1. Aft - er true re - pent - ance, aft - er the voice of prayer,
2. Aft - er con - se - cra - tion com-eth the ho - ly peace,

Cometh a spir - it - ual bless - ing crown - ing our sorrow and care.
Aft - er the full res - ig - na - tion com - eth the full in - crease.

Fresh as the dew of the morn - ing, it quickens to new- ness of life,
Per - fect the rest in the ser - vice, and broad is the growth in this love;

Linking with joy and de - votion all our bur - den and strife.
Sacred the bless-ings descending free from the fountain a - bove.

THE SILVER LINING.

There's never a day so sunny
But a little cloud appears;
There's never a life so happy
But has its time of tears;
Yet the sun shines out the brighter
Whenever the tempest clears.

There's never a garden growing
With roses in every plot;
There's never a heart so hardened
But it has one tender spot;
We have only to prune the border
To find the forget-me-not.

There's never a sun that rises
But we know 'twill set at night;
The tints that gleam in the morning
At evening are just as bright,
And the hour that is the sweetest
Is between the dark and light.

There's never a dream so happy
But the waking makes us sad;
There's never a dream of sorrow
But the waking makes us glad;
We shall look some day with wonder
At the troubles we have had.
—*Selected.*

The things that a man's real life consists in are not the things that can be seen with the physical eye. Truth, purity, love,—these are the only enduring possessions; and these are beyond the reach of our senses. Eye hath not seen nor ear heard, neither have entered into the imagination of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit. *Hath* revealed them, not will reveal them. The great verities of the kingdom of God are made known to men in this world. All that makes heaven precious is bestowed on us here, but it is not revealed to our senses. They who are always looking for marvels never see it. Spiritual things are spiritually discerned. The faith that cleanses the hearts and gives us an inward and abiding hope of immortality is nourished neither on materialization nor on miracles. Not in looking on strange sights nor in listening to unearthly noises is its vision cleared and its grasp of things eternal strenghtened. It is with different faculties that it lays hold on eternity.—*Washington Gladden.*

[Contributed by Philinda Minor.]

FOUR PRAYERS.

Teach me to live O God! teach me to live
According to the rule which thou hast given;
Warning, reproof, direction, I receive,
From thence, to help me on my way to heaven.
Father I give my life to him whom thou didst give
Do thou for His sake, teach me how I ought to live!

Teach me to work, O God! teach me to work.
This is no time for ease and rest;
And there is happiness for those who work,
Such as never enters the idlers breast. [and heart.
Father, I'm thine alone. Take thou head, hands,
All to thy work alone, gladly I'll set apart.

Teach me to speak, O God! teach me to speak,
Wisely and well, with tact, as best becomes
One who has faults and failings, yet doth seek
Oft' to light up dark hearts with heavenly beams
[I need
Fain would I learn, O Lord, that which so much
Like thou to speak the word, suited to every need.

Teach me to learn, O God! teach me to learn,
All that I need, in order thus to live,
Courage, faith, firmness, gentleness in turn
Just as I need, do thou be pleased to give
And that I may not fail in aught to which I turn,
[learn.
Teach me O God! for Christ's sake all I need to
—*Selected.*

Christ is a fountain of Life—and the director of all the life and health giving elements that flow to his true disciples. All who receive from him, must receive in conformity to the laws established for the regulation of his Kingdom, and the guidance of its subjects. These, when rightly understood and applied, produce unity of spirit, and tend to increasing harmony nnd concert in action.—*A. G. H.*

Deaths.

Ann Clement, May 24, at Second Family, Watervliet, N. Y. Age, 84 yrs., 6 mo. and 12 days.

PRESIDENTIAL FAVORITES.

Some Interesting Facts Concerning the Men Who Stand Closest to the Chief Executive.

VISITORS who, from curiosity or business, have called at the White House, must have been impressed by the courteous yet systematic manner with which they were received and escorted through the mansion. The gentlemen whose duty it is to receive all persons coming to the White House are Colonel E. S. Densmore, Mr. John T. Rickard and Mr. T. F. Pendel, and they have occupied their present positions through the various administrations since and even during the war. Mr. Pendel was President Lincoln's body-guard; saw him to his carriage the fatal night on which he visited Ford's theater, and he has now in his possession the blood-stained coat which Mr. Lincoln wore on that memorable occasion. There is not a public man in America to-day who does not know, and who is not known by, these gentlemen, and the reminiscences of public and social life which they can recount would fill a congressional volume. During the weary yet exciting years of the war; through the more peaceful times of Grant's administration; while Hayes held the reins of government, and when Garfield was shot, it was these men who stood in the executive mansion, welcoming the advent of each new administration, bowing at its departure, and receiving both martyrs through its portals.

During that long, hot and never to be forgotten summer when President Garfield lay between "two worlds," the nation became aware of the deadly malarial influence which hung about the White House. But all through that period these three men never deserted their posts for a single day, although each one was suffering intensely. In conversation with the writer, Colonel Densmore said:

"It is impossible to describe the tortures I have undergone. To be compelled to smile and treat the thousands of visitors who come here daily with courtesy when one is in the greatest agony requires a tremendous effort. All that summer I had terrible headaches, heart-burn and a stifling sensation that sometimes took away my breath. My appetite was uncertain and I felt severe pains in the small of my back. I was under the doctor's care with strict instructions not to go out of the house but I remained on duty nevertheless. You would be surprised to know the amount of quinine I took; on some days it was as much as sixteen grains."

"And was Mr. Rickard badly off, too?"

"I should think he was. Why, time and again we have picked him up and laid him on the mantel, here in the vestibule, he was so used up."

"Yes," exclaimed Mr. Rickard, "I was so weak I could not rise after lying down without help, and could only walk with the aid of two canes, and then in a stooping position. Oh, we have been in a pretty bad condition here, all of us."

"And yet you are all the embodiment of health," said the writer, as he looked at the three bright and vigorous men before him.

"Oh yes," said Mr. Rickard, "we have not known what sickness was for more than a year."

"Have you some secret way of overcoming malaria and its attendant horrors?"

"I think we have a most certain way," replied Colonel Densmore, "but it is no secret. You see, about two years ago my wife began to grow blind, and I was alarmed at her condition. She finally became so she could not tell whether a person were white or black at a distance of ten feet. One of her lady friends advised her to try a certain treatment that had done wonders for her and to make a long story short, she did so and was completely cured. This induced me to try the same means for my own restoration and as soon as I found it was doing me good I recommended it to my associates and we have all been cured right here in the stronghold of malaria and kept in perfect health ever since by mean of Warner's Safe Cure. Now I am not a believer in medicines in general, but I do not hesitate to say that I am satisfied I should have died of Bright's disease of the kidneys before this had it not been for this wonderful remedy. Indeed, I use it as a household medicine and give it to my children whenever they have any ailments."

"Yes," exclaimed Mr. Pendel, "I use it in my family all the while and have found it

the most efficient remedy we have ever employed. I know of very many public men who are using it to-day and they all speak weil of it."

"I weigh 160 pounds to-day" said Mr. Rickard, "and when my physicians told me over a year ago I could not hope to recover I weighed 122 pounds. Under such influences you cannot wonder that I consider this the best medicine before the American people."

The above statements from these gentlemen need no comments. They are voluntary and outspoken expressions from sources which are the highest in the land Were there the slightest question regarding their authenticity they would not be made public, but as they furnish such valuable truths for all who are suffering, we unhesitatingly publish them for the good of all.

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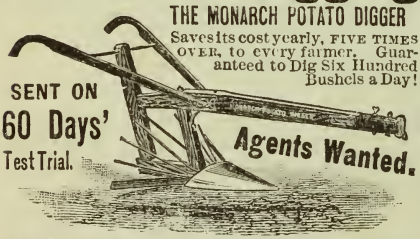

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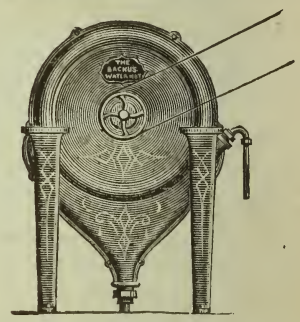

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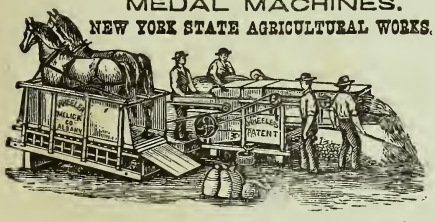

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AUGUST.

THE MANIFESTO.

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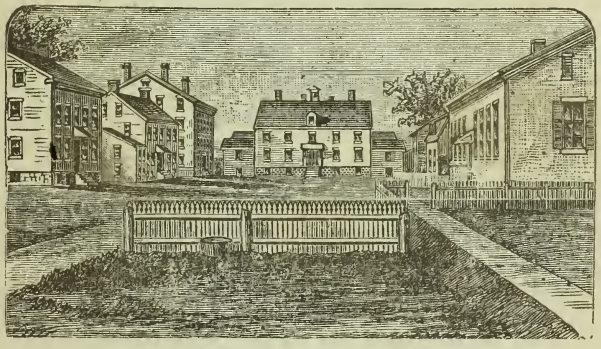

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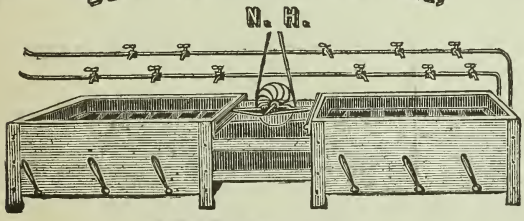

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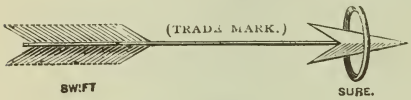

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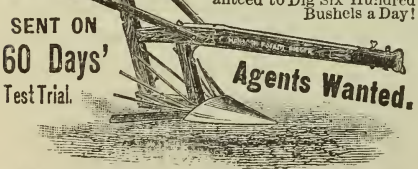

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The Manifesto.

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Vol. XIV. AUGUST, 1884. No. 8.

VISION OF THE JUDGMENT.

GILES B. AVERY.

I beheld, in the engiscope, the ensanguined ensign of a creedal judgment for humanity reading thus, "The punishment inflicted on Christ for our sins!!" On viewing this, my spirit burned with indignation and pity, and I sighed with grief, and cried out, O Lord have mercy and open the eyes of the blind! In thy goodness, justice and love, tear off this mask of wretched sycophancy, and let these ease-loving, sin-living professed believers in Christ, know that the Christians' God is not less just than his creature,—man! What human Court of arbitration would adjudge and decree to punish the known innocent, for the proved and confessed guilty?

Again I looked, and, on another so called Christian banner, I saw the pennant streaming creed, written in ghoulish letters of blood. "Judgment—The sentence of damnation on the wicked!!" Then my vision upward turned toward the shrine of the God I worship: before it I saw His glorious Son—The Christ; he spake, and lo the utterance from his loving compassionate lips—"I came not to destroy men's lives, but to save them." Then listened I to angel voices, and I heard one of his beloved disciples proclaim, "God sent not His Son into the world to condemn the world, but, that the world through him might be saved!"

I now turned to the Orient and Egypt's Moloch next before me came, and, with his horrid burning brazen bosom and his fiery arms, grasping his sinless infant prey—Its judgment tribute for the parent's sin, at the cruel sickening sight I shuddered, and I wondered how the heathenish and devilish ingenuity of man

could devise a scheme so monstrous in its scope and object—the depletion of over population, and the provision for the gratification of lust unlimited—a scheme so sacreligious to the true God, could be thought acceptable, even to a heathen idol deity!! A judgment offering so scathing to the affections and tenderest emotions of the human heart, declares that vice, even though unknown as such, petrifies humanity into a block of marble, too senseless to be joyful, too emotionless to weep!

Next India's golden strand before me came. I saw the sacred Ganges silvery judgment stream. On either bank arrayed stood penitent worshipful mothers, casting their bundles of dear or hated infant life,—a judgment tribute to the ravenous avenging crocodile!—An offering of the fruit of the body, for the sin of the soul. Sorrowful, I turned, and prayerful to a better God, I wept. Bitter tears of pity would flow. Then I turned to Hindostan's burning plains; there, with my lorgnette I saw the 'lorn heathen prostrated before the attantan bloody wheels of Jugernaut, thus to be crushed from life by the ponderous moving of his judgment car; thus the wretched heathen supposed his cruel idolatrous deity avenged, and pardon won at last!

Now, sickened with the offerings of blood-stained cruel worshipers, again my vision turned to so called Christian lands, there I beheld Jesus, the Son of God, nailed, hands and feet, to the bloody Jewish cross,—a tortured victim; I beheld the murderous spear, the bitter draught of gall, and I heard the anguish stricken moan, "My God, My God, Why hast thou forsaken me?" and then the sweet mellifluous prayer "Father forgive them, for they know not what they do." To those cruel worshipers of that creedal Christianity which claims the necessity of this human sacrifice of the pure and innocent Jesus, slain by wicked Jewish hands, for this God's judgment tribute for human sinners, that the guilty wretches who only believed in Jesus' righteousness, and that he thus ingloriously and cruelly suffered to appease an angry God, that these sinning believers might go scot free, I then turned, and I asked them, Is not this the most cruel sacrifice, as a tribute to judgment, that my vision has yet beheld? The recording angels answered, Yea! Then

I hurled such (Christian?) creeds to earth,
  I crushed them 'neath my heel;
I prayed for better, higher birth,
  For nobler nerves to feel!
For sight to see a better God,
  More wise, more just, more true,
Earth's myriads on her blood-stained sod,
  A God of love might view!

My soul now bowed in grief at the unutterable blindness, and, in some cases the deep hypocrisy of the professors of Christian grace, the mockery of these so called Christian lives; but I drew a faint breath of relief, as I recalled to mind an incident in the experience of a sincere seeker after truth and honesty, of the mediæval ages, as follows. Fra Rocco, a mediæval preacher, commanded all the penitent in his audience to hold up their hands; and every man's hand was raised; then Fra Rocco cried aloud, "O thou Archangel Michael,—thou, who, with adamantine sword standeth at the judgment seat of God, cut me off every hand that has been held up hypocritically;" And every man now dropped his hand in haste!

Now is revealed a judgment-seat near-

er to the heart's emotions, and truer to the lines of justice, than the breast of Moloch, the avenging crocodile, the wheels of Jugernaut, or the cruel Jewish cross and bloody spear; "a judgment not rendered according to mere professions, or relations, or reputations, but the deeds done in the body; and these deeds not as merely external, but as man's vital spiritual conduct,"—the book of life's records, the secrets of the heart!

I was next in vision taken to the mansion of the beloved Apostle John. I told him I was seeking the truth concerning the judgment day and work; he made me a welcome guest, and bade me go with him. We now journeyed to the home of the lovely prophet Ezekiel, he led us forth on to a "sea of glass mingled with fire." "This," said he, "is Wisdom's judgment court tribunal." "Here there is no possible place for hypocrisy! This is the platform whereon all souls must stand to meet the judgment day of Christ's Second Appearing." On this sea I saw a vast multitude standing who had been judged! No hiding! Life was here to be seen in all its naked truthfulness. And the fire of truth had burned up all that was not fit to be seen. Souls assembled here were known to each other,—The fold of Christ,—The Children of God! Confidence here was mutual, and universal peace, union and love, was its ripened fruit.

And now said the beloved Apostle John, "Come up hither and I will show you the New Heavens," And, behold a "White Cloud, and One Sitting thereon like unto the Son of Man," even Christ, descended "in his glory"—The female manhood manifestation of the Christ—Woman, the glory of man, and the united twain the radiant glory of God. This cloud was a "Cloud of Witnesses" And lo, a voice from the Christ on the Cloud, "Lo I come quickly, and my reward is with me, to give to every man according as his ("own") works shall be."

And now we heard the words of Isaiah concerning this judge declare. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge, and the fear of the Lord. * * * And he shall judge not after the sight of his eyes, neither reprove after the hearing of his ears; but, with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

For the effects, the ultimate of deeds is not always to be judged by immediate and present appearances, but, by consequences also. A man may gradually use arsenic, commencing in small quantities, with apparent momentary benefit; and he may increase the dose until he takes enough to kill, outright, a dozen men, and, for the time being, he may not appear to be essentially harmed, but, alas! Very soon he perishes suddenly!

Precisely so of mental, moral, and spiritual influences; and, on the good side effects are similarly noted. Words of goodness; deeds of love and kindness; feelings of unity, and magnetisms of purity.

> Love! "Tho' but a little thing,
> Dropped in the heart's deep well,
> The good, the joy that it may bring,
> Eternity shall tell."

As a just standard of judgment's aid, nothing is so valuable as the simple naked truth. Even the heathen were so well convinced of this that they worshiped the goddess of truth stark naked."

"To diminish, or exaggerate, or to give a false coloring, either by word, gesture, doubtful accent, or any kind of inuendo to plain truth, is Satanical."

The age we live in is surfeited with hollow professions of the truth, with mockeries; and multitudes are disgusted with its own false life, both in manners, morals, and religious profession; and this is the most powerful cause of its infidelity. "The living Jesus was meanly clad, and lived cheaply; but the dead was clothed in fine linen, and laid in a tomb." Do not the great masses of professing Christians, do more to adorn and honor the formalities and ceremonies, the houses for worship, of a mere dead powerless Christian profession, than to grace the true Christ life? Let conscience judgment answer!

"A little damsel, seven years old, solicited her father to purchase for her a London Doll, with a china face and a silk dress. The affectionate father gratified her wishes; but, she soon grew weary of it, and exclaimed "I want a baby that will cry and eat victuals." The application is easy. The spirit of the age and dispensation demands of the professors of Christianity a living, practical conformity to the pattern set by Jesus. A baptism that shall bring sinners to repentance; reform them; give them a new and a true life!

Some few years since there was claimed to have been a religious revival in our town, and numbers joined the church and were said to have been converted to christianity; a non-professor inquired if a certain person among those claimed to have been converted, who had stolen some of his property, had confessed it, and returned the goods? He said he had not heard anything of such a change! Could he be a believer in the said conversion? Thus the enlightened, and reasonable human mind demands a judgment for the living! And this is precisely what Christ, in his Second Appearing, came to introduce, and he said, "For judgment came I into this world, that they who see not, might see, and they who see, (with the eye of worldly wisdom, and self-conceit,) may be made blind." This Judgment day and work is inaugurated, and its mission fulfilled, which requires a full and free confession of the deeds, motives, and intentions of life, made by each and every member of the true Christian Church; the Church of the resurrection of the souls (not of the dead bodies) of mankind, into the elements and power of an eternal soul life, and love, and liberty, to live to God in holiness, (set apart for a godly use,) and worship him in spirit and in truth. To all such the day and work of judgment is come when they hear the gospel testimony, and by its light and law judge themselves, confessing all their sins! These are they "whose sins go before hand to judgment, and cannot follow after to condemnation." No other judgment day or work, need they ever fear; and to these shall the Christ who sitteth on the White "Cloud of Witnesses" proclaim "Come, ye blessed of my Father, inherit the kingdom prepared for you."

Mt. Lebanon, N. Y.

CONTENTMENT.

Where called, where placed,
Or where our lot has fallen;
Believe in God, and trust,
And do the will of heaven;
Angels will guard the path
Wherever man pursueth,
And guidance pure he hath
Who conscience bidden doeth.—*M. W.*

Mount Lebanon, N. Y.

My Dear Sister Mary ;—You certainly have a large and sympathetic heart that feels the needs of the aged, as well as of the youth in Zion. We thank you many times, loved Sister, for your kind remembrance of our aged brothers and sisters, who are such a *treasure* to us, although they are far down the side of the hill towards the setting sun; but sometimes strange things occur, and some of those who are in the great thoroughfare of life's busy throng find the chariot drawn by the white horse, waiting for them, and are forced to enter it, and are carried swiftly by the aged and infirm to the final goal contrary to human calculations. Hence it is wise for us all to heed the injunction, "Be ye also ready."

The leading question to-day is, or should be,—how can Zion direct her efforts and use her ability in a spiritual and temporal point of view to the best advantage, in building up and sustaining the one great cause, for which, by profession at least, we have pledged our all! What is life to us, if Zion is dishonored, her bulwarks destroyed and her foundation overthrown! Can temporal wealth, houses, lands or gold supply the soul's needs?

Could all that the natural generative relations, of father, mother, husband, wife and children give, supply the lost treasure? Never! Those who seek pleasure in unrighteousness, will, in the future as in the past, seek in vain. We have a deep and living hope, an abiding confidence, that God is able to accomplish His own designs in the great work of human redemption, whether we poor mortals will it or not. It is true, we may hasten the work by our firm adherence to gospel principles, and willingness to work with God, or we may retard, by refusing to co-operate with the spirit; for men and women are the agents, through whom the work is effected. But, if a few at the present time sell their birthright for the sordid pleasures of a carnal life, others more noble, who have a deeper love of truth, will purchase it by giving the price required; and will come in and occupy a place in God's spiritual temple and become shining lights therein.

We are laborers in the Lord's vineyard; and if we can do the good Father's and Mother's will acceptably, we shall yield our will to theirs, in obedience to their request, as we have done heretofore, rather than to miss the blessing.

The destiny of all the Societies of Believers is linked together in one chain of brotherhood and sisterhood. If one suffers, all are pained; if one prospers and is made glad, then all rejoice. Love of earthly possessions, means by which creature comforts may be obtained, has swallowed up the love of gospel simplicity in a great degree among Believers, and the current of thought is turned more towards the world, to know what will be pleasing and acceptable in their sight, than is towards the spiritual heavens, to pray for a renewal of the pentecostal fires that will rebaptize us all with a hatred to the world and all its lusts in our own hearts. In this respect we have all sinned to a greater or less degree, and in proportion, "have come short of the glory of God" and the true resurrection power. Shall we continue in this course is the question to be answered! But, unless we conclude that the earth sphere contains the all of life, and like the animals that are governed

by instinct, we eat, drink and die, without thought or care for the future, then it seems to me, if Believers retain spiritual life and energy enough to rise and again stand on their spiritual feet, they must return to the waymarks, (as far as principle is concerned,) of the first founders of our institution, which gave them power and pre-eminence over the world; Again we ask,—When and where will the great reform action commence? All mean well; we all excuse ourselves, because A. B. and C. want this and that and are unreconciled if it is not provided for them, and we have no other means of obtaining it for them. Well, let us watch closely and see if such members are not unreconciled after their demands are supplied! The plain truth is, there is no earthly thing that can fill the aching void, in a soul that is destitute of the gift of God.

Your Sister, Antoinette.

UNTIMELY FROST.

F. W. EVANS.

Is this world governed by chance? Is there no overruling, directing, intelligence that can influence the material elements for good or evil—for man's benefit, or to his detriment?

Is a frost that is wide-spread, destroying the promise of one of the most fruitful seasons that we ever experienced, purely material, the simple operation of natural law? Or are there occult forces, spiritual laws, back of, or interior to it? Man is composed of the elements of two worlds, an exterior and an interior. His body and soul are focuses of the forces and powers of both worlds. Again, his spirit may stand in relation to a third sphere or world.

His physical, intellectual and moral being may each draw life forces from their appropriate world or sphere. The vital power of the man or woman is from the innermost to the outward world. If we see a man's physical body expressing intense love and affection, or powerful anger and rage, do we not at once recognize the fact that his soul is stirred within him and that his spirit is the primary cause of the physical manifestation in his body? Why then should we not refer an extraordinary exhibition of force in the external world, such as a Cyclone, an Earthquake, a Whirlwind or a great flood or fire, in a similar manner, to the inner worlds, of man's complex organism? If he move the even tenor of his way, in unison with the laws of nature and the will of his God, wherefore should not all things work together for good—the physical, the moral, the intellectual and the spiritual, all in harmony?

If one plants and another reaps, if one builds and another inhabits, if one creates wealth and another possesses it, do we not realize that man, not God, is the cause of this abnormal phenomena, and that when certain religious changes are wrought in man's spirit, soul and body, they will cease? The teacher Moses, taught explicitly, that the external world was an effect of a world of causation—that in all things it was subject to that interior world. The blessings and cursings were traced directly to man as a religious and moral being—in his sphere a God. "If thou diligently hearken unto the voice of the Lord thy God, to do all his commandments, these blessings shall come upon thee. Blessed shalt thou be in the city, and blessed shalt thou be in the field, in the fruit of

thy body and the fruit of thy ground, the fruit of thy cattle and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in and when thou goest out. Thou shalt be blessed in thy store-house and all thou settest thy hand unto. The Lord shall establish thee a holy people unto himself and make thee plenteous in goods, in the fruit of thy body, the fruit of thy cattle and the fruit of thy ground.

The Lord shall open unto thee his good treasure the heaven, to give the rain unto thy land and to bless all the work of thy hand. Thou shalt lend unto many nations and not borrow."

Would not this be a Millennium condition of things upon this earth? Yet all of this good was and is possible to the natural man—making the New Earth. "In disobedience, the Lord shall send upon thee vexation and rebuke in all thou settest thy hand unto. The pestilence shall cleave unto thee. Thou shalt be smitten with consumption, with fever, with an inflamation, an extreme burning, with drought, blasting, mildew. The heaven even over thy head shall be brass, and the earth that is under thy feet shall be iron. The Lord shall smite thee with the botch of Egypt, the emerods, the scab, the itch, whereof thou canst not be healed, with madness, blindness and astonishment of heart, and thou shalt grope at noon day as the blind grope in darkness, and thou shalt not prosper in thy ways. Thou shalt build a house and not dwell in it, plant a vineyard and not eat of the grapes thereof. All thy trees and the fruit of thy land shall the locusts consume. The Lord shall bring upon thee all the diseases of Egypt, make thy plagues wonderful, even great plagues and of long continuance. Also every plague and every sickness that is not written in this book of the Law, them will the Lord bring upon thee." These things apply to the natural man under the law, "and when it shall come to pass, when all these things have come upon thee, if thou shalt return to the Lord with all thy heart and all thy soul, and obey his voice and keep his commandments, the Lord thy God will circumcise thy heart to love the Lord thy God with all thy soul, and thy neighbor as thyself, that thou mayest live. The word I speak is very nigh unto thee, in thy mouth and in thy heart and thou mayest do it."

This is at the end of the law, and the beginning of a New Creation, New Heavens. Then cometh Christianity, in two Dispensations, a First and a Second appearance of the Christ Spirit I ask, What are the causes of our untimely frost?

Mt. Lebanon, N. Y.

THE TESTIMONY OF ETERNAL TRUTH.

God of salvation, power and grace,
Unknown to man's apostate race,
Thy glory, veil'd within a cloud,
Eludes the searches of the proud
Thy nature and eternal law,
The wisest mortals never saw;
Nor can thy works be truly seen,
But by the soul that's pure and clean.

Now from a carnal nature fre d,
Thy everlasting name we read;
And love that full parental name,
From which our living spirits came.
Long ere this fleeting world began,
Or dust was fashioned into man,
There Power and Wisdom we can view,
Names of the Everlasting Two.

The Father's high eternal throne
Was never fill'd by one alone:

There Wisdom holds the Mother's seat,
And is the Father's helper-meet.
This vast creation was not made
Without the fruitful Mother's aid;
For by the works of God we know
The fountain-head from which they flow.

The Holy Spirit then did bear
The anointed one, the second heir,
A virgin soul, a holy child,
A Mother pure and undefiled:
In her the heirship is complete,
In her the types and figures meet,
And God's last building stands upon
The sacred truth of two in one.

The law and prophets all unite
To seal this true eternal light;
Two tables did the law complete,
Two cherubs on the mercy-seat,
Two silver trumpets plainly show
That gospel truth proceeds from two:
And though the priest one goat did slay,
The second bore their sins away.

The order of eternal rest,
Next by the temple was expressed:
This building was laid off in two,
The one concealed from public view:
Thus in the female and the male,
The flesh was still the parting vail:
But when this vail is rent and gone,
The building is complete in one.

The prophets saw in visions clear,
By whom redemption would appear,
That "two anointed ones" would stand
Before the God of all the land.
Two olive trees supplied the bowl,
As life from Christ supplies the soul:
And certain as the vision's true,
The male and female are the two.

Ezekiel saw a river wide,
With many trees on either side:
The tree of life appeared to John,
And truly there were more than one;
On either side the tree was seen,
While living waters flow between·
This tree of life on either side,
He calls the Spirit and the Bride.

We surely know by what we feel,
Their leaves will yet the nations heal:
Ye lame and blind ye deaf and dumb,
"The Spirit and the Bride say, come:"
Let him that heareth swell the sound,
And let it go the nations round,
That all who will their sins forsake,
May everlasting life partake.

In Honor Preferring One Another.

JULIA PEARSON.

SHOULD not this be the law written on our hearts where we could feel the importance of it daily, yea, hourly? How much trouble and ill feeling is caused by putting one's self before others in small matters. Of course we should not go contrary to the laws of Zion, or sin against our consciences to please another; but there are many things that are non-essential to right and wrong that we push for, to the harm of our friend's peace of mind. Or we with hold little acts and kind words because we think they will not be appreciated; that is not for us to judge. It is our duty to cultivate that God-like love, which can fill our hearts with peace and kind thoughts for all.

Do we expect that our Heavenly Parents will not heed our supplications before the throne of grace, because of our faults? Then why should we disown any of our brothers or sisters as unworthy our thought and consideration for their welfare even in little things? O, when shall we reach that state when we shall not allow a slight from another to alter our tone and manner towards them; when true love shall fill our hearts to the exclusion of bitterness and strife throughout the Temple.

Shirley, Mass.

The Theology of the Future.

OLIVER PRENTISS.

THE humanity of to-day, compared with the humanity of our earliest acquaintance, three quarters of a century ago, clearly demonstrates that the world moves.

Men, that were men then, would be mere children now. With increased facilities of intercommunication, we have increased mental expansion.

However beneficial the Theologies of the past, in their time and season, they cannot be the Theology of the future. To enable humanity to increase with the increase of the age, liberation, from prenatal and early educational proclivities, is *Sine qua non.*

Diversity of minds and diversity of conditions require diversity of instrumentalities. With some, the sledge hammer of the Iconoclast alone suffice, others, the gentle hand.

In the Theology of the future, the vicarious will not be found. Religion will be practical. The Sovereignty of Individuality will be the cardinal plank. Each Individual will stand, in form erect, before the Burning Throne, in his and her own soul. The Sanctum Sanctorum will not be desecrated with thoughts impure, nothing that will not bear the scrutiny of angels, in and out of the body.

Is such condition attainable? Such condition is we think attainable.

Mt. Lebanon, N. Y.

ADIEU TO EARTH.

Farewell all earthly pleasures,
From my vision flee away;
Your beauties so alluring,
Do quickly pass away.
How sordid are your treasures,
How transient is their stay,
And like the flowers of Summer
Their beauties soon decay.

You boast of golden riches,
Of things both bright and new;
But often on their brightness
A blemish comes in view.
I see no lasting substance
In all your great display,
Your glory, pomp and splendor
Earth-like will all decay.

And vanish 'neath the brightness
Of heaven's intrinsic worth;
There's naught within your borders
That gives the soul new birth.
Away from Earth's enticements
My mind shall ever soar,
Up to the land that's holy,
For things that will endure.

Shirley, Mass.

BEYOND THE GATES.

LEWIS HORTON.

"The things that are seen are temporal, but the things that are unseen are eternal."

The beautiful things that are unseen,
Robed in a glorious light,
Some day will dawn in a golden sheen,
And banish our darkest night.

No greener fields on the earth are known,
Neither fairer skies can be:
The stars that shine in our midnight zone
Are lamps on an unknown sea.

Breezes of heaven blow soft and sweet;
Across bright waters of gold,
And angels—anthems of joy repeat
The love that never grows cold.

Leaves of the trees in emerald green
Reach out fair hands to the skies,
Rivers of life flow gently between
The hills where joy never dies.

We see not the flowers fragrant and fair,
That grace the land of the blest,
Breathe not the fragrance that burdens the air,
Or know of the heavenly rest.

Jewels whose wealth can never belong
To weary travelers of earth,
Shine on the robes of a radiant throng,
Treasures of heavenly worth.

And stories we know that never were told
To a mortals' list'ning ear.
Songs that are sung, and never grow old,
Gems of the immortal sphere.

There music resounds we never have heard,
Sweet in melodious song.

Joy to the souls of angels conferred,
Triumph of right over wrong.

Things which we see will pass from our [sight
When "all things new" are revealed,
Life-giving love will lead us aright,
When gates of pearl are unsealed.

The way may be long, the path may be [steep,
To that rest so kindly prepared,
Courage weary pilgrim, thou surely shalt [reap
The harvest so many have shared.

Canterbury, N. H.

[The following letter is well worthy of a wide circulation, and may be studied with profit by every young person. Ed.]

Union Village, Ohio. June, 1884.

Beloved Sister J:—I propose to write you a letter, beginning it on this calm Sabbath afternoon. The day is warm and light clouds are sailing over the blue sky, sometimes intercepting the sun's rays for a few moments and then continuing their course eastward across the pure, cerulian expanse. A slight breeze stirs the green leaves of the trees, and the singing of the birds breaks the stillness and dreamy monotony of the scene.

My dear friend, the immortality of the soul and a wise efficient preparation for another and better life, are the most momentous questions which can possibly engage the human mind. All other interests sink into insignificance when compared with the salvation of the soul and a final home among the saints of the Most High, in that heaven "where the wicked cease from troubling and the weary are at rest."

It is now four o'clock and thirty three minutes, P.M. I intended to write this letter very leisurely, but as we have to be somewhat steadily on the wing, I shall have to finish it immediately, or wait till I return from North Union.

J.—if I were going to express in three words the entire substance of Christ's evangel and the testimony which Mother Ann preached, those three words would be, Love, Purity, Obedience. If you can thoroughly and practically become imbued with these three virtues, not only will your salvation and acceptance with God be insured, but all other virtues, such as patience, forgiveness, and concession be gradually added to your already priceless treasures, and you will never regret the days of your life on the earth.

I know you cannot appreciate to their full extent the privilege of instruction in holiness and peace and the faculties for the practice of the same which you enjoy in your sequestered home.

"What millions are lost in the dark,
And carelessly run the broad road;
While you are secure in the ark,
Whose great master builder is God."

Never be surprised at any amount of suffering you may be called to endure and above all try to arm yourself with patience and to believe that you are just as worthy of victory and blessing as any one. Never become disheartened.

Now while I will not so cruelly deceive you as to try to make you think the path of virtue is one of unalloyed pleasure, flowers without thistles, roses without thorns, yet here I will give you two rules which the young do not generally know, because it has to be many long years in coming into their experience.

"The path of sorrow and that path alone,
Leads to that land where sorrows are unknown."

This is the first rule and is worth its weight in gold. The second is, Though we must meet many temptations and trials and even sorrows, yet in our travel to the celestial mansions we shall find that the scenes of suffering will come to be farther and farther apart and continue for shorter and shorter periods, while the scenes of peace and tranquil enjoyment will occur nearer and nearer together, until a serene and continuous heaven eventually results as the fruits of all our toil and self-sacrifice.

You will see that I have written this letter as a kind of guide along the road of what I presume will be your future experience.

We are in a state of ordinary prosperity.

Your Brother,
O. C. Hampton.

We know that happiness consists
In being truly good;
And goodness means the doing right
As far as understood.—*M. W.*

GOLD IS GOLD.

LIZZIE KIDD.

"Gold is universally worshiped without a single temple; and by all classes, without a single hypocrite."

Of all the metals which nature has so kindly provided for our use, gold seems most precious, yet gold in the quartz, in its crude natural state is good for naught. It must be dug from the mines, and cleansed, refined and separated from all the impurities connected with it, after being tried in the furnace and going through the various processes of purification, lo! it comes forth a pure solid mass, bright, shining and valuable. On reflection the mind draws a comparison on this wise. Every human being endowed with an immortal soul is a lump of Gold. Not purified and cleansed, but gold in its native state; in the rocks and mountains. Closely adhered to this human gold, are clumps of earth, pieces of rock and indeed it is so covered with other substances that it would require great care to ascertain if there were really any gold there at all.

Consequently there is a great work to be done, much labor to be performed, for all the evils with which mankind are troubled and subjected too, are more or less like this earth, quartz, and unnecessary attachment to the bit of gold from which a separation must be made. Put the metal in the crucible of truth, over the furnace of affliction, and the work of regeneration, the cleansing and refining has begun.

Realizing this, all who wish to become a lump of pure gold, why not begin at once? If evil habits have been formed, why not break them up and form those which are new. There has been counterfeit gold, and probably is some now, yet are there not counterfeit characters, alas how many?

But gold is gold, and in the end it will prove so. There are sound truth's in every religion, yet in how great a degree covered up and cloaked under a false theology. The simple Christianity taught by Jesus, and practiced by so few, was the pure gold. It did not perish nor grow dim, for the work which Jesus proclaimed in his first appearing, was clearly elucidated, and gloriously revealed by Mother Ann Lee, in his second appearing, without sin unto salvation. Those who embrace her gospel and obey its teachings, are gradually becoming the choicest gold.

Let the doubting come and see. Gold is gold, it will show for itself. Mystery, deceit and fraud, do not constitute a Christian, but those who stand in the light, who speak truly, act nobly, and live godly. These are the best, the pure gold, whose value is not diminished, and whose lustre is forever untarnished.

Mt. Lebanon, N. Y.

TEMPERANCE.

JAMES S. PRESCOTT.

Elder Archibald Meacham of Mt. Lebanon, N. Y. was a bright and shining example of temperance in all things. The following incident took place some years ago which is worthy of note. He had been presiding Elder many years, at White Water Village, Hamilton County, Ohio. On his return home to Mt. Lebanon, he called at North Union which is a half-way house, between the remote Villages. While at the table one of the sisters asked him what he would like for drink?

Water, cold water; said he.

Is that all?

That is all.

She was surprised She began to expostulate with him. Would it not be better to heat the water?

Nay, I think not!

Would you not like to have it sweetened a little?

Nay, I think not!

What shall I do to make it better?

Nothing! It is good enough.

The venerable patriarch, modestly replied.

Just let it be, as God made it. I do not think you can make any improvement on God's work.

North Union, Ohio.

[EDITOR, MANIFESTO; This letter was written to my Brother. I send it by request. J. E. R.]

Shirley, Mass. Apr. 1884.

DEAR BROTHER;—In answer to your question, Why the Shakers do not marry, I would say; we have many reasons why we do not. First, Because we regard the teachings of Christ as being of the utmost importance, and he very emphatically says, "that they who are counted worthy of that world neither marry nor are given in marriage." And if any one love father or mother or houses or land, yea, his own life more than me, he is unworthy of me.

And you will find that the example of both Christ and St. Paul and their teachings establish the fact beyond dispute that a celibate life is more in harmony with Christian duty and the requirement of the Gospel.

Second, The mind kept free from carnal desires is capable of rising to a higher and holier state of devotion. The soul approaches nearer the beatitude of angelic life when the pure stream of consecration is untainted by the animal propensities.

The Shakers are not the originators of this doctrine. They accept the teaching of Christ, practically, and thus become not only hearers, but doers of the word, and is it not more noble in the Christian Soldier to take up arms and fight against the Lusts of the flesh than it is to submit to this insidious enemy of our peace, and of our soul's salvation?

I am aware that many try to throw a roseate hue, about the married life, but God knows and he only how many are groaning under matrimonial burdens. Whence come suicides, broken homes and broken hearts? Ask the gray haired sire whose son sets him at defiance or whose daughter sets at nought his parental authority.

The power of the Beast should have no dominion over us. It is against this gigantic evil, this wholesale slaughter that the Shaker takes his stand. Against the reading of lewd stories that inflames the imagination. Against the indiscriminate marriage, which binds two uncongenial natures, two antagonistic spirits to fight life's battle out as best they may; against all such things the Shaker lifts his voice. And such will continue to be the case until the pulpit and press and men in high places cry nightily against this hydra headed monster, (Sensuality.) even if it does wear the mask of matrimony. It is even so. Dear Brother, be not deceived "Evil communications corrupt good manners." When I look upon my gospel relation I rejoice to know that there are so many, at least, who have given their hearts to religion and to God.

J. E. Rhodes.

A CREED.

I BELIEVE in human kindness
  Large amid the sons of men;
Nobler far in willing blindness
  Than in censure's keenest ken.
I believe in self-denial,
  And its secret throb of joy;
In the love that lives through trial,
  Dying not, though death destroy.

I believe in dreams of duty,
  Warning us to self-control,
Foregleams of the glorious beauty
  That shall yet transform the soul;
In the god-like wreck of nature
  Sin doth in the sinner leave,
That he may regain the stature,
  He hath lost,–I do believe.

I believe in love renewing
  All that sin hath swept away,
Leaven—like its work pursuing
  Night by night and day by day:
In the power of its remoulding,
  In the grace of its reprieve,
In the glory of beholding
  Its perfection,—I believe.

—*Good Words.*

[Continued from page 147.]

Now, if language means anything, God is male and female, and Adam stood as embassador for, or God, as supreme ruler over the earth. Moses was pronounced God to Pharaoh, to Aaron and to the tribes. The Prophets had the word of God, as Jesus stated, the Psalmist said "They were called Gods to whom the word of God came." One of the Quaker sisters now came and sat by my side, saying; "I want to hear all you say." "Please tell me of your government, for I know nothing about you." We explained to her, two males and two females form the several orders as the Ministry, Elders and Trustees, and that these officers ruled among their own sex. She raised her hands, exclaiming,—"Good, male and female government, like ourselves;" and adding, "I like your explanation." They were not offended at this plain talk and many seemed to give it a candid hearing. We then stepped to a company that were discussing the creation. By invitation we took part and argued it as true. On closing, all thanked us for throwing light upon a dark subject.

It was now the hour for meeting. We were permitted to attend what they called a social gathering, to hear reports from other Quarterly meetings. Again solicited to speak, we remarked. We came here determined neither to interfere with your theology, nor press our own upon others. We believe the difference of theological views has been the most fruitful source of division, bitterness, hatred and destructive feeling of any evil that ever cursed professed Christianity. It has produced more darkness and spiritual death, than all the other causes put together.

We claim the right to declare, there is no person who accepts a higher degree of adoration for the character, standing and Godlike qualities of Jesus, the Lord of the New Creation than we do. This perhaps is saying enough on this matter.

The Spirit of Worship.

We have greatly reverenced the spirit which has pervaded this assembly. We know the still small voice of the spirit of worship, and have felt it present at these gatherings; without it, worship is a dead formality; with it all are clothed with the spirit of devotion.

Consecration.

There is a striking similarity between your fraternity and ours. As we entered your village, and observed many gathering here, and saw the ample provision made for their comfort; as we listened to the kindly greetings and words of welcome uttered, we were strongly reminded of the first Christian consecration, after the day of Pentecost, and the witnesses who gathered in mountains and valleys to extend and share their scant temporal blessings, and the more abundant stores and comforts, shared in common among our own people, who, by following the Christ spirit, have long mingled together and shared all things in common.

Simplicity of Dress.

The plainness and simplicity of dress handed down by Heaven's own inspiration from spirits of light, to cause a separation between God's people and a proud lost world, to strongly rebuke the fashion, folly and extravagance of sinful men, which was to have been kept sacred and unbroken, is a sign to all. In looking at both people, we think it must be said, that we have been the

most plain and uniform, and have best carried out the original intention.

THE RESURRECTION.

Both you and we hold similar views respecting the Resurrection. We have both written and preached to the world, that flesh and blood cannot inherit the kingdom of God. That it is the spirit, and nothing but the spirit, that holds and will share this eternal birthright.

ON WAR.

In the late war, when our non-resistant principles were unheeded and our conscientious views were set aside, as a last appeal, we offered our prayers to the Rulers at Washington; and when we appeared there, we found our Quaker friends, who in petitioning for their Christian rights, made common cause with us; and depending on a higher power, we both came off victorious.

SILENT WORSHIP.

You silently worship, after the example of the primitive Christians. Jesus told his disciples to tarry in Jerusalem, till they were inspired with power from on high. They obeyed, and retired in an upper chamber to pray in sorrow and silence. This spiritual power brought in by the Comforter, fell upon them, accompanied by one of the most important manifestations ever given in primitive days. All will do well to remember, it was a God-given gift, administered to them in silent worship.

Jesus had told twelve illiterate disciples, who could speak nothing but the Hebrew tongue, and that very imperfectly, "to go into all the world and preach the gospel." The mighty question must have come up with fear and force, how are we to do it? But when, with a sound, like a mighty rushing wind, this holy fire fell upon them, like cloven tongues, and they began to speak in other languages, it remained a mystery no longer. When the Jews from the temple came as a multitude to listen and learn, unbelievers scoffed and tried to smother the flame, by crying,—delusion and intemperance. But the fire of God's truth, had with the word, entered many honest hearts; devout Jews from fifteen different nations who inquired: "How is it, that we hear these illiterate Gallileans speaking to us in our own tongues, wherein we were born?" This started the primitive church. Jesus said, We have come to bring fire on earth, and what if it be already kindled! This fire brought in by Jesus was now gloriously kindled; language was given to meet the occasion; and by this language inspired by the spirit of God, it spread over the earth.

Friends, we have said there were strong points of resemblance between us. We will speak of one more and close. Both churches have kept very far from outsiders, we think we are both at fault here; but both are becoming more liberal, open and inviting; you in holding your awakening gatherings, and we in publishing our testimony to show the world just where we are. Let both toil on, until we come to a full knowledge of the truth, as it was in Jesus.

Please receive a good portion of our best love. Extend to your good Brethren and Sisters. Farewell till we meet in some heavenly place.

From your friend,

William Leonard.

A LITTLE boy was asked the other day if he knew where the wicked finally went to? He answered: "They practice law a spell here then go to the Legislature!"

[Much of the following account was taken from the writings left by Elder Issachar.]

ISSACHAR BATES.—NO. 1.

BY H. C. BLINN.

THE subject of this sketch was born in Hingham, Mass. Jan. 29, 1758.

In early childhood he was exercised in religious impressions, and thought much about God, and "I believed" said he, "that God was all holy, righteous and good, and that I must be so too, or never see his face in peace." This form of simple faith he maintained with great care throughout his long and eventful life.

His parents, William and Mercy Bates, were members of the Presbyterian church. In this they were honorable and honest and brought up their children in the admonition of the Lord. The Sabbath was kept after the order of the Puritan fathers, and the attendance upon the church, the learning of the creed, prayers, catechisms and hymns faithfully attended to as a protective influence against the suffering of a day of Judgment. His parents were devout readers of the Bible, and as would be expected anxiously looked forward to be witnesses of the wonders that would appear in the heavens and of the signs that would be seen on the earth. The children partook of the same spirit, and with the parents became witnesses of the wonderful displays of God's power.

Among these signs was a remarkable exhibition of the Northern Lights, which night after night, for weeks flashed over the heavens and appeared like a flaming fire. Then came a comet which for many nights was as red as blood. Other signs were observed which spread terror among the people and they looked for the sudden appearance of the judgment day.

Some one had seen a vision of two angels descending from heaven. The first cried, "Watchmen what of the night? What of the night?" To which the answer was given. "Midnight! midnight!!" The second angel then cried aloud. "What of the times? What of the times?" and received for answer, "Doleful times! doleful times!! For the judgment of God shall begin in old England and shall spread into New England, and there shall be wars, and great calamities, and darkness shall cover the land."

A man who was a professed Deist often visited the family of Wm. Bates, and made sport of all these wonderful signs so that Issachar writes. "This took off a part of the sharp edge of my fright, but still I kept a good look out."

"In May 1773 General Gage landed his army in Boston, and all the conversation to be heard was about the war. Every man that was able to lift a gun and every boy that was large enough to carry a few sticks of wood, were also learning war." Issachar now obtained a fife and a large part of the time was spent in becoming familiar with some martial tune. "When the minute men were called out to be in readiness, I went to fife for them." He accompanied them to Boston, but his father soon requested him to return home, which was a sad disappointment to his youthful mind. At the age of seventeen, by consent of his father he enlisted under Captain Dexter and was accepted as a fifer. He was subsequently promoted to fife major and although no other duty was demanded of him in the army, he says he often as a point of kindness took the place of a comrade in going out on scouts, on fatigue and on the watch. Speaking of himself as a soldier, he says, "I always did my duty in the war like a man, and never received an unkind word from an officer."

Issachar was generous, kind and mirthful, and easily made friends wherever he went. He says he could "sing about every song that was generally known whether civil, military, sacred or profane." This experience in the war was written long after Issachar became a Christian man, and was more for the satisfaction of others than as a pleasure to himself. It was a matter that belonged to the past, and he looked upon it as did Solomon on some of his own doings, 'This also is vanity.'

In May 1775 he was with a company of rangers and stationed in open view of Boston and also of the old Somerset, a 70 gun ship, belonging to the British. "I now find, said he, that nothing remained but for me to shut my eyes and harden my heart, and enter fully into the school of vice, in

which, alas, I was not slow to learn." They remained at this place all Summer and were often treated to some of the balls from the old war ship. What at first had been very annoying to the soldiers, after a while became a matter of sport and the soldier would dig the balls from the ground, load them upon a wheelbarrow and take them to Gen. Putnam who liberally compensated the men by sending back some rum.

"On the seventeenth of June we were ordered to take fort at the foot of the hill by Mystic river, between Charlestown and Boston and there stand openly exposed to the balls of the Somerset, the Glasgow Frigate and to three floating Batteries." Issachar says that the company were obliged to take a full share of the British, pot metal, grape and canister shot. The horrors of the day, however, were exceeded by those of the night. The American army retreated just at the close of the day, when the enemy, in their hatred, threw hot shells into Charlestown and destroyed that beautiful place.

The army passed from Bunker Hill to Prospect Hill and began to fortify this latter place. To prevent this the British began immediately to bombard the place, and continued so to do till the fort was completed. Issachar says, "I could see their great nasty porridge pots flying through the air, crammed as full of evil as they could hold. They had blue tails in the day time and fiery tails in the night. Sometimes these would burst in the air and at other times on the ground. In either case they made fearful havoc with whatever stood in the way."

(To be continued.)

The Influence of Education on our Religious Life.

GRANVILLE TEMPLE SPROAT.

The question has lately been asked, "What influence has education on our religious life? or, is there any connection between what we call education, and what we define as religion? In reflecting on this subject my mind has been directed to an article lately published in a religious paper written by one of our clearest thinkers, in which he says:—

So far as we can judge by a large induction of facts, there is no action of the Divine Mind upon the human, except in the line of already established powers and faculties. There is no result produced, except such as can be produced by arousing the faculties already there to extraordinary power and efficiency. So that the Divine Mind is not attempting to make up something lacking in the structure of the human mind; but simply seeking to develop latent energy in powers that are already provided.

It amounts to giving man the benefit of the whole power of his own mind, in a sublime way, to be sure; but somewhat after the manner that a teacher helps his pupil. How? Not by thinking for him, nor, in a literal sense, thinking in him; but by bringing the stimulating power of his thinking part to bear upon the child's, and waking up its dormant capacity, and making the child think; not dispossessing the child's intellectual nature; but simply making the child use its nature to accomplish the things desired.

There are many persons who seem to think that the human soul is like a stereoscopic box and that the Divine Spirit takes truths which have been framed outside of the box, and slides into the soul those pictures of truth which it had no hand in making, and which it only sees when put into it. There is no evidence of any such results framed by the Divine Mind. In other words, there is no evidence that God dispossesses the mind, or considers it incompetent for the results which it was designed to produce.

In speaking of the Bible heroes, particularly of Moses, this same writer says, "Could any one but Moses have done the works of Moses? He was organized and educated to be Moses, and no one else; He was educated in "all the wisdom of the Egyptians." And when the spirit of God rested upon him, his wonderful administrative power, (covering a breadth perhaps never equalled, certainly never surpassed) it was the Divine Spirit simply acting upon an organization already prepared and educated for the work. Massive browed was he Large universality was he. The comprehensiveness, the foresight, the complexity and wisdom of his mind, the whole knowledge of life, and society, and of

men, manifested by the great law-giver of the desert—these were brought forth, and developed by the Spirit of God in him. They were not created without regard to his education and his organization.

It was so with Paul. He was trained and educated in the school of Gamaliel, one of the most learned and scholastic of the Jewish Rabbis. When he said that he counted all his intellectual attainments but dross that he might win Christ, did he mean to say that they had no influence in enabling him to perform his great mission among the Gentiles? that Paul would have been the same Paul still, although all his previous years had been spent as a humble fisherman, on the sea of Galilee? We think not; and believe, could he now speak from what he has since learned, he would say so.

To come down to our times. If we look at the history of those who have been the most useful to men, and the most devoted to God, shall we not find that by a providential training and education they have been prepared for the work that was before them; and have they not always been ready to acknowledge the Divine hand in thus training them for the work they had to do?

Among the noble men and women who went forth in the cause of the abolition of slavery, can we not see that a previous training and education had prepared them for the work, or it would not have been accomplished? Mrs. Stowe, in speaking of her book, "Uncle Tom's Cabin," said, "I could not rest day nor night while that work was on my hands. It seemed as if I was awakened by a voice in the dead hours of the night, saying, "Get up! work for the slaves. It is the God of those who are groaning in bondage who is calling you. Get up, and do your work! I will help you!" And how had she been prepared and educated for that work? Accustomed from a child to read of the sufferings of the slaves, with the blood of the Puritans in her veins, and their fire in her heart, she was always planning some means to effect their liberation. She developed under the highest culture, and ripened, in mind when the times were ripest for action. She emigrated early to the west, where she had opportunity to see all that her pen afterward portrayed in such glowing colors; and was enabled to indite the work that was to thrill the nation's heart to its core, and was translated into nearly all the languages of Europe. Who shall say that she was not thus providentially prepared and educated for the great and momentous mission before her?

But, perhaps, it will be asked, "Is not anti-slavery and abolitionism one thing, and religion another? And here I am reminded of a question asked by an eminent Boston clergyman, directed to the Rev. Theodore Parker. "Do you think that Benjamin Franklin was a Christian? I do not; I can find no evidence in all his writings that he was a converted man, or that he believed in Christ and him crucified to the saving of his soul."

Parker replied, "If to go to meeting on Sunday, and to make long prayers to atone for the sins of the week, if to eat sacramental bread in the meeting house, and to be baptized with holy water, and to sing pious psalms through your nose, for your own edification; then to go home and whip your children for laughing on Sunday, as I was whipped; if all this is religion, then Franklin had none.

He was worse than an infidel. But if religion be to do justly, love mercy, and to walk humbly with God; if it be to love God with all the mind, and heart, and soul, and one's neighbor as one's self; if it be to forgive injuries, to do good to all men, to protect the needy, clothe the naked, instruct the ignorant, feed the hungry, to visit the fatherless and widows in their affliction, to lift up the fallen, to break the rod of the oppressor, and let the oppressed go free, and at heart endeavor to keep one's self unspotted from the world; if such things as these, practiced, make a man a Christian; then Franklin must stand high on the list. If they do not, then it is of no consequence who is called Christian, or Pagan, or Turk."

Canaan, N. Y.

One hundred and sixty female clerks are employed in the Bank of France. Their salary to begin with is 60 cents a day, which after a year or two is increased to $360 annually. They sit in rooms apart from the men, are superintended by officials of their own sex and their work is very satisfactory.

THE MANIFESTO.
AUGUST, 1884.

NOTES.

The Church of Christ must necessarily be the messenger of peace. Its mission the word of God and its baptism the testimony of divine light. The Church and the World can never enter into harmonious relations, as the life of one depends upon its living testimony, the spirit of truth, while the other fulfills the desires of the flesh and of the mind.

Jesus taught most emphatically that his disciples were not of the world any more than he was of the world. It was their privilege to walk in a new way, in the light and to become the sons and daughters of God.

The separation which was demanded was so marked that those who were baptized into the spirit and were able to take up their crosses and become faithful disciples were hated of the world and counted as among those that were dead. "For ye are dead, and your life is hid with Christ in God." All of this came through the preaching of the cross.

Jesus as a man and in his relations among men was evidently held in high esteem, as the disciples have been free to leave on record this pleasing remark. "He increased in wisdom and statue, and in favor with God and man." The same may be said of those who have accepted his form of life. They grow in favor with God and man.

The line of separation is always the doctrine of the cross. This the apostle defines very clearly in his remarks to the Galatians,—"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

This separation between the Church and the World was so distinct that it became impossible for one to live in the element of the other. The sons of Light and the sons of Belial cannot maintain a relation that will harmonize. That which stimulates the life and growth of the first, as effectually produces death and decay in the last.

In its true order the Church is the representative of a life of regeneration, while the world knows only the life of generation.

Jesus as a reward to his disciples, promises them the blessings of eternal life if they will follow him in this work of regeneration, and gives to them the assurance of an hundred fold reward in the treasures of this life, if they will, as God's servants, forsake their selfish interest and become members of his spiritual order.

Many professors readily admit that the Church and the World are distinct elements; that they are ever at variance, and yet at the same time they work diligently to blend the two orders into one so that the so called Church of Christ, instead of being a light to the whole world becomes more directly a place of confusion.

The Church of Christ establishes peace and good will among men, while the world encourages the spirit of war and bloodshed.

Any attempt at the amalgamation of these opposite influences must always be attended with disappointment. Christ's people are not of the world. Their life and prosperity depends largely upon their faithfulness in accepting the spirit of God.

Sanitary.

PHILOSOPHY OF EATING.

Were men to exercise the same judgment in reference to their own food that they do in feeding domestic animals, there would be less illness on account of errors of diet. For a matter of such universal importance it has been the subject of many absurd theories.

The world seems to be divided between those who "eat to live" and those who "live to eat." The proper line may be drawn somewhere between these extremes. There is little to choose between a glutton and one who eats too little from a sentimental notion that it is vulgar to eat; and that the less one can eat, and still manage to live, the more refined and spiritual one becomes. If a man has no control over his appetite, and no judgment as to the quantity of food he requires, it would have been better had he belonged to a lower order of animals, subject to the control of a higher intelligence. Neglect or refusal to partake of sufficient food to sustain the body in its full vigor should be regarded as evidence of disease, requiring the attention of a competent physician. Nature will not patiently submit to be abused or cheated.

The quantity and the quality of food required in each individual case depends on the size and health of the person and on his occupation. A person of sedentary habits should regulate the diet to the requirements of the system, remembering that it is safer to err on the side of eating hardly enough than too much. Over-eating produces accumulation of fat, which is a disease of itself, and increases the quantity of blood, rendering one liable to heart disease and apoplexy; and paradoxical as it may seem, insufficient food tends to produce the same diseases. Either condition causes derangements in the circulation that may induce the same troubles.

If we follow the indications of nature we are safe as to foods. What the appetite craves is usually best for us; the stomach notifies us when we require food, and when we have eaten enough. It is often the last mouthful that invites an attack of dyspepsia.

"Variety is the spice of life." In nothing is this more applicable than as to foods. Select a list of foods that experience has taught us are most acceptable, and then from the list get a variety for each day of the week. Salt meats should be used sparingly, because they are more indigestible than fresh. Pies and rich puddings try the digestive organs severely, and cannot be safely indulged in by adults, except they have vigorous out-door exercise. The quantity and quality of food should depend upon what is required of the individual; just as the amount of fuel requisite depends on the work a steam engine has to perform.

A wise regulation of the food supply can be made to supersede the use of medicines to a very great extent.

The remote cause of a majority of our ordinary ailments is taking cold; the natural functions of the body are retarded and waste material is retained in the system long enough to do mischief. The usual remedy is to take a cathartic or a laxative in order to remove it. But a more convenient and a more natural plan, in ordinary cases, is to cut off the food supply for twenty-four hours, and trust to nature to do the rest. Instead of food, a few tea-cupfuls of hot water drank during the day will hasten the desired result. Whenever the bowels become constipated there is an uncomfortable feeling in the system, often accompanied by restlessness and anxiety of mind. The above suggestions, if followed strictly, will bring relief more promptly than medicine, and without its inconveniences.

On the other hand, there is a class of persons who are borne down by constant fear of eating too much, and who are ever anxious lest what they are compelled to eat in order to sustain life may do mischief. It would not be inappropriate to speak of such people as "dietetic cranks." They are probably the most unreasonable and troublesome patients the practicing physician has to deal with. If he favors their theories, there can be no improvement, and if he opposes them he loses their confidence and their patronage. There is as much ill health caused by underfeeding as by overfeeding. The man who has lived too freely may generally moderate

his course and regain his health; but through a long course of semi-starvation the digestive organs become weakened, and the stomach contracts so that it cannot properly perform its work; the body cannot be sufficiently nourished. These abnormal conditions generally result from mismanagement during childhood. The child who is restricted to three meals a day comes to the table with a ravenous appetite, and with the certainty that a long fast awaits him after he has finished his repast. These two incentives naturally lead to gluttony.

The child who is permitted to eat what ever he wishes, at all times, becomes the victim of disease, because an unnatural appetite is formed, and he craves those things that derange the digestive organs, but contain but little nourishment. No child was ever injured by plain and wholesome food, no matter how freely or how often it may have been partaken of. When a child is a year old it should be allowed a pretty wide discretion as to foods of this sort. Three meals a day are not sufficient for children. All the operations of the system are more active than with the adult, and the food supply requires more frequent replenishing. Allow children to eat of plain, wholesome food, as often as they desire to, if you wish to escape responsibility for impaired health, which is certain to follow a strict adherence to absurd rules respecting diet.

—*Hall's Journal of Health.*

WHEN THE MISTS HAVE CLEARED AWAY.

When the mists have rolled in splendor
From the beauty of the hills
And the sunshine, warm and tender,
Falls in splendor on the rills,
We may read love's shining letter
In the rainbow of the spray,
We shall know each other better
When the mists have cleared away.

If we err in human blindness,
And forget that we are dust,
If we miss the law of kindness
When we struggle to be just,
Snowy wings of peace shall cover
All the pain that clouds our way,
When the weary watch is over
And the mists have cleared away.

When the silvery mists have veiled us
From the faces of our own,
Oft we deemed their love has failed us,
And we tread our path alone;
We should see them near and truly,
We should trust them day by day,
Neither love nor blame unduly,
If the mists have cleared away.

When the mists have risen above us,
As our Father knows his own,
Face to face with those who love us,
We shall know as we are known.
Love, beyond the orient meadows,
Floats the golden fringe of day;
Heart to heart we hide the shadows,
Till the mists have cleared away.

—*Selected.*

SUNRISE.

MARION JOHNSON.

Gilding the mountain tops
With its roseate glow,
Lighting up the valleys
And the plain below;
See! the sun-god riseth
With his quickening power,
Clothing earth in beauty;
Opening bud and flower;
Casting out the darkness
Which the earth enshrouds,
Flinging o'er the heavens
Gold and silver clouds.
Now the brilliant star-hosts
One by one have gone—
Fading in the splendor
Of the glorious morn.
O'er the rippling river
In burnished rays of gold
Now the sunlight glances,—
Lovely to behold!
How they dance and sparkle
In its cheering beams!
How they gleam and glisten—
Brook, and rill, and streams!
Leafy groves and forests

Murmer welcomes sweet
As the sun-beams glimmer
Through their calm retreat.
All the tuneful songsters
Join the harmony,
Warbling forth their praises
In sweetest melody.
Canterbury, N. H.

BETTER LATE THAN NEVER.

Life is a race, where some succeed,
While others are beginning;
'Tis pluck at times, at others speed,
That gives an early winning;
But if you chance to fall behind,
Ne'er slacken your endeavor,
Bear this wholesome truth in mind,
Success is better late than never.

If you can keep ahead, 'tis well,
But never trip your neighbor;
'Tis noble when you can excel
By honest patient labor:
But if you are out-stripped at last,
Press on as bold as ever;
Remember though you are surpassed,
'Tis better late than never.

Ne'er labor for an idle boast,
Of victory o'er another,
And while you strive your uttermost,
Deal fairly with your brother.
Whate'er your station, do your best,
And hold your purpose ever;
And if you fail to keep abreast,
'Tis better late than never.

Choose well the path in which you run,
Succeed by noble bearing,
Then though the last, when once 'tis won,
Your crown is worth the wearing.
Then never fret, if left behind,
Nor slacken your endeavor,
But always keep this truth in mind,
'Tis better late than never.
—*Anonymous.*

THERE is but one thing you have to fear on earth or in heaven,—being untrue to yourself, and therefore untrue to God. If you will not do the thing you know to be right and say the thing you know to be true, then, indeed, you are weak. You desert God, and therefore cannot expect him to stand by you.

Books and Papers.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. July, Contents; The Republican Candidates for the Presidency; Organic Cerebration; J. R. Dodge; Sicily and its memories; A Craniologist's Paradise; Compulsory Education; Frederic H. Furness; Hints on Child Training, Fashion and Nature; Diogenes and Plato on Pride; Summer Living; The Hydrophobia Puzzle; Notes in Science, Wisdom, Mirth, etc.; Several of the articles are fully illustrated, and this number will be particularly interesting to its many readers.

Pub. by Fowler & Wells, Co., 753 Broadway, N. Y. $2.00 a year.

THE DIET QUESTION. Giving the Reason Why, from "Health in the Household," by Mrs. Susanna W. Dodds, M. D. 12mo, paper, 25 cents. Fowler & Wells Co., Publishers, 753 Broadway, New York City.

This is an important subject, and one that is attracting so much attention at this time, as to render the rational consideration of it seasonable. This book gives the reason why some articles of diet are better than others, more economical as well as more healthful. It opens with tables showing the constituent elements of different articles of food; the relation of food to physical development as well as to intellect and morals. Wheat and other cereals are compared, and especially whole wheat and white flour, presenting a strong argument in favor of the former. Fruits and vegetables come in for a share of consideration, as also the question of meat as an article of diet, which is not considered favorably, especially the eating of pork. The relation of sugar, salt, and other condiments is taken up from a somewhat new and radical stand-point. What to drink and why it is viewed as an important question; and a very valuable part of the book relates to food combinations, in which it is shown that there are some articles of diet that cannot be partaken of at the same meal with good results. Closing with dietetic rules, hints on cooking, etc., it is not on that account a book of recipes. All who would eat for health and strength should read it. Handsomely published, it is certainly cheap at 25 cents, and will be sent by mail, prepaid, on receipt of the amount in postage-stamps. Address as above.

How to grow fine Celery, Mrs. Crider gives the experience of years. The preparation of the trenches; How to sow; the transplanting; The care during the Summer, and preparation for the Table. It is a pamphlet of sixteen pages, and printed on very heavy paper. Price, by Mail, 25 cts. Address H. M. Crider, York, Pa.

TIME is the measure of business, as money is of wares, and business is bought at a dear hand where there is small dispatch.

HARPS OF GOD.

Music, Canterbury, N. H.

1. Raise your voice in sol-emn numbers, Ye who in Mount Zi - on reign;
2. Light di - vine, from God de - scending, Here his ho - ly work dis - plays,
3. But the souls that now are dreaming, Vain - ly dream-ing all is well,
4. Not one car - nal base af - fec - tion Shall they have the pow'r to screen;

While a world in ru - in slumbers, Wake, to your e - ter - nal gain.
Joy and triumph nev - er end - ing, Fill the soul with sol - emn praise.
In the lght that here is beam-ing From the realms where an - gels dwell,
All who fol - low earth's at-trac - tion Shall by heav - en's light be seen.

Wake, the harps of God are ringing, Hear the gold-en trumpet sound;
Zi - on, rise, ar - rayed with glo - ry, Truth and love thy heav'nly shield;
Soon shall find, with fear and wonder, Their foun - da-tion in - se - cure;
Who re - ceive the sol - emn warning By the voice of conscience given,

Saints and an - gels, sweet - ly sing-ing, Lond their heav'n - ly theme re - sound.
Ev' - ry power shall fall be - fore thee, Earth and heav'n their treas - ures yield.
Truth, di - vine, like roll - ing thunder Shall dis - play their hearts im - pure.
Yet shall bless the judgment morning When their souls re - joice in heaven.

May, 1884.

Friend Fraser;—I have had in my mind sometime the intention to write you of the loss of our friend John Bain, whose heroic death occurred in rescuing the Stewardess of the ill fated Steam-Ship State of Florida, of which he was the Chief Engineer. After getting into the boat after the collision, he saw the Stewardess Jane McFarlane, on the deck of the sinking ship; he had the boat put back, but the timid woman refused to get into it. He leaped upon the sinking vessel and by main force tossed her into the boat. But before he could get off, the ship gave a lurch, and carried him down to a watery grave. So perished our noble friend. The despairing cry of a helpless woman touched his heroic heart; lost to every thought of self or danger, amidst that terrible crash, and the midnight darkness of the lonely sea, his noble soul went up to his Maker, a bright example in this self-seeking world, of god-like self-sacrifice.

The tender memories of such heroic men, has a strengthening influence for good upon our lives.

The last time I saw him, three months ago he spoke of you and expressed a wish to again pay you a visit; I think we would have come up your way this Summer had he been spared.

My dear friend I often think of you, and of the life work you and others are engaged in. If you could have some of the younger members of your community write your recollections, it would be a matter of great interest, and incite some to persevere and carry out any good work.

I would be pleased to have a few lines from you at any time. I am happy to say my family, and myself are well.

Yours very truly,
Charles Law.

Mt. Lebanon, N. Y. May, 1884.

Respected Friend Charles Law;—Your acceptable favor of the 18th, came duly. The collision which involved your lamented Friend Bain, is one of the most terrible on record. By his self-possession, and self-sacrifice, he is already a historical character. No doubt in the unseen world he will be met by friends who will do him honor.

On his visit here, with yourself, he impressed me that there was force in him. Should he turn to the right or to the left, something would be done. Under that impression, I spoke a few words to him.

A visit from yourself, will be very acceptable. With this I will mail a Number of our paper. It contains an article "Eternal Life." Our young friend Bain, is gone; by and by, it will be said of us, "gone too."

Life is an invisible force. Force, is eternal, and also invisible. Even steam is, till it becomes vapor. All creative forces are invisible. Our own personality is also so. The steam engine is the creation of the unseen man. It can do a thousand fold more work, and with greater precision than can the animal who is said to be the person who made it.

The real personality of man is like his Creator. Indeed all the forces of life are invisible. The Strawberry for instance; there is in it a living invisible force, commissioned by its Creator to manipulate the inorganic elements to suit its own wants, as does the Cocoanut tree. Why is a Cocoanut not a Strawberry? The answer is; Why is an apple parer not a locomotive—They are the products of unseen intelligent personalities; causing these plants, and ma-

chines, to accomplish special designs, and to meet specific conditions.

The sphere of thought, of man's invisible personality, widens as he thinks; when unlimited by earthly conditions, the possibilities involved in his destiny are beyond comprehension. Therefore, to die, is to live.

The article alluded to, is based upon, "The Problem of Individual Life."—the last chapter of that wonderful book, "Poverty and Progress." It is a Revelation. And like all other revelations, it appeared when most needed. I feel assured that the Author, has been led on and supported by unseen intelligencies, to justify the ways of God to man, and to upset the materialistic theories of modern political economists.

Desiring that a just civilization may supersede the one we now have—of force and fraud; and that a divine Order of human society may find shelter under its wings.

I have the happiness to be, respectfully, your friend,—D. Fraser.

A SCHOLAR'S FAREWELL ADDRESS.

ROSIE QUIMBY.

Another term of school is gone
Gone with the winter's snow
And like the fast receding years
Our happy school days go.
This school is small compared to some
That in our district lie
But 'tis as hard for us to part
And just as sad to say Good Bye.
Not only sad is it to part
With school-room Books and playmates true
But also with our good committee
And our loving teacher too.
To me she's proved herself a friend
A parent loving, kind and true
And let my thanks to her extend
At parting for they're truly due;
Her counsel I will ever heed
While toiling 'mid the scenes of life,
By her example, I'll be led
In the so called world's mad strife.
O my school days, happy school days!
Can it be they all are flown,
With their happiness and pleasure?
Can it be they're really gone?
Yea they're gone—gone forever,
With their griefs and pleasures too;
For Father Time is ever punctual
He will not wait for me or you.
Now these pleasures all must cease,
Childhood's happy joyful glee,
No more the schoolmates or school books
Or our play around this tree.

Ayer, Mass.

The wise prove, and the foolish confess, by their conduct, that a life of employment is the only life worth leading.—*Paley.*

Kind Words.

Enfield, Conn. March 1884.

The Manifesto is hailed every month with joy, by myself, and by others. As a sterling friend of truth and virtue, "it wakes loud echoes."

It never disappoints. Something to comfort, to cheer and to encourage in every number. It stands in the front rank in regard to purity of tone, and high aim in advancing true happiness.

"God bless you" for a periodical that I can feel safe in recommending to every one.

Daniel Orcutt.

Deaths.

Ruby C. McLean. May 17, at Canaan, South Family. Age, 15 years.

Lucy G. Clark. July 1st., at Harvard, Mass. Age 80 yrs. and 9 mo.

If not pre-eminent, she was not excelled in a life of consecration and devotion. She has laid up treasures in heaven,—in the hearts of her Brethren and Sisters. E. M.

A THRILLING EPISODE.

A Locomotive Engineer's Instinct—How he Saved a train and how he Saved Himself.

On one of the darkest and stormiest nights of the recent unusual winter, the express on one of the leading New York railroads was moving westward from Albany. The engine's headlight threw a strong reflection in advance, but the storm was so blinding it was almost impossible to distinguish anything even at a short distance. Under such circumstances instinct necessarily takes the place of sight. All seemed to be going well, when, in an instant, the engineer reversed his engine, applied the air brakes, and came to a full stop. Why he did so he could not tell any more than any of us can account for the dread of coming disaster and death, and to the wondering inquiry of his fireman he simply said: "I feel that something's wrong." Seizing a lantern he swung himself down from the cab and went forward to investigate. Everything appeared to be right, and he was about to return to his engine when his eye caught sight of a peculiar appearance at the joint of the rail next to him. Brushing the accumulated snow away, he looked a moment, and then uttered an exclamation of horror. The rails on both sides had been unspiked and would have turned over the instant the engine touched them. What inspired this attempt at train-wrecking is unknown, but it was presumed the confederates of some prisoners who were on the train hoped, in the confusion of an accident, to deliver their friends.

Engineer John Donohoe, of Albany, to whose wonderful instinct was due the salvation of the train, when asked by the writer why he stopped his engine, said:

"I can't tell why. I only know I felt something was wrong."

"Do you have these feelings often when upon the road?" continued the writer.

"No, very seldom, although for the past twenty years I have been in a condition to feel apprehension at almost anything."

"How is that?"

"Why, I have been a victim of one of the worst cases of dyspepsia ever known. I have not been confined to my bed, as like thousands of others, I was compelled to work whether able or not. Indeed, when it first began I had only a loss of appetite, a faint feeling that would not go away and a bad taste in the mouth, but I finally got those terrible craving and gnawing feelings that make life so unbearable and are known as general debility."

"What did you do?"

"I tried physicians until I became discouraged. I gave eight different ones fair tests, but none of them benefited me. I then tried proprietary medicines, but they failed, likewise. It looked pretty dark for me so far as any more peace or enjoyment in this world were concerned and I became terribly discouraged."

"You certainly do not look that way now."

"Oh, no, indeed, I am in perfect health now," was the reply "and I propose to continue so. My nervousness is entirely gone; I can sleep nights; the aching numbness has disappeared; the pale, sickly appearance has given place to the color of health, and I have readily put on flesh. This is what has been accomplished by means of Warner's Tippecanoe. If I can be cured after a chronic illness of nearly a quarter of a century I believe all suffering in a similar manner can be restored by using the same remedy."

Such is the testimony of a man who could detect and remove unseen danger on the road but could not remove the dangers from within his own system until brought face to face with the great preparation above named which did so much for him and can do as much for all those who require it.

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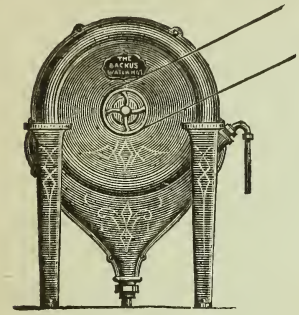

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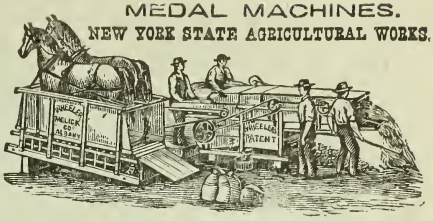

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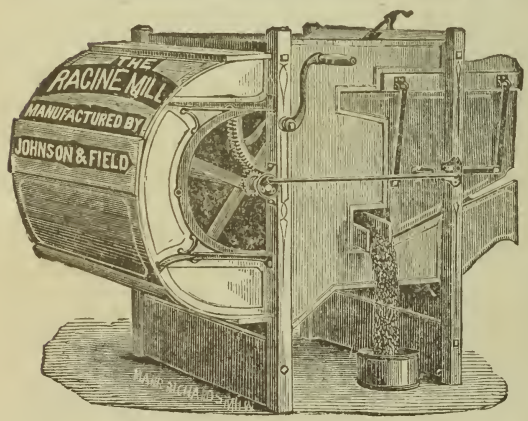

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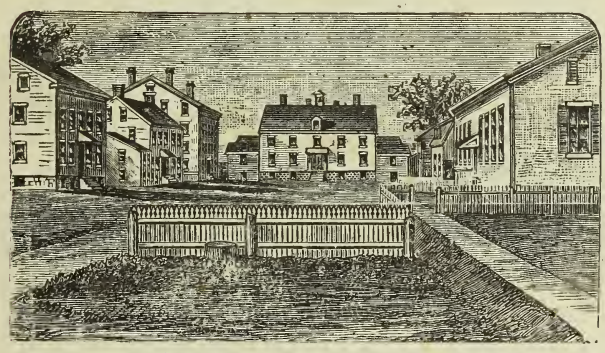

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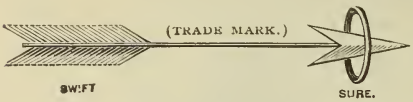

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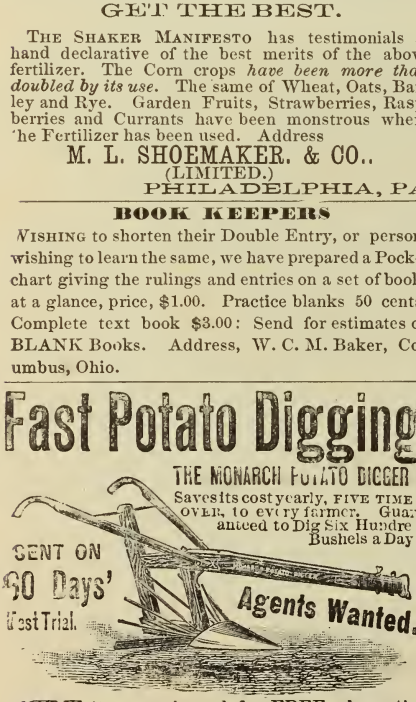

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The Manifesto.

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Vol. XIV. SEPTEMBER, 1884. No. 9.

GOD.

OLIVER C. HAMPTON.

The Bible has this remarkable apostrophe which is put into the mouth of one of Job's interlocutors. "Canst thou by searching find out God? Canst thou know the Almighty to perfection? It is high as Heaven what canst thou know deeper than Hell what canst thou do?"

Still we have some ideas of God, though we must confess that probably no two persons have precisely the same views. We would not dwell very long on this difficult question as our knowledge seems limited.

But we will write some of our impressions concerning the subject. Pope in describing the finite objects and ideas he could see and think of around him and in the Universe generally, makes this remarkable observation, viz:

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

We seem to detect in every one of the phenomena of Nature, signs of intelligence, benevolence, justice and eternal equilibrium by which the forces of Nature are balanced and antagonisms, or what would otherwise be such, constantly restrained within such bounds are suggested by the twin principles of Love and Wisdom. These principles are the moving forces of the Universe the primary essence of our Father and Mother God. These are intelligent, spiritual, sympathetic, emotional.

These are male and female. In a word these are God. But we do not know whether there is or is not a personal identity of these primary forces, distinct from the Universe of visible manifestations which they seem to control. Indeed in which they seem to live and move and have their being,—we do not care. However, our most satisfactory view is,

that there seems to be an unending category of individualized intelligences extending endlessly and infinitely higher and lower, and all located along a line of everlasting evolution and progress to higher and higher conditions of perfection toward which they will forever and ever approach, but never reach.

We do not know and cannot conceive of any end of this that would be satisfactory to the reaching party and therefore do not believe there is any end. "God is all of this visible and invisible phenomena of Infinite love and wisdom, permeating all the realms of the Infinite Universe and moving it on in all directions, towards eternally higher and higher, holier and holier, happier and happier conditions. We mean the totality of this whole phenomena visible and invisible, finite and Infinite, past, present and to come is directly or indirectly, God. God is omnipresent, all present; Omnipotent, all potent or powerful, and Omniscient, all Intelligent."

"Through all the world below, God is seen all around,
Search hills, valleys through, there he is found.
In the growing of the corn, the lily and the thorn,
The pleasant and forlorn, there He's seen, there He's seen.
All declare God is there,
In the meadow dressed in green, there He's seen."

Now we can conceive of the personality of such an Infinite, limitless being, in no other way only that all this vast Universe is His embodiment.

Is not this Universe the divine manifestation of Infinite Love and Infinite Wisdom and so the image of the Godhead bodily? This is a subject too deep and goes too far into the absolutely unknowable and incomprehensible for you kind reader or us to fathom. Still in the infinite concatenation of intelligences from the lowest scullion in creation to the highest Archangel, and yet there is no highest, we shall both be able to find friends and helpers innumerable, for as there is no end to the Heavens, we shall never be in want of myriads of friends and spiritual guides always ready and happy to lead, direct, help and comfort us under all trials, sorrows and temptations and to gradually locate us in realms of peace and rest.

Union Village, Ohio.

SOLICITATION.

CALVIN G. REED.

WHY do you not write for the good Manifesto
Ye scribes and philosophers claiming the truth?
Why hide ye your light? The world is a presto
All seeking the fountain of immortal youth.
Speak out! let us hear you, ye gifted and God-wise;
Fear not lest the truth lose its value when weighed;
We might as well think that the sunlighted skies
Will be lost, ever lost, when by clouds overlaid.
If you have but a spark of celestial fire,
Make a flame, by addition of fuel and breath;
At length it will spread its bright light wider, higher,
And warm into life those who're sinking in death.
The worst of all states, all conditions, e'er found,
The incubus state of indifference is van;
We may hunt the whole earth and the universe round
For meanness,—'twill prove an indifferent man.
Then come up ye brave to the help of the Lord!
Bring into his treasury offerings pure,
And see if rich blessings are not your reward,
Far more than you have ample room to secure.
Throw out strong inducements to get new subscribers.
We want a round thousand and more, and still more
Of radiant readers, to be the imbibers
Of truths pure and glorious that we have in store.
O! is it not pitiful, with a vast world full
Of noble, intelligent, truth-seeking minds,
That not one in a million, has yet had a rightful
Conception of blessings obtained at our shrine.
Then let me beseech you to work for the good,
The faithful Expositor! Send it abroad
Into every hamlet, for surely it would
Be to them, a rich blessing dispensed by the Lord.
Don't let us grow faithless and faint by the way,
Nor think our good messenger can't be sustained;
If we as a people intend to bear sway
In the thoits and opinions as now entertained,
Or any that rise to enlighten mankind,
We need an Expositor stating them clear
Then don't let it fail, men and women of mind
But keep the craft sailing the honest to cheer.
And then the good laborers surely should share,
Of the bountiful harvest, from seeds they have sown;
O, let us remember their patience and care;
Then we all may rejoice when the harvest is grown.

Mt. Lebanon, N. Y.

[A letter from Br. Alonzo G. Hollister, of Mt. Lebanon, N. Y. to Elder Robert Aitken, of Enfield, Ct.—]

Mar. 12, 1884.

Beloved Elder Robert ;—Your letter of February was thankfully received and entirely consonant with my faith, and understanding of gospel principles. The true followers of Christ cannot equal or excel the world in natural learning, and the investigations of science, without devoting all their time to it, as many of them do ; that would leave the true Christian no time to learn the gospel thus, such Christian professors would continue to be like the world ;—simply natural creatures.

Br. William Bussell, of Groveland, N. Y. once wrote to me thus, "As he cannot be a true teacher of science who has not studied it, until it has become, as it were, a part of his own being," So, I think, no one can be a true minister of the gospel of Christ, who has not practiced it until it has become his life element ; his deepest interest, and greatest treasure.

For a time, at least, under the baptizing influence of the Holy Spirit, it takes all the power and attention of the mind that can be spared from the performance of temporal duties, to learn and practice the gospel. It is recorded that Mother Ann Lee said, "You should make the way of God your occupation, the way of God is to be learned, as really as any trade ; you learn to have faith ; you learn to believe ; a man who has a trade is industrious, to work at it, and make a living ; and you ought to be as industrious, and as much engaged in the way of God." If there is anything that can be called science, in this study, I know, by experience, that it is as different from natural, or physical science, as day is different from night, or as the spirit of God, or Divine Intelligence is different from the unintelligent element of matter. And these natural sciences, and their literature, can never form any part of the gospel message ; much less, mere human art, as painting, sculpture, fiction, which, in my estimation, constitute mere rubbish, a lumbering hindrance to a child of God.

What the special advocates of a larger education desire is larger general and particular intelligence, culture, which I believe we can all agree to, but, let it be confined to the really useful and necessary. The Christian life is really the most intelligent, and most useful life to live, and will develop all the intelligence an individual is capable of, whether educated in book lore or not, that is, if lived earnestly, as exemplified in the life of Jesus, and his true and faithful followers.

Education, truly defined, consists in drawing out, unfolding the faculties, and covers the whole ground of culture, directing action, study, letters, investigation, practice, natural and spiritual culture—the formation of character.

As the physical body is first (so called) and is the medium for the growth and manifestation of mind, so natural knowledge comes before the spiritual in order of time, and is the medium of our proper relation to, and orderly connection with the affairs and duties of a merely temporal life ; it is, also, to a great extent, the instrumental medium for communicating the higher, or spiritual knowledge, from one to another.

Peter and John were regarded as unlearned, illiterate, but the teaching of Jesus, and the enlightenment of the Ho-

ly Spirit, and the community of intelligence in their little circle, more than compensated for lack of artificial training, such as Paul had, at the feet of Gamaliel; and though Paul counted all his attainments as dung and dross, that he might win Christ, his developed and trained faculties became efficient instruments for good.

During minority, before the mind has matured to the period for the quickening of the spiritual faculties, young people should diligently improve their opportunities to acquire all useful knowledge possible; not as an end, but as a means for greater usefulness. The more one knows, the easier it is to increase in knowledge; but it is necessary, for our best interest, to exercise a care as to what kind of knowledge.—Mere knowledge is not grace, nor wisdom, intellectual culture: educated talent, when consecrated to the advancement of the Cause of Christ, is so much progress toward that eventful epoch when the Kingdoms of this world shall become the Kingdoms of our Lord and his Christ;" it is beautiful. But, mere learning, or any grace of simple intellectual culture can never be appropriate as a substitute for the graces and gifts of the spirit, which are ample to require the whole time and attention to gain and cultivate, after we have become alive in the resurrection element. For, when a soul is waked up to God, to feel the need of being born again, it will feel the need of crying to God as though there was no other soul on earth. It will have done with its own way and will, and cry to God, knowing that it must be delivered, or die.

We can conceive intense prayer to be compatible with hand labor, but not with intellectual pursuits of the literary productions of the world, nor with the philosophical investigations of natural science. The two elements are as different as air and water.

When a soul is born of the spirit, then commences a spiritual education which can be but little assisted by natural learning, none at all by mere worldly literature, and, if souls would progress in the new life thus begun, the spiritual education should be kept in the lead, in all life's motives, but, of course, with due regard to the duties and responsibilities of the temporal life. Society has suffered much pecuniarily, and not a little spiritually on account of persons whose calling was to do business, not keeping proper and correct book accounts of business transactions, hence, it is a necessary qualification to have a good knowledge of book-keeping; however, it is not needful, in a community, for every person to understand book-keeping; nor is it needful for every person to understand the science of astronomy, of electricity, of mineralogy, etc., etc. But, each person should be qualified for positions appropriate to talents given, and duties assigned, while those branches of science, or philosophy, which prospectively, the individual cannot apply to life's duties and interests, may, with propriety, be neglected, and the time and life be employed in those pursuits which are needful to prepare for the Kingdom of God; those important to the well-being and happiness of the soul. Elder James Whittaker wisely said, "The way to labor for the Gospel is, to keep your minds exercised in laboring upon those things which belong to your peace, and not upon the things of the world, that are not in the line of your duty; for if you give your minds to labor upon such

worldly things, they will become corrupted." Again, "I warn you Brethren, not to be overcome with the cares of this world, lest your souls lose the power of God and you become lean and barren." This is the kind of education needful for a Christian, again said Elder James, "I will tell you how you can always know the way of God; the way of God is always right against a carnal nature; and a carnal nature is directly against the way of God." However, natural learning does not appear opposed to a carnal nature, though we all acknowledge that a degree of it is very serviceable and necessary.

The world of mankind will not gather to the Christian fold to obtain that which they possess among themselves, and, probably, in a greater degree of perfection, without the gospel; but for what the gospel contains which they do not possess. Those who have not the gospel cannot get it only from those who have it in possession. If, when the world come to Zion, her children have not the gospel, that will be Zion's loss, and the loss of Zion seekers.

But, the earth has produced a few god like characters in the past; and, we believe the future will be prolific of many, many more. The childhood of the race has passed away from some advanced souls, and they have matured to the perfect dawn of the kingdom of everlasting righteousness, whose teachers, or light bearers, shall not be removed into a corner any more. And the judgment hath been given to the people of the saints of the Most High, who will break the oppressors' rod, and reprove, or argue with equity for all the meek of the earth; and the curse shall be lift from the sinner who will mend his wa and their dominion shall be from ocean to ocean, and their kingdom and glory shall endure forever. Your Brother,

Alonzo G. Hollister.

EQUALITY OF THE SEXES.

JAMES S. PRESCOTT.

When God made the sexes he made them equal, pure and innocent, and while they continued in that state they enjoyed paradise. As are the hands on the human body, so is the equality of the sexes in the spiritual order. There is a right hand and a left hand, the right hand is always first, the left hand is always second, and both hands are always ready to help each other in bearing one anothers burdens, and so fulfilling the law of Christ, in ministering to the wants of the body, which is the Church.

Perhaps no one understood this law, better than St. Paul when he said, "these hands have ministered to my necessities."

It is evident that St. Paul, when not engaged in preaching the gospel, labored with his hands. In case of the absence or inability of the right hand to perform its office, in the natural body, the left hand is always ready, in every emergency and under all circumstances to fill the place, and make up the lack. So is the body of Christ. Two of each sex are appointed in this day. This is the law governing the equality of the sexes, in the spiritu[illegible] othe[illegible]

[Contributed by G. B. Avery.]

THE SUBSTANCE OF CHRIST'S PREACHING.

THEODORE F. MUNGER.

"THE Spirit of the Lord is upon me. [poor;
Because He anointed me to preach good tidings to the
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."
Luke, iv. 18, 19.

* * * Without doubt we have here the key note to his entire teaching. This was his gospel from first to last, whatever he may have said of an apparently different tenor on special occasions. It is a derogation and an absurdity to suppose, as is sometimes asserted, that Christ, finding this kind of teaching did not answer, changed his tone to a "woe." It may be reasonably supposed that Christ did not feel his way along, but that he understood himself and his work from the first, and struck at once to the heart of his business. This appears still more plainly as we realize that here at the outset, he brings out the whole divine meaning of the Jewish economy.

It is understood that great numbers of persons are still reading that purblind mass of crudities known as the Mistakes of Moses. Does the author of that book know what the Jewish system means when you get down to the soul of it? Does he tell you that its key note is mercy, and that its method and aim is simply that of deliverance and freedom from the actual ills of life? Does he tell you that it is a system shot through and through with great redeeming and liberating forces? Does he tell you that it takes a nation of slaves, ignorant, barbaric, besotted in mind and degenerate in body, and by a shrewdly adapted system of laws lifts it steadily and persistently, and bears it on to ever bettering conditions, and always toward freedom?

Does he tell you that from first to last, from center to circumference, it was a system of deliverance from bondage, from dis- [illegible] from su- [illegible] des- [illegible] planned to secure it by a gradually unfolding system of laws, educational in their spirit, and capable of wide expansion in right directions? Nothing of this he sees, but only some incongruities of numbers and a cosmogony apparently not scientific.

It is the peculiarity of Christ's preaching that he pierces at once to the center of this great delivering system, and plants his ministry upon it. He takes its heart, its inmost meaning and intent, and makes them universal. He draws them to the front, leaving behind the outworn frame-work of laws and ordinances, and lays them directly before the eyes of the people. "This is the meaning of your law, this is the secret of your nation, namely, deliverance, freedom."

We cannot conceive a better Gospel nor a profounder social order than this. It accords with the largest views of humanity, whether it be scientific, historic, or religious. Science and history and religion tell a like story of deliverance, emergence from the lower into the higher, struggle toward the better, deliverance from evils, and so a passing on into righteousness and peace. Christ supplements and crowns this order of nature and providence by his Gospel. "I have come to save you in full, body and spirit, to make you free indeed by a spiritual freedom; I have come to declare that this deliverance, which is the secret of your national history, is to become universal, the law of all nations, and the privilege of all men." Here is a gospel indeed!

The peculiar feature of this quotation from Isaiah, which Christ makes his own, is its doubleness. "The poor,"—but men are poor in condition and in spirit. "The captives,"—but men may be in bondage under masters or circumstances, and also under their own sin. "The blind,"—but men may be blind of eye and also in spiritual vision. "The bruised,"—but men are bruised in the struggles of this rough world, and also by the havoc of their own evil passions.

Which did Christ mean? Both, but chiefly the moral, for he always struck through the external forms of evil to the moral root [illegible]m which it springs, and of whose condi- [illegible]n it is the general exponent. And he al- [illegible]ys passed on to the spiritual and to which

external betterment points. He was no reformer, playing about the outward forms of evil,—hunger, poverty, disease, oppression, giving ease and relief for the moment. He does indeed deal with these, but he puts under his work a moral foundation, and crowns it with a spiritual consummation.

Dealing with these, he was all the while inserting the spiritual principle which he calls faith. Unless he can do this, he is nearly indifferent whether he works or not. If you cannot heal a man's spirit, it is a small thing to heal his body. If you cannot make a man rich in his heart and thought, it is a slight matter to relieve his poverty. At the same time, Christ will not separate the two, for they are the two sides of one evil thing. Poverty, disease and misery mostly spring out of moral evil. They are not the limitations of the finite nature, but the fangs of the serpent of sin.

To refer evil, physical or moral, to development, betrays clumsy observation. The imperfection of development is a phrase the parts of which do not go together. In a true and orderly development, every part and point are perfect. A half grown animal is never blind because it is half grown, nor paralyzed because it is young, nor sick because it is immature. In the natural order, evils come in when the development has been reached, and its energies have ceased to act in full force. But those who contend that physical and moral evils are the necessary attendant of what they call imperfect development, reverse the very process from which they argue, placing them at the outset where they are never found in any other order. Plainly we cannot reason from one to the other; plainly there is a disturbing element in human development, for which no analogy can be found in the physical and animal processes. Human ills are not the sole products of ignorance, nor the chance features of human progress, but the fruit of selfishness,—not an order but a perversion. And so Christ sets himself as the deliverer from each, the origin and the result, the sin at the root, and the misery which is its fruitage. Therefore let no man think that there is any gospel of deliverance or helpfulness for him, except as it is grounded in the cure of whatever evil there may be in him,—evil habits, or selfish aims, or a worldly spirit.

THE GOSPEL WORK LIKE A RIVER.

MARY WHITCHER.

The limpid stream rolls on
O'er rocky beds and sandy plains,
In haste to reach its broader home—
Salvation's fount, where life obtains;
And here we see the rolling tide
Which purifies the fount within,
Casting the refuse on each side
As doth the heart adverse to sin.
Till this is reached we bear upon
Our surface what the world may give,
But when obtained our ocean home
In ebb and flow to God we live.

Canterbury, N. H.

"NOT MY WILL."

ELMIRA HILLSGROVE.

Not my will, my Father, but thy will be done,
The race set before me, I'd patiently run;
For truth is unchanging my soul fully knows,
And mingled with chastening, thy love deeply flows.

Then why should I linger, when duty I see,
Pointed out by the finger of pure love for me;
While child-like and humble, to principle true,
My Father and Mother will guide safely through.

I'll trust in this care, and banish all doubt,
The spirit of prayer this foe casteth out;
My soul sings its treasures of blessings anew,
While I joy in whatever my hands find to do.

I would work in thy vineyard in dew of the morn,
In the shadow of evening, or heat of the noon;
Only make me of service, thy truth to declare
Leading some soul to seek Thee, thy mercy to share.

And may I ne'er question the means Thou wilt take,
The chains of oppression and darkness to break;
But wrestle till error before truth succumb
And whisper in spirit, thy will, Lord, be done.

Canterbury, N. H.

THE GOLDEN RULE.

AGNES E. NEWTON.

"Whatsoever ye would that men should do unto you, even so do ye also unto them," are words that will outlive the growth of ages, and burn as beacon lights, guiding the tempest tossed mariner to shores of Christian excellence;

portraying the divine wisdom of the great Teacher; by the observance of which the pupils of the school of Christ are distinguished.

This rule applies to all classes, grades and ages of individuals upon whom the light of Christian intelligence has dawned. Its influence is powerful for good; by its adoption peace and harmony are preserved among equals, teachers and pupils, parents and children, all being thoughtfully considerate of each other's good. How satisfactory the result.

No code of Chesterfield is requisite to give grace and beauty to the manners of the truly Christian man or woman, in whose lives this rule has been adopted as an abiding element. They are prepared for every phase and emergency of life found in the Christian's pathway. What an improvement upon the Mosaic law of justice, "An eye for an eye, and a tooth for a tooth." The spirit of retaliation can find no place in the heart of a Christian.

Love that "endureth all things," the great criterion by which the heirs of the New Kingdom are known, is an outgrowth of obedience to the golden rule, which if universally adopted would prove the greatest panacea the world has ever known.

Canterbury, N. H.

ISSACHAR BATES.—NO. 2.

BY H. C. BLINN.

In 1776 Issachar was in the company commanded by Captain Bunker. They marched to Dorchester, and at this time were anxious to get Lord Howe out of Boston.

"On one Wednesday night in March at about ten o'clock we took up our march over Dorchester Neck with one hundred and fifty carts loaded with frames of forts, and bundles of brush. We planted three forts on the hill that night, and at day-break we left the hill that the British might fire at it. The next night we went again and in the morning left only a guard. The third night we went and kept the hill, and the next day which was Saturday they did their best with their cannon from every battery, firing all night and killing only four men."

He says they did not fear the landing of the British as the Americans had seventy barrels filled with sand, which would have broken their ranks if rolled down the hill.

"On the Sabbath all these war vessels left the place and on the next day the American troops marched into Boston to take possession of what had been left by the enemy. A few horses nearly starved, and some cannon spiked. The Churches had been used for stables and in which to train their light horses. We then marched to New York, where we had another view of Gen. Howe; with his fleet and red-coats on Staten Island.'. The British through much bloodshed captured Long Island. It was now thought impossible to defend and hold the city of New York and Gen. Washington ordered the removal of all the continental stores to Kingston."

During some two weeks, every night, these stores were silently conveyed to a place of safety. The transportation of fifty cords of wood which remained in the upper part of the city was not considered advisable, but was ordered to be given to the poor who lived in that vicinity. The zeal of appropriation at this time was commendable and in fifteen minutes the wood had passed into as many divisions as there were poor people to accept it.

Issachar now belonged to the brigade commanded by Gen. Fellows. This was stationed in the Barracks three miles above the city. In the latter part of August he accompanied these guards, as fifer, to the city and expected to return in about twenty four hours. For two days they had no food and no one came to relieve them. On the third morning eight British ships were under sail, three moved up the North River and five up the East River. The three ships that sailed up the North river each sent a broad-side as

they passed the guards. Two hours later there was a fearful cannonading as the British poured their cannon balls into the city, hoping to destroy the retreating American soldiers, Gen. Putman however reached the guards and dismissed them with the word to take care of themselves. They then numbered four hundred men, and these fled in all directions

Issachar says, "For my part I took my little drummer, James Elliot, a nice lad of fourteen years, and started up the North River to get our clothes, but we found neither barracks nor clothes, but we found a distressed body of men, waiting to surrender themselves to the enemy. Small parties came running to us, that had met the enemy, and everybody asks. "What is the news?" "We are all cut off and we have no commander."

Soon after a Colonel of some regiment came to the place and advised the men to parade, rank and file. They now numbered some two hundred. For some time they stood in position waiting the advance of the enemy. Several persons became uneasy and left their ranks for the river, which they hoped to swim across and escape. "While we stood here waiting for the ceremony of surrender, an Irishman stepped out of the ranks and addressed the Colonel as follows; Dear Colonel I am thinking it will be of no use to stay here and wait to be taken, for I am thinking we will be taken fast enough if we go along. Very well replied the Colonel. I will make a proposal. We will all march into that grove and lay flat on the ground. Nothing will come there except a small flanking party and we can force our way through that body. But no flanking party came to disturb us and after the army had passed along, we all up and ran away."

The happy thought of this poor Irishman in this case saved some two hundred men from imprisonment, if not from death. After a run of one and one half mile they halted, and were suddenly treated to some shot and shells from the British ships then in North River. They then hurried on for a distance of nine miles till they reached the American army. For three days Issachar and the little drummer boy were without food, and then obtained a little by begging. After a night's rest in a barn at Kingsbridge, they moved on to another station, where they tarried several weeks. As the soldiers remained but a few days in one place they were called The Flying Camp. As the stores and baggage were moved these soldiers were sent to guard them. "At White Plains the British came upon us and we had to fight to protect our stores. We held our place for three days, long enough to get our stores out of their reach, although we lost a number of men."

These marches continued till they had passed some forty miles from New York, This prudent retreat is worth a passing notice. "All our stores and baggage covered more than an acre of ground. There were hundreds of barrels of liquors, rum, brandy, wine, etc., also sugar, molasses, pork, flour and other articles bought in the city of New York. The whole of this underwent no less than twenty removals, with the British at our heels."

The retreat occupied several weeks, and yet the loss of stores was but a mere trifle.

In 1777 Issachar was at the battle of Princeton and Trenton, under Capt. Warner, and had enlisted this time for three months. He was next under Capt. Stockwell at Bennington Vt. Then sent with some guards to look after the sixty two British regulars, five hundred Hessians, and thirty seven tories captured by Gen. Stark; at Bennington. A Church served for a prison. The tories were yoked together with ropes fastened to their necks and driven to North Hampton jail. The other prisoners were guarded in this place for some time.

Issachar is next found at Saratoga guarding those taken from Burgoyne's army. He was next at Fort Edward. Soon after this Gen. Gates issued orders for the guards to return as Burgoyne had capitulated, and "you may be assured that we took a lively start and my fife seemed to produce a remarkably joyful sound." The soldiers were now dismissed and returned to their homes.

(To be continued.)

Trust in God and do right, through an enlightened conscience, and no power can disarm thee of moral and spiritual strength.—*H. H.*

MORNING THOUGHT.

ELIZAETTE SUTTON.

These are with kind wishes to all, and a glad welcome to the whole household of faith. The leaf that we are about to trace our thoughts and actions upon, lies, unwritten before us, and presents a volume of chaste appearance. It is a page decked in clean apparel without a blemish or stain, to mar its character or deface its beauty.

If we could close this volume, with a record of good deeds only, a history of human kindness and good will to all. Would we not think that the Millennium had really dawned, or the era of Millennial virtues had covered the earth, and wrought a needful change? Every new leaf that we turn should bear the inscription of Hope, which is always resolute and accompanied by power to make it of greater merit in trustworthiness and noble deeds.

From this, springs a world of pleasure. It is an angel at our side blessing each enterprise tending to moral or spiritual worth; gilding its pages with bright and encouraging things of God's forming and character. Yea, we are writing a history for our present, or future comfort, or pain. Would it not be wise to be mindful of this that every step be taken with firm purpose towards the Millennial dispensation?

Faith is a support and will prompt us to a well spent life and clear record. It will aid us on the unknown, the untrodden path before us as we gather hopeful visions of success. Love, that thinks no ill of its neighbor nor vaunteth itself, should be a prominant good with us, I wish to apply these beautiful truths to my daily conduct, and be one with my loving Elders, Brethren and Sisters in the bright hope of Eternal life.

Mt. Lebanon, N. Y.

BABYLON IS FALLEN.

Hail the day so long expected!
Hail the year of full release!
Zion's walls are now erected,
And her watchmen publish peace;
From the distant coasts of Shinar,
The shrill trumpets loudly roar,
Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!
Hark, and hear her people crying,
"See the city disappear!
Trade and traffic all are dying!
Lo, we sink and perish here!"
Sailors who have bought her traffic,
Crying from her distant shore,
"Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!"
All her merchants cry with wonder,
"What is this that's come to pass?"
Murmuring like the distant thunder
Crying out, *Alas! Alas!*
Swell the sound, ye kings and nobles!
Priests and people, rich and poor!
Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!
Lo, the captives are returning!
Up to Zion see them fly!
While the smoke of Babel's burning
Rolls across the darkened sky!
Days of mourning now are ended,
Years of bondage now are o'er,
Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!
Zion's children raise your voices,
And the joyful news proclaim!
How the heavenly host rejoices!
Shout and echo back the same!
See the ancients of the city,
Terrified at the uproar!
Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!

[Contributed by L. M. K. V.]

WHY IS IT SO?

Some find work where some find rest,
And so the weary world goes on,
I sometimes wonder what is best,—
The answer comes when life is gone.
Some eyes sleep when some eyes wake,
And so the dreary hours go;
Some hearts beat where some hearts break,
I often wonder why 'tis so.
Some hands fold where other hands
Are lifted bravely in the strife;
And so through ages and through lands
Move on the two extremes of life.

Some feet halt while some feet tread,
In tireless march, a thorny way;
Some struggle on where some have fled,
Some seek where others shun the fray.
Some sleep on while others keep
The vigils of the true and brave;
They will not rest till roses creep
Round their names above a grave.
—*Selected.*

WHO WILL THANK YOU FOR IT?

JOSEPH WOODS.

THE above I overheard in reply to an interested person who expressed a desire to finish a certain piece of work that day. I thought what are thanks worth? They are simply an expression of gratefulness to the donor for some favor received. The Bible teaches us in every thing to give thanks and informs us that, whosoever is unthankful is unholy, but, whosoever does any good deed with no higher motive than the thanks and praise of those with whom they are associated, work for very poor pay and evidently love the praise of men more than the praise of God. It was said of Jesus, "his reward is with him and his work is before him." He said, his meat and drink was to do his Father's will and his reward, in so doing, was a continual increase in the resurrection, with a constant self-sacrifice of all that constituted the world until he was able to declare, "my Father loves me for I do always those things that please him." He said unto his disciples, "be of good cheer I have overcome the world." and to the Father he said, "I have finished the work thou gavest me to do." No praise, no thanks of mortals can take the place or be the reward of the rightful heir whose whole soul's interest is in the household of faith and in all the consecrated interests of whatever name or nature. The rightful heirs are not, cannot be hirelings, but are joint heirs with their Lord and Master to an inheritance corruptible undefiled and that fadeth not away. When an individual becomes a follower of Christ; all duty becomes a blessed privilege for which they are thankful to do good continually.

Canterbury, N. H.

EVERY IDLE WORD.

OLIVER PRENTISS.

FOR every idle word I must account to God,
Or feel his chastening rod, how watchful I should be;
A bridle for my tongue, to curb it while I'm young
Is surely one among the needful things for me.

I'll labor to refrain from everything that's vain
And strive this gift to gain,—To think before I speak,
My words I'll ponder well and no old stories tell
All idle speech repel, for Wisdom is not weak.

When I am off my guard old nature pushes hard
My progress to retard and bring me into loss,
If I redemption find this nature I must bind
And leave it far behind by virtue of the cross.

O could I hear the young resolve to curb the tongue
And in the Truth be strong it would delight mine ears,
What honor they might gain! What victory obtain
If they would but refrain from foolish jests and jeers.

I know it can be done and I'm resolved for one
All idle words to shun and quell a forward sense,
While I have breath to spend my tongue shall not offend
A single Gospel friend, 'tis sin—To give offense.

Mt. Lebanon, N. Y.

PRESIDENTIAL ELECTION.

F. W. EVANS.

SHAKERS—a quiet people—to the Sovereign People, upon the coming Presidential Election.

As the Jews—a natural people, were scattered through the nations of earth, yet remained a distinct people, so will Shakers, a spiritual people, be distributed amongst all nations, kindreds, tongues and sects, yet not be numbered with any.

In the First Appearing of the Christ Spirit to man, ruling by might and power, their Representative, Jesus, said, "My kingdom

is not of this world, therefore my servants will not fight."

In the Second Appearing of the same Christ Spirit, to woman, ruling by Love, her Representative, Mother Ann Lee, said, "Let the potsherds of the earth dash against the potsherds of the earth. You my people, have nothing to do with it. You will neither fight nor vote. Yet pray for the peace of the Nation whither the Lord hath cast your lot, for in its peace ye shall have peace."

The Sovereign People should vote for Measures, not Party nor Men.

PLATFORM.

1. As Grant recommends, extend the Presidential term to seven years, with no re-election.

2. Continue appropriations.

3. Allow the President to approve a part of any bill.

4. Then add Woman Suffrage, Prohibition and land Limitation, with National Arbitration.

"Righteousness exalteth a Nation, but sin is a disgrace to any people." Therefore make Women and Indians citizens. Work toward the equalization of property, thus lessening poverty, removing the temptation to crime and putting war afar off. Do right. Let the people have nothing to fight for or fight about. Let men dig for bread, not walk for money. Landless people are the raw material of war. Make every man and woman a landlord or landlady, thus ending wars. The work of righteousness is peace, and the effect of right doing is quietness and assurance forever. Give us a Republic in fact, as well as in theory, and all the Governments of earth will become Republics.

Heretofore, men and women have been held in speaking distance by blind instinct and physical passion. Hereafter, let them be intellectually and spiritually united, "and the council of peace will be betwixt them both."

Mt. Lebanon, N. Y.

As the soul grows in grace the spirit is endowed with power to perform greater deeds of goodness, which elevates the immortal part to brighter scenes of glory, better fitting us for angel spheres.—*Allard.*

HOLINESS.

NANCY G. DANFORTH.

Our faith is founded on the word of God; He hath said, "Be ye holy, for I am holy." The Apostle also says: "Without holiness no man shall see the Lord." To be holy is to be pure, even virgins. It was a virgin company that John saw standing on Mount Zion. If we become defiled with sin, our virginity is gone, and we are not justified or saved, until that sin is canceled, and the stain washed from the soul by true repentance, with confession to God before his witnesses. This has always been the manner in which God has dealt with his people; the way by which they found forgiveness.

Under the law they verbally, confessed their sins to the Priest, and brought offerings for atonement. Many came to John and were baptized "confessing their sins." When the apostles were gathered at Jerusalem on the day of Pentecost, many came confessing and "showing their deeds."

Further, we are exhorted to bring our deeds to the light that they "may be made manifest that they are wrought in God." It is said of some, that they will not come to the light "lest their deeds should be reproved." As we cannot hide from God, this hiding must be from his chosen witnesses. Here it is that we "mortify our members which are upon the earth," even every earthly desire, and thereby obtain the grace of true humility which is found in its fullness in no other way.

The gift is noticed with the peculiar blessing of God, for, "He resisteth the proud but giveth grace to the humble." In this spirit we find that true repentance,

which enables us to forsake sin and live a new life.

Again we accept the words of Christ when He says; "Except a man forsake all that he hath he cannot be my disciple;" also, "If any man will be my disciple, let him deny himself, take up his cross and follow me."

We are required to hate fathers, mothers, brothers, sisters, husbands, wives and children, more than all this, our own lives, also. Not that we are to hate the individuals; but rather that life which constitutes these relations. In order to hate our own lives, we must practice self-denial until it becomes a pleasure to separate ourselves from all sinful indulgences, where our dispositions would crave gratification; thus prove ourselves the servants of Christ according to his word, "Ye are not of the world, even as I am not of the world."

We must follow our Lord in the regeneration, not in the oldness of the letter, which killeth, but in newness of life; not in the course of this world, in the gratification of any passion or lust. It is written, "They that are Christ's, have crucified the flesh with its affections and lusts;" and again, "There remaineth a rest for the people of God. He that hath entered into his rest, he also hath ceased from his own works as God did from his."

We believe the fall of man consisted in yielding to the insinuations of lust, and this passion has debased him below the brutes, for they keep the order of nature. This, even the lust of the flesh, is that beast which "sitteth in the temple of God," showing himself that he is God. "See that ye defile not the temple of God, which temple ye are."

This shows us where the temple of God is. Who hath not bowed to the god of lust in this temple? Paul said the married care for the things of the world, how they may please their companion, while the unmarried care for the things of the Lord.—This forgetfulness of God's law, being the state where man first fell from God, here the resurrection must take place. As it was the spirit, not the body which died, so it is the spirit that must rise again. Hence, we "turn the battle to the gate," to overcome our inbred foes.

Under the reign of the Prince of Peace, we are not called to meet our fellow mortals in deadly strife; but to crucify our own inbred passions whence these enmities proceed; thereby gain the true love of God.

This love enables us to speak words of peace and comfort to all. It changes the warrior to a man of peace. It teaches us to love our enemies and to pray for those who despitefully use us.

Merely believing these things will not save us; but practicing this beautiful faith every day of our lives, brings salvation from sin, and the full assurance of perfect redemption from the very nature and likeness of the fall.

Surely, with this prospect before us, we have a right to rejoice in the heavenly songs of Zion; for truly we have found the way of holiness and deliverance from the servitude of sin. And now we ask, Where is the soul that is weary of sinful pleasures? Where the soul that hungers after righteousness? Are you willing to meet God's requirement, and forsake all for the kingdom of heaven, for Christ's sake, and the gospel?

To such we would say, "Come, go with us, and we will do you good; for

the Lord hath spoken good concerning Israel," and concerning his Zion on earth. Here is found the power to lay hold on eternal life and keep it constantly in possession, while dwelling on the earth; yet above earth's sordid plane. Here we find heavenly comfort in all the trials of life, a balm for the wounded and sorrow stricken spirit. Yet we know that, "Straight is the gate, and narrow is the way that leadeth unto life and few there be that find it."

Canterbury, N. H.

Alabaster Boxes of Human Sympathy.

HORACE MANN.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead.

Fill their lives with sweetness. Speak approving cheering words while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they mean to break over my dead body I would rather bring them out in my weary and troubled hours and open them that I may be refreshed and cheered by them while I need them.

I would rather have a plain coffin without flowers, a funeral without an eulogy, then a life without the sweetness of love and tenderness and sympathy. Let us learn to anoint our friends beforehand for their burial.

Postmortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—*Selected.*

[Contributed by L. Willard.]

RECOMPENSE.

The earth gives us treasures four fold
For all that we give to its bosom.
The care we bestow on the plant
Comes back to the bud and the blossom
The sun draws the sea to the sky,
Oh, stillest and strangest of powers!
And returns to the hills and the meadows
The gladness of bountiful showers.
The Mother regains her lost youth
In the beauty and youth of her daughter.
We are fed after many long days
By the bread that we cast on the waters.
Never a joy do we cause, but we
For that joy are the gladder.
Never a heart do we grieve, but we
For the grieving are sadder.
Never a slander so vile as the
Lips of the willing rehearser,
And curses though long, loud and deep,
Comes home to abide with the curser.
He who doth give of his best,
Of that best is the certainest user;
And he who withholds, finds himself
Of gaining the pitiful loser.
The flowers that are strewn for the dead,
Bloom first in the heart of the living.
And this is the truest of truths,
That the best of a gift is the giving.

—*N. Y. Sun.*

SPECULATION BARBAROUS.

The *Iowa Homestead* suggestively says, "Speaking of speculation, why is it that the Jew does not speculate? He is the keenest, shrewdest trader in the world, but keeps off the Board of Trade. Is it because he is a thorough-bred race? Speculation is the vice of barbarism.

The Jew has been out of barbarism five hundred years, and there has been no breeding back. The Anglo Saxon is a mixed race, scarce a thousand years out of barbarism. Can this be the reason why his head is turned by the first winnings of the wheel of fortune? Is this gambling mania like the black nose in the Shorthorn or bristles in the Poland China, an instance of breeding back?

There is no question but what speculation is the vice of the age. It is the manifestation of the spirit of greed seeking to get something for nothing. It adds not an iota to the wealth of the world, while it robs the victim and demoralizes the winner. It enters into all kinds of business and makes trade a very Babylon of iniquity instead of a system of equitable exchange."—*Selected.*

HOURS.

GRANVILLE TEMPLE SPROAT.

THERE is an eastern allegory of which the following is a transcript:

A youth was walking on the seashore. Being overcome with fatigue, he sat down on a rock. He fell into a slumber, and the following vision passed before his eyes. The Angel of Life stood before him, and said, "Seest thou those muffled and veiled figures in human form coming out of the mist on the distant shore of the sea?" "I see them," replied the youth. "Watch them attentively," said the Angel. "They have a lesson to teach thee. It is a lesson of wisdom Be silent, and obey."

The youth kept his eyes on the muffled and veiled figures. They approached the place where he was sitting. There were twelve of them. They said not a word; but walked silently along the shore. On their white, flowing drapery the youth saw inscriptions written in characters of light, very beautiful. They moved mysteriously along, and silently glided into the thick mist that lay stretched out before them.

The youth looked again; and saw twelve other figures, muffled and veiled as the first had been, approaching him. They walked silently along, with slow and pensive steps, and approached the place where the youth sat; and he saw that their drapery was also covered with inscriptions; but they were impervious to the light; and they silently glided away, as they came into the thick darkness beyond. The youth turned to the Angel beside him, and said, "Who are these muffled and veiled figures, and why are some of them clothed in bright, shining raiment, covered with characters of light; while the others are in darker raiment, and the characters on them are also dark, as they move silently and pensively away?"

"The muffled and veiled figures," said the Angel, "are the hours of mortal life. The figures in white drapery which thou sawest, are the hours which thou has spent in well-doing, and serving thy fellow men; and they bear the record, written in letters of light, on their drapery. The dark figures are the misspent hours; and they carry with them the record of hours spent in folly and idleness. Be not surprised that thou shouldst meet them again; for they are the mysterious emblem of which time is made; and they bear on their garments the records of Eternity."

"God works in hours," says the wise old proverb. The days are made on a loom, of which the warp and the woof are present and future time.

"Time is the warp of life, he said; O! tell
The gay, the young, the fair, to weave it well."

Our moments pierce into eternity; and he was a wise king who said, in those sad tones that have rung down to us through the ages, "I have lost," not crowns and kingdoms, but "I have lost a day!"

The wisest of men have always remembered that time is the warp of which life is made. "I have always been careful of my time," said Franklin. "Take care of the minutes and the hours will take care of themselves. The sun does not wait for his hat and his boots, but gets up at once."

"You are welcome to my library, my horses, the walks on my grounds, every thing that I have the power to bestow," said a wise statesman, lately departed, to his guests; "but my time, you must not ask me to part with that; it is all that has made me what I am; and if I have done any good in life, it has been done by taking care of the hours, and by "setting a trap to catch the minutes."

Washington was one of the most punctilious of men with regard to time. He once asked the French ambassador to dine with him, and said, "Sir, will you please to remember that we dine precisely at one o'clock." The ambassador arrived at the more fashionable hour of two; and Washington said to

him, "Sir, our dinner hour has past, and our guests are departed. I believe I told you our dinner hour was at one o'clock. I should have no other apology to make to the king himself whose ambassador you are."

The old citizens of Philadelphia used to say that they always knew when the old clock on Liberty Hall was going to strike two; for Washington would be seen making his appearance, riding round the corner, on horseback, just at that moment, by the clock. His presence was clock enough for the whole city of Philadelphia.

"This is a picture of Sir Edward Lonsdale," were the oft repeated words of a woman who acted as guide to visitors to a famous country house, in England. As they walked through the portrait gallery of the mansion. "He improved his time, was successful in business, and, by prudence and industry, amassed a large estate. Here is a picture of his son; who wasted his time, squandered his money, became a beggar, and died in the poor-house."

Canaan, N. Y.

FAITH.

HARRIET WHITNEY.

"Faith is the substance of things hoped for; the evidence of things not seen." It is to the soul a gift of God, and if nourished by tenderness and love; will grow to be of great value.

To the Christian pilgrim on his upward march through life, faith is a reliable staff.

To the Mariner on the tempestuous deep when the angry surges roll and toss his little barque, and every moment would appear to be the last; how in faith he throws himself upon the mercy of a kind and beneficent Father, hoping through that faith, to be saved from the perilous deep.

So it ought to be with us that are young; who have just started the Christian race, we ought to have a faith strong in God; so that in the day of trial we could say with our blessed Savior, "Get thee behind me Satan," I will have no part with thee.

If we have strong faith in God and in the principles of right, we are building a structure whose foundation is solid and firm. "Without faith it is impossible to please God." It is not given to one condition or age, and with held from another. It is for us that are young as well as for those of riper years. By the forcing of small roots into the earth the towering tree is firmly established to brave the tempest, and so faith grows with each individual effort until it becomes a permanent indwelling principle.

Ayer, Mass.

THE SIFTING OF PETER.

BY HENRY W. LONGFELLOW.

"Behold Satan hath desired to have you, that he may sift you as wheat."—*St. Luke, xxii.*, 31.

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce with arrows fleet
Its centre.

For all at last the cock will crow
Who hear the warning voice, but go
Unheeding,
Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale, suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will [ache;

The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not, what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger;
And conscious still of the divine
Within them, lie on earth supine
No longer.

—*Harper's Magazine for March.*

HOME.

ELLA TURNER.

What a great meaning there is contained in this small word (Our Home.) And what is it that makes home—Is it not true contentment of spirit? Unselfish devotion of our services to the good of our brothers and sisters? Were it not for home how could we enjoy each others associations?

I often think of those who are homeless and know not the joys of home. How often do I compare their life with mine. Here I am surrounded with every blessing for my physical comfort; and above all I am taught how to become a true Christian.

I am making my home by kind words and acts I am going to be a minister of love and kindness to all my companions and in this way I am going to make a happy home here and a happy one in the heavens that I may enjoy when I am called to go there.

To have a pleasant and agreeable home we need not look to some gorgeous mansion whose exterior attracts the passer-by with many longing desires. We can have it right here in our beautiful Shaker dwelling, if we strive to live up to the best knowledge of right that we have received. But in order to make this a happy home in the life of Christ, we must renounce the carnal worldly life that centers in the life of generation.

Harvard, Mass.

Only the present moment has actual being to you and me.—*Dr. Jewel.*

Who does the best he can, does well, acts nobly, angels do no more.

LOVE.

ARRABELLA SHEPARD.

This simple word is the foundation principle of our happiness, and shall we shut it out of our hearts, and deprive ourselves of its blessed influence? Shall we close up the avenues of our souls and prevent its bright rays from beaming upon us, or shall we by divesting ourselves from every thing impure allow it to shine with its benignant mildness and be the ruling principle of our lives? Oh! could we, instead of indulging in the natural propensities of a fallen nature which is death to the soul; contrast the difference between love and hatred, could we realize how beautiful the one and how odious the other, we would not, I think, hesitate for one moment which of the two principles should be the predominant dictator of our lives. Love is a silken cord which entwines around the heart and draws with magnetic enchantment and cementeth hearts together in bonds of indissoluble union.

How sweet it is to love and be beloved. Pure love is a plant of heavenly origin, and shall we not cultivate it with care, and repel the opposite? I believe there are oceans of love to bathe in Fountains and Rivers of the same whose streams make glad the city of God and will satisfy every thirsty soul.

I am thankful for friends that are in possession of a large share of this beautiful virtue and are calculated to minister to the needy. Oft have I felt the influence of loving spirits which have breathed love into my sorrowing heart. O how much call there is for the circulation of love. It will save the poor needy children of earth. In loving we shall be loved, in comforting we shall be comforted.

North Union, Ohio.

Pleasures which end in pain,
Are not the joys for me
For higher life and lasting gain,
My strife shall ever be.
I have a living soul,
Its food is holy truth;
I have a home, a God
Above the things of earth.—*M. W.*

THE MANIFESTO.
SEPTEMBER, 1884.

NOTES.

The Cross of Christ. Every person that understands the value of a Christian life, becomes interested, not only, in his own salvation, but also in the protection and salvation of all men. To pass from sin into righteousness or from death into life is the work which becomes manifest on the acceptance of life from God.

All desire to be saved from that which leads to unhappiness and to rest assured that salvation is the ultimate of life's journey. Those who accept the name of Christian usually make earnest protestations of their belief and confidence in the redeeming qualities of the work. It should not only accomplish this but as the reward of obedience, "Save his people from their sins," rather than as many may teach—in their sins.

If this became the established rule, to destroy sin by a righteous life, this active working principle would then be a growth in righteousness which could easily be made manifest. How very singular it is that the way of the cross or the highway of godliness should present so many phases of discipline, so many forms of belief and so many systems of sacrifice. Even though it may be of a very diffusive quality and its particles may be caught up and appropriated, so that those who have gathered, one, two or more grains are led to suppose that what they have obtained is the best, and sometimes the only acceptable treasure, yet this fractional amount may point toward the spirit of righteousness in which they incline to rest in perfect satisfaction.

St. Paul in his earnestness to maintain a just relation towards the wise Master builder, speaks out boldly and clearly by the inspiration of God that wells up from his own heart, "God forbid," said he, "that I should glory save in the cross of our Lord, Jesus Christ, by whom the world is crucified unto me and I unto the world."

What a noble declaration of faith! While so many were found to glory in the works of unrighteousness this faithful apostle becomes a witness for the Church of Christ, a living member of the resurrection order. There was no mystery around this cross that presented the least doubt to his mind. He very well knew that to be spiritually minded was life and peace, and he quite as well knew that to be carnally minded was death to the soul.

For him to accept the spirit of regeneration, was at the same time, to be crucified to the world, as a life in the spirit and a life in the flesh could not be maintained at the same time. "For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness."

Whatever may have been the views entertained by the apostle at a previous date, in respect to the Church of Christ, or the cross by which came salvation, he was now thoroughly decided respecting the course he should take and was equally bold in proclaiming it to all who would give a listening ear.

The cross of Christ which is the embodiment of the life of Christ has for its mission,—"to make an end of sin and to bring in everlasting righteousness." Religious organizations with a bundle of creeds, or with a system of ceremonies would fail to hold even a distant relation to the Church as known by the disciples.

Whatever may be the advantages of

the world, it is an enemy to the Church and a union would foreshadow a gradual decline and possibly no less certain,—death.

It is very singular that just at the time when the Bible is under a severe criticism, when the professors and profane are analyzing and comparing passage after passage through the hope of finding their origin or of solving the mystic doubts by which the Bible has been surrounded,—that some one should draw from the mouldering archives a document that bears the wonderful name of "The teaching of the twelve Apostles."

So far the work has fared much better than many other papers that have been rescued from the tombs, although they also put forth the claim of genuine. Defenders of the faith are not wanting to surround this treasure and to assure us that "the genuineness of the document can hardly be doubted."

That it belongs to the second Century and not farther from the birth of Christ than one hundred and sixty years. We wonder that such a care should be exercised over those few pages of the octavo volume that was so fortunately brought to the light, while the other articles are but feebly noticed.

That the Apostles teaching is a good moral lesson and well worthy of our attention, is readily admitted, and whether written in the first. second or third Century may not be of so much consequence as that it teaches the principles of righteousness.

This passage in the fourth chapter is peculiar, "My child, him that speaks to thee the word of God remember night and day, and thou shalt honor him as the Lord; for where that which pertaineth to the Lord is spoken there the Lord is."

This harmonizes very pleasantly with the advice that Paul gave to the Ephesians. "Children obey your parents in the Lord; for this is right." Eph. vi., 1.

This illustrates a consistent Christian separation between the parents of generation and those of the regeneration. All may be teachers and demand attention, may be faithful and honestly devoted to the order in which they belong, but while one points toward the kingdom of God and its righteousness, the other gathers its blessings among the earthly treasures.

The attempt to serve two masters has not proved conducive to spiritual interests. The only safe course for the Zion traveler is to "seek first the kingdom of God," and this instruction whether found in the New Testament or in the supposed teaching of the Apostles will be quite safe to follow.

We shall hope that other writings may be found which will prove of value in making many wise unto salvation.

Acknowledgement.—Through the kindness of our very dear friend Herman Muller, of Cincinnati, Ohio, the Manifesto, is made the recipient of ten dollars, "for its continued prosperity and usefulness."

Sanitary.

TO CURE A COLD.

A bad cold, like measles or mumps, or other similar ailments, will run its course of about ten days, in spite of what may be done for it, unless remedial means are employed within forty-eight hours of its inception.

Many a useful life may be spared to be increasingly useful, by cutting a cold short off, in the following safe and simple manner. On the first day of taking a cold, there is a very unpleasant sensation of chilliness. The moment you observe this, go to your room and *stay there*; keep it at such a temperature as will entirely prevent this chilly feeling, even if it requires a hundred degrees of Fahrenheit. In addition, put your feet in water, half leg deep, as hot as you can bear it adding hotter water from time to time for a quarter of an hour, so that the water shall be hotter when you take your feet out than when you put them in; then dry them thoroughly, and put on warm thick woolen stockings, even if it be summer, for summer colds are the most dangerous; and for twenty-four hours, eat not an atom of food; but drink as largely as you desire of any kind of warm teas, and at the end of that time, if not sooner, the cold will be effectually broken, without any medicine whatever.

Efficient as the above means are, not one in a thousand will attend to them, led on as men are by the hope that a cold will pass off of itself; nevertheless this article will now and then pass under the eye of a wise man, who does not choose to run the double risk of taking physic and dying too.

—*Hall's Journal Of Health.*

"But the Teeth?" One of the first objections by which flesh eaters attempt to throw discredit on a Vegetarian diet is the statement that its impossibility is demonstrated by the formation of the teeth and other structural evidence. "Comparative anatomy," they say, "shows distinctly that the human teeth and intestines are constructed with a view to the digestion of flesh, and not of vegetables." The answer to this very fallacious argument is simply a denial *in toto*. Flesh eaters are utterly mistaken in their rash assertion. They have only to examine their authorities carefully to discover that the comparative anatomy to which they appeal establishes beyond doubt the frugivorous, not the carnivorous origin of man. "The natural food of man," says Cuvier, "judging from his structure, appears to consist principally of the fruits, roots, and other succulent parts of vegetables." This opinion is corroborated by that of Linnæus, M. Gassendi, Ray, Professor Owen, Professor Lawrence, and a host of other authorities. Even without scientific testimony, the fact that the apes, who are nearest akin to us in the animal world, are frugivorous, is a strong indication that flesh is not the natural food of mankind.—*Dietetic Reformer.*

SUNSHINY ROOMS.

We have heretofore spoken of the great importance of pure sunshine. No article of furniture that will not stand sunlight should be put in a room, for every room in a dwelling should have the windows so arranged that some time during the day a flood of sunlight will force itself into the apartment. Never mind the fading carpets. Better lose the color of the carpets than the color of the cheeks. The importance of admitting the light of the sun freely to all parts of our dwellings cannot be too highly estimated. Indeed, perfect health is nearly as dependent on pure sunlight as it is on pure air. A sun bath is of more importance in preserving a healthful condition of the body than is generally understood. It costs nothing, and that is a misfortune, for people are deluded with the idea that those things only can be good or useful which cost money. But remember that pure water, fresh air, and sunlit homes, kept free from dampness, will secure you from many heavy bills of the doctors, and give you health and vigor which no money can procure.

It is a well-established fact that people who live much in the sun are usually stronger and more healthy than those whose occupations deprive them of sunlight. And certainly there is nothing strange in the result, since the same law applies with equal force to nearly every animate thing in nature. It is quite easy to arrange an isolated dwelling so that every room in it may be flooded with sunlight some time in the day, and it is possible that many town houses could be so built as to admit more light than they now receive.

—*Christian at Work.*

Passion is a storm, and spares nothing.

LIVING WATER.

MARION JOHNSON.

Therefore with joy shall ye draw water from the wells of salvation. Isaiah xi., 3.

THE rapt prophet, beholding in the far distant future, the gospel work of full and free salvation to the poor fallen race of man, and the multitudes that would finally gather to the standard of the cross and become the glad recipients of its soul-saving power; bursts forth in this rapturous strain, which like clarion tones echoing down the long vista of years, have the power even now, to thrill our hearts with their fervent inspiration.

In those Oriental countries where this was spoken, a fountain of pure water, was then, and is even now considered of great value, and is prized accordingly. hence the terms in which the gospel is aptly and pertinently compared to "living waters," "river of the water of life," "a fountain of water springing up unto everlasting life," would have a peculiar significance and force to those to whom it was addressed.

Living waters, are flowing pure, clear, and sparkling in distinction from that which is dead, stagnant and foul. This was a beautiful figure of the purity of the gospel. As water is a source of life, vigor and health to the body, so the gospel is the source of life to the soul and from this river, which is ever flowing with fullness, the soul that is sated with the streams of earthly pleasures, and thirsting only for the water of life, may quaff life-giving draughts to invigorate and strengthen it for its heavenward journey through the wilderness of this world.

Canterbury, N. H.

BE always at leisure to do good.

THE SHORE OF ETERNITY.

ALONE! to land alone upon that shore!
With no one sight that we have seen before;
Things of a different hue,
And the sounds all new,
And fragrance so sweet the soul may faint
Alone! Oh, that first hour of being a saint!

Alone! to land alone upon the shore!
On which no wavelets lisp, no billows roar,
Perhaps no shape of ground,
Perhaps no sight or sound,
No forms of earth our fancies to arrange,
But to begin alone that mighty change!

Alone! to land alone upon that shore!
Knowing so well we can return no more.
No voice or face or friend,
None with us to attend
Our disembarking on that awful strand,
But to arrive alone in such a land!

Alone! to land alone upon that shore,
To begin alone to live forevermore,
To have no one to teach
The manners or the speech
Of that new life, or put us at our ease;
Would we might die in pairs or companies!

Alone? No, God hath been there long before,
Eternally hath waited on that shore
For us who were to come
To our eternal home;
And he hath taught His angels to prepare
In what way we are to be welcomed there.

Like one that waits and watches He hath sate,
As if there were none else for whom to wait,
Waiting for us, for us
Who keep him waiting thus
And who brings less to satisfy His love
Than any other of the souls above.

Alone? The God we know is on that shore,
The God of whose attractions we know more
Than of those who may appear
Nearest and dearest here;
Oh, is it not the life-long friend we know
More privately than any other friend below?

Alone? The God we trust is on that shore,
The Faithful One, whom we have trusted more
In trials and in woes
Than we have trusted those
On whom we leaned most in earthly strife,
Oh, we shall trust him more in the new life!

Alone? The God we love is on that shore,
Love not enough, yet whom we love far more,
And whom we've loved all through,
And with a love more true
Than other loves—now shall love him more;
True love for him begins upon that shore!

So not alone we land upon that shore;
'Twill be as though we had been there before;
We shall meet more we know
Than we can meet below,
And find our rest like some returning above,
And be at home at once with our eternal Love!

—*The Morning Call.*

INFORMATION FOR INQUIRERS.

For the better understanding of those who wish to know of the rules and regulations of our religious home, we have prepared the following brief summary. Further information may be obtained by addressing any member of the order.

1. The form of government in the Society is adapted to the different orders of which it is composed: its powers and authorities growing out of the mutual faith, love and confidence of the members.

2. No one is excluded from the privilege of becoming a member on account of poverty; nor will they be accepted because of wealth.

3. Plain and explicit facts will be laid before the investigator. To become a member, is a voluntary concession of the individual.

4. Those who accept the privilege to reside with us, as well as those who visit the Society as inquirers, are expected to regard the rules of the family where they are entertained.

5. By the principles of this Society, no believing husband or wife is allowed to separate from an unbelieving partner, except by mutual or legal agreement.

6. Parents that become members are not required to give up their children: but they will be requested to see that the children keep the rules of the family. Minors are never taken under the immediate charge of the Society, except by the request or consent of those who have the lawful right over them.

7. No corporal punishment is approved in the government of the Society, nor any external violence exercised on any rational person.

8. It is expected that the children admitted into the Society, will receive an education suitable for the general management of business.

9. Probationary members may retain the lawful ownership of their property, but the interest accruing therefrom will be devoted to the benefit of the Society, until by their own free will, and the consent of the Trustees, they shall consecrate said property to the support of the family where they reside.

10. The Society will not be responsible for debts contracted by persons, previous to the time of their membership.

11. Those who dispose of their property to relations in the worldly order, should remain with those relations.

12. A person wishing to become a member of the Society, must rectify all his wrongs, and discharge all just and legal claims.

13. Those who ask for admission to our *Home* are supposed to be in search of more truth and light, hence, an important principle in the Shaker Church, is the *confession of sin to God*, in the presence of a witness.

14. Those who have dedicated their property, and afterward withdraw from the Society,—according to the law of justice and equity, there can be no ground for retraction.

15. To live as Brethren and Sisters in the gospel of Christ, we can hold no private correspondence. All communications sent from or received into the family, whether printed or written, will be subject to the examination and advice of the Elders of the family.

16. The leading authority of the Society is vested in a Ministry, consisting of two Brothers and two Sisters. Elders and Trustees are also appointed. These orders constitute the general government, of the Society, in all of its branches.

SONG OF PRAISE.

Hancock, Mass. *Canterbury, N. H.*

1. While God in - spires my heart to sing, Or gives it life to
2. God's pow'r di - vine my spir - it fills—My high - est theme in -
3. The fires of truth with-in my heart, Ex - tin-guished ne'er shall

beat, Praise off'rings I will free - ly bring Be - fore the - mer - cy seat.
spires: His presence, all my be - ing thrills With ar - dent, pure de - sires.
be, Till I from sin and death de - part, All stainless, pure and free.

This feeds my soul with hope and faith, And love which nev - er dies:
What blessings hour-ly, on me pour, In chastening and in love!
I will be faith-ful ev - er - more—While life and strength are given,

And sheds there-on a liv - ing warmth From bright ce - les - tial skies.
What mer-cies rich—an end-less store—De - scend-ing from a - bove.
That with the ransomed I may find, E - ter - nal Peace and heaven.

Books and Papers.

THE FALLACIES IN "PROGRESS AND POVERTY," in Henry Dunning Macleod's "Economics," and in "Social Problems," with the Ethics of Protection and Free Trade, and the Industrial Problem considered *a priori*. By William Hanson. Extra cloth, $1.00. Fowler & Wells Co., Publishers, 753 Broadway, New York.

This is a bold attack by a clear-headed observer and most candid writer on leading points and arguments made by Mr. Henry George, in his well known "Progress and Poverty" and "Social Problems." Mr. Hanson is as radical as the Land Reformer himself, in his views of the fundamental changes necessary to true social progress, and has a warm sympathy for the purposes of Mr. George, but his sharp logic brings into clear light the errors that mar the reasoning of the books above named, and shows how inconsistent and impracticable are the methods of reform advised therein. For instance, he analyzes Mr. George's theory of Interest, and "Law of Rent," and also his remedy for landlordism, and points out their unsoundness and injustice in a concise fashion that everybody can understand. The same vigorous handling is marked in his consideration of the work of Mr. Henry Dunning Macleod, "Economics," a powerful treatise in itself, but shown to be based upon assumptions that are unscientific. "The Ethics of protection and Free Trade" constitutes one essay, in which the principles of the two great parties that stand arrayed against each other on the Tariff question, are reviewed in the light of political responsibility, and what constitutes true national progress. The final essay, "The Industrial Problem considered *a priori*," looks into the essential merits of the subject, that has to some extent been considered in the preceding essays; but this time the argument is purely deductive, and impartially points out wrong doing and mistakes on both sides—on the part of the capitalist, and on the part of the work—and fearlessly admonishes both with regard to their duty. The work is written for the people, from the point of view of the practical man and Christian philosopher who is consciously radical, but seeks to make his every proposition for social reform based upon justice, and responsive to the simple demands of humanity.

Report of EZRA H. HEYWOODS DEFENSE before the United States Court in Boston, Apr. 1883. It also contains Judge Nelson's charge to the Jury. Tragic and Comic Incidents in the malicious persecution suffered by the Moral Scientists.—By the Co-operative Publishing Co. Princeton, Mass. Price, 25 cents.

THE INSPIRATION OF THE BIBLE. A Lecture by H. L. Hastings, before the Y. M. C. A. of Spencer, Mass. Those who are interested in reading the Bible will also be interested in the perusal of this little work. Price, .05 cts. H. L. Hastings, 47 Cornhill. Boston, Mass.

THE CORRUPTIONS OF THE NEW TESTAMENT by H. L. Hastings. This is a very interesting little work, and a careful perusal of its some eighty pages will afford abundant knowledge having reference to the Bible which could not be so readily obtained in any other way. This book is No. 8. in the series of the Anti Infidel Library which is published at $1 a year. Address H. L. Hastings, 47 Cornhill, Boston, Mass.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. August, Contents; The Democratic Nominees, Portraits; The Trance State; Organic Cerebration, Ill; The Citadel of Gaeta, Ill; Bishop Matthew Simpson; Little Children and Old People; China Ill; Two Teacher's Methods; Oil in the Home; A Plea for the Girls; Trichinosis, Ill; Milk from the Hygienic View; The Care of the Sick; Notes in Science; Editorial, etc., etc. Fowler & Wells, Pub. 753 Broadway, N. Y.

IF people would bathe more and drink nothing but pure water, and have all their surroundings clean and their houses well drained, there would be a very different story to tell; in fact thousands of lives would be saved every year.—*Truth.*

Deaths.

Paulina Bates, July, 17, 1884, at Second Family, Watervliet, N. Y. Age 77 yrs, 6 mo and 21 days.

Lydia Ann Cramer, July, 26, at Center Family, North Union, Ohio. Age 55 yrs. 5 mo and 13 days.

Purity and innocence were the characteristics of her life. None knew her but to love and admire the example which she set. She governed by example. Thirty seven years of her life has been devoted in the order of Elders.—*J. S. P.*

Gellum C. Randolph, Aug. 2, at Junior Order, South Union, Ky. Age, 55 yrs. and 6 days.

Riley Honey. August 7, at Center family, North Union, Ohio. Age, 85 yrs., 7 mo. and 6 days.

His life has been distinguished for honesty, faithfulness and good works. In 1822, he joined the Shakers. In 1840 he was appointed one of the legal Trustees, which place he filled for more than 30 years. He was highly esteemed by all who knew him. —*J. S. P.*

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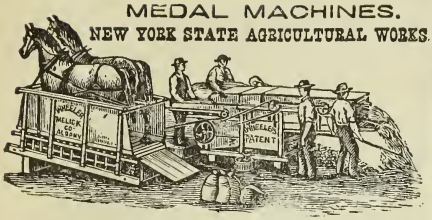

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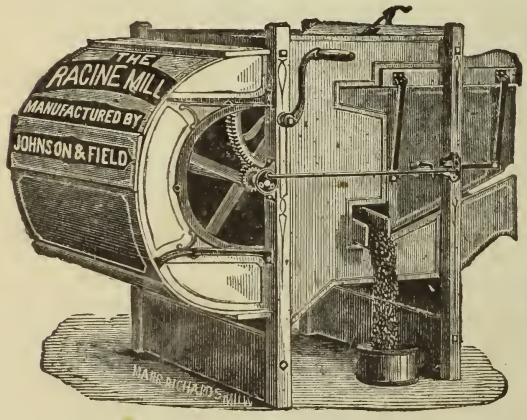

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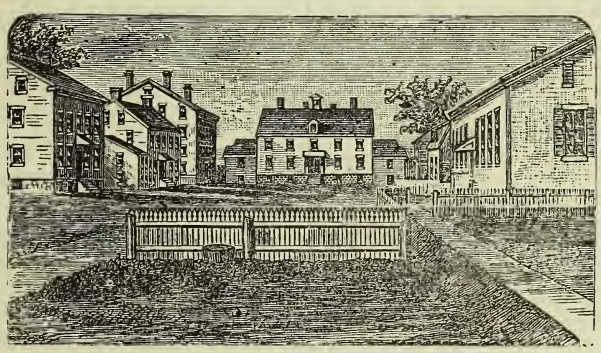

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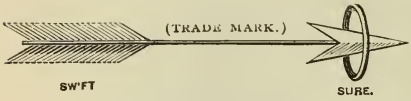

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N. R.

The Manifesto.

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Vol. XIV. OCTOBER, 1884. No. 10.

Break the Seals, Read and Understand!

ANTOINETTE DOOLITTLE.

"When I was a child, I spake, understood and thought as a child; but when I became a man, I put away childish things." So said Paul in substance. Sometimes it requires a long time to attain to a state of manhood and womanhood, or a condition, where we are able to understand, reason, think and act correctly.

I am inclined to think, it is better for children to be taught to fear some one, and reverence something, even if that fear and reverence be somewhat misplaced, and misdirected, than for them to grow up high-headed and strong in their own way and will, regardless of the prayers, tears and entreaties of parents and friends, and devoid of reverence; upon the principle, that it is easier by far to turn the thoughts and feelings, into a right channel and mode of reasoning, even as it is easier to turn a stream of water into a new conduit, than to search out an entire new source of supply.

I call to mind when I was a child, and leaned upon the knee of a pious mother, how she taught me to think of a God in some far off region, who was "angry with the wicked every day;" and if we did that which was wrong in his sight, He would surely punish us. The preachers and singers in those days, seemed to be in perfect accord. The ministers told of a literal hell; while the selected choir sang:—

"This awful God is ours, He thunders when he please;
He rides upon the stormy skies, And manages the [seas."

My young receptive mind, imbibed those ideas, and when a roaring thunderclap burst over our heads, I thought it was the voice of an offended God showing

his displeasure at some wrong that mortals had done. I was also taught to reverence the Bible as the word of God; and what an awful thing it would be; if any one should take from, or add one word to the Holy Scriptures, which contained all that was needful for mortals to know. However erroneous I now think those ideas were, they were the best that my instructors could give at that time, and were beneficial, many times in keeping me from wrong-doing.

As I now read and understand the Scriptures, I venture to enquire without compunction of conscience;—What is meant by the term Book, that would be such a diabolical crime to take from or add unto? There was a time when the Bible, as a book, did not exist. Was there no word of God previous to what we call the Scriptures of Truth? Those scriptures were called into being as events transpired; many of them were written upon parchment or engraven on stone. The art of printing was then unknown; and for centuries they only existed in a fragmentary state. The Adamic age had its history. The Abrahamic followed. Then the Mosaic dispensation, with its numerous sacrifices and ceremonies, extending over a long period of time. During that period, many Prophets arose, delivered their testimony and then slept with their fathers who had passed on before them.

In the fullness of time, the many books of the Old Testament were collected and compiled, many parts of which we think had much better been burned than printed. However, that book, or books, gathered into its present form, was not brought forth all at once in some miraculous way, any more than the temple of Solomon was builded in a moment without preparation. The materials existed, ages before they were gathered from the mountains, and quarried from the earth; but human labor and skill were requisite to build the temple, and it took time to rear and perfect it.

For the sake of brevity, we will pass by the New Testament, with its long history of written and unwritten Gospels, according to the several disciples of Jesus as they have come down to the nineteenth century; leaving the council and cardinals, who have met in conclave from time to time, to decide what was canonical, orthodox, or heterodox, what should be retained or rejected—and hear what the Revelator John had to say concerning *the* Book, *this* book, the Lamb's book of Life etc. upon which so much stress has been laid, and which it would be such a heinous crime to tamper with. The New Testament did not then exist in its present form. I once asked a professed minister of the Gospel, his opinion of the Apocalypse; he replied, "to me it is still a sealed book; and I do not dare to do much with it; it is too much like getting into an apothecary's shop; I am fearful I should break some of the vials."

John, when on the Isle of Patmos certainly had some marvelous Revelations; and while in vision, saw and heard many strange things that would come to pass, when the inhabitants of earth were prepared for them. He was instructed by the Angel who opened his inner sight, to write the things which he saw and heard, and seal them, that they might be a witness of the truth, and evidence the spirit of prophecy to incoming generations; when, in the fullness of time, the seals would be broken, and

the key to those revelations would be given to inspired men and women, who would be able to unlock the mysteries pertaining thereto; when the Holy City, the New Jerusalem had descended to earth, and a new spiritual temple erected beautiful in all its parts, containing a throne, and a pure river of life clear as crystal proceeding from that throne. Then will all the mystery pertaining to those utterances and predictions cease, by being fulfilled. Then will idol worship cease, whether in book form or any other form. Living witnesses will arise who will be inspired as deeply and truly as was John the Revelator who will speak the truth, and no longer depend upon the letter that killeth.

If we could see the heaps of gold and silver that have been paid to a hireling Priesthood for their dry husky explanations of the *Book* of which we have been writing.—would it not be astounding! Let the Seals be broken, that we may read and understand!

Mt. Lebanon, N. Y.

"LET YOUR LIGHT SHINE."

MARY WHITCHER.

Why darken every window
If you have light within;
Do you not love the neighbor,
And wish to comfort him?
The Father sheddeth freely
His light on all below,—
While nothing He requiteth
For good He doth bestow.
But prompteth kindness rendered
From fellow man to man,—
And here is goodness tendered
Through his, the Giver's plan.
As children dwell together
Beneath the Parents' care
The Father and the Mother
Their mutual burdens bear.
And children are expected
In kindness, as a kin,
To care for one another
As parents care for them.
Thus by the old creation,
Or natural ties of earth,
We see the new relation,
And learn the Second birth,
Where spirits flow together
In love, in joy and peace,
A heaven failing never,
But promised the increase.

Canterbury, N. H.

A LITTLE CHILD.

JAMES S. PRESCOTT.

A little child shall lead them.—Isa. xi., 6.

Who? The people of God in the latter day! How? By a "little child." Not literally, but figuratively—"Not by might nor by power, but by my spirit, saith the Lord"—which is meek and lowly. What are the characteristics of a little child? Purity and innocence!

And where shall we find these inestimable qualities among the human race, except in a little child, or among small children? Why? Because they never committed any actual sin, they never violated any law, and were always subject to their earthly parents. So, it will be with souls who are redeemed unto God. They will not knowingly, commit any actual sin, they will not violate any law, neither human nor divine. And they will always be subject to their heavenly Parents, their heavenly Father, and Eternal Mother. See Rom. *i.*, 20.

They will ever be intent on building up the spiritual work of God, both in their own souls, and in those around them. They will not join hand in hand with the wicked against the "Lord's Anointed." They will not build up fraud and deception, under whatever

garb it may assume, because such are of the world. The world loves its own, and the Lord loves his own.

When?

In that day, spoken of by the ancient prophet Isaiah; which day is already beginning to dawn upon the earth; if any doubt this, let them look back and see, where the world stood a hundred years ago; and compare it with what is now beginning to take place on the intellectual plane of development, and just beginning to touch the moral and spiritual element, and when that plane is fairly reached, as it surely will be, there will be a thousand living lives of purity and innocence, on the earth, where there is one now; and those who have been living lives of virgin celibacy, for the last one hundred years, have not lived in vain.

Great will be their reward for setting this example before a licentious world, and maintaining it for so long a time. Crowns of glory await them in the "spirit world." In that day the world will not be governed by physical force, but by the influence which mind exerts over mind, spirit over matter, men and women will no longer be slaves to their appetites and passions, the moral and spiritual faculties will predominate over them.

North Union, Ohio.

KINDLY CARE.

Be patient friends, to grow the oaks,
The willows grow apace;
But deepest roots and strongest limbs
Need time and heaven's grace.
Be patient, then, to plant the child
In deepest soil of truth;
To foster well with hand and smile
Through all the days of youth.—M. W.

Canterbury, N. H.

What are the Vital and Eternal Elements of Religion?

GILES B. AVERY.

From the earliest history of our race, "Religion," in its most comprehensive, or, rather, its widest sense, that is, an intuitive conception of some character of a Supreme Being, or Power, more mighty than man, to whom man is subjective and accountable, has been manifest, in its theological sense, that is, as a system of doctrines, or principles, from the days of Moses. But, religion, in its sense of practical piety, as distinct from theology, has ebbed and flowed, both in the individual, and society experiences, in some sense, and in some degree, from the days of Moses, unto the present time.

But, religion, meaning systems of faith and methods of worship, comprehends the beliefs of Pagans, Mahomedans, Hindoos, Indians, Parsees, Jews and Christians; in all their varied characteristics of profession, belief, or denomination; and it is religion in all the foregoing senses that we now propose to consider.

It is possible that, in each and all of the religious systems of past human history, there may have been some elements and principles adapted to human needs for the period in which they existed, but all of them appear to have been measurably transitory, and many of them wholly so; and yet, myriads of their professors cling to their sail riven barques as though some favorite wind might yet float them into a haven of bliss beyond a world teeming with woes!

But, man is a creature of progress, and is not content to remain in any locality or condition, either physical,

mental or spiritual, that does not give him satisfaction, peace and comfort. He is not content to merge his faith in a system of so-called religion, which is both material, finite, and transitory, and therefore incapable of moral and spiritual elevation, progress and continuity! His organization calls for life, perpetual and unbounded life! Yet, when the chalice is presented to his lips, if it requires a sacrifice of something he has adopted, and for a time pursued and sought unto for comfort and therefrom, in some degree, been fed and nourished, he is loath to part with it! "This tendency to resist innovation, even though it be improvement, is observable in every special organization; in law; in medicine; in science; in religion." And a measure of this conservatism is a necessary element in human character, to avoid rashly rushing into systems of theology, adopting supposed philosophical propositions, which on trial, by experience, prove sophistical; or scientific problems, which, by a deeper and truer knowledge of science, are found to be erroneous.

Yet, dissatisfaction,—a want of life, soul life, liberty and love; a want of that knowledge which solves the problems that weigh upon his heart; a lack of that wisdom that answers questions that his unearthly self is constantly asking, the absence of that lamp of truth that throws light on his origin, his nature and his destiny, urges mankind onward to new fields of exploration, seeking truth; to higher flights of the winged soul to know God; and to more interior and intense labors of soul to find a true, lasting and happy relation to Him; to be panoplied with His power; to triumph over error with His wisdom; and to bask in the sunshine of truth by obtaining His revelations.

Hence, the urgent inquiry, What are the vital, and eternal elements of a New and True Religion? The history of the transitory religions of the past has shown that mere formalism and monotony, are elements of materialism, of earth-born origin. The drapery of religion—good words, in some degree, existed 2,000 years before Christ; and every phase and color of religious belief, has had a share in this sacred verbiage, which, as a helm to guide the human barque of floating destiny, has, beyond all controversy, ported many a human craft in a harbor of measurable safety, from the wrecking storms of selfish, passionate humanity, but, the end is not yet!

The human family are not at rest; salvation from those destructive throbbings of human passion, from those perilous graspings after momentary pleasures of sense, is not obtained from those transient sources. Engulfing chasms of sin swallow up earth's millions in misery, inequality in the distributions of a bountiful providence, provokes interminable jealousies and hatreds; and injustice breeds desire to revenge; thus human will, raped up to desperate energy by the injustice and oppression of human laws and systems of association, breaks over all bounds of restraint; dashes into crimes that appall the senses, and contribute to make earth a pandemonium of strife and contention; of wretchedness and woe.

From these conditions the soul turns shudderingly away, and agonizingly inquires for those elements of religion that are eternally flowing forth fountains of soul life, liberty, equality, justice and happiness.

The faith, the religion that is to save and redeem the world, must have a vitalizing motive which proceeds from the strongest forces in the soul, that force is pure love; not the flickering emotion which dances on the pulses of animal passion, but that tractive power that lifts the soul to heavenly mansions, and ushers it into the embraces of the righteous doers of the will of God, who have wrought to make happy the abodes of man.

"Philosophy has made slow progress in redeeming man," and has tardily and falteringly wrought to save them. "I have eyes to see man's misery, but no hands, to lift him out of it."

It is manifest that the elements of eternal life in religion; that is a perpetual vitality, and propelling power of religious progress, are to be found in the sacrifice of selfishness, and a whole souled consecration and love to God above, through love to man below. It was this overflowing and everflowing soul of love to God and man, which made, of Jesus, a vicegerent of God; which gave him power to give his life for his people and God's Cause!

The language and logic of true love is there is no death; no death! Spiritual,

"No death to those who walk with Christ,
They overcome the world,
And rising from the carnal life
They win the hundred fold."

"The supreme truth that God is love, is the secret of the Universe, God's whole creation swims in a sea of eternal love." "Not to love is, at last, absolute and utter desolation," solitude; hermitage. All that is now manifest in human society that is inharmonious, is not of God's creation; it is of man's conception and inception. The truth which by God's revealed word flashes its light upon the world, is, that the gospel of eternal soul-life, is a gospel of eternal soul love! This, indeed, was the divine germ of the Mosaic Law; the grand trunk of the tree of Life upon whose fruitful branches hung "all the law and the prophets." The beloved Apostle John hath truly said, "He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." I John iii., 15.

The one lone element in all the myriad theologies and religious systems (so-called,) that have deluged the world with wordy creeds; the one only element which has been of any value to mankind, and, as a bursting germ of life, has, from time to time pierced the flimsy husk of bare progressions, and given even a ray of hope to those who embraced them, was love to God and man!

"Christ presented himself to the world, drawing off from its speculations its ritualized dogmas; its traditional ethics, and fixed its thought on himself," not on himself worshipfully, but on himself as exemplarily sacrificed to the love of God and man; giving thereunto his life! And, said Jesus, "Greater love hath no man than this, that he give his life for his friends. John, xv., 13. This love, as the eternal life of a True and New Religion, were it universally possessed and practiced, would "turn the whole world into joyfulness." This love, being the soul and substance of all true religion, that hath eternal life, and cannot, like human theologies, pass away in the lapse of time, and by the dissatisfactions of humanity, takes away all mystery from the gospel testimony, so that "the wayfaring man though a fool, need not err therein." Christ hath begun to make his second appearance in

"One like unto the Son of Man;" the agent that St. John, in vision of God's work of the last days of God's grace to man, saw sitting upon a white cloud." (A cloud of witnesses purified from sin.) Unto whom the spirit of the Lord cried out, "Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe." This harvest is the harvest of humanity; that is, cutting it off from its natural, generative stock, and garnering it into the Kingdom of God which is not of this evil world,—Now nothing is more like a "Son of man" than a daughter of man; and Christ now manifest through the daughter of man, constitutes Christ manifest the second time in his glory; "woman, the glory of man" and Christ thus dually manifest, the glory of God.

Now in this Christ dispensation "there shall be no more death," (soul death, the fruit of sin,) "neither sorrow nor crying, neither shall there be any more pain," (the fruit of sin,) "for the former things" (religious false systems; and man's sins) "have passed away." "And he that sat upon the throne said, Behold I make all things new." Rev. xxi., 5.

Evolutionists have advertised for a New Religion; and religious professors, for a New Theology! What can be newer, than a religion, the life testimony of which "turns the world upside down" makes its faithful converts "New Creatures" reaps them from the old earthly stock of generation, which perishes in the usage; and grafts them, as living branches, on the tree of Eternal Life; institutes for them a New Earth, and a New Heaven, having the former things all passed away?

"A New Religion?" It is found! For "Now has come salvation and strength, and the Kingdom of our God, and the power of His Christ." Rev. xii., 10. "And they who wait upon the Lord shall renew their strength; they shall mount up with wings, as eagles; they shall run and not be weary; yea they shall walk and not faint, saith Jehovah." Isaiah, xi., 41. "Let this blessed sound of salvation from sin, be published and received as a royal diadem, in the eyes of all nations forever and ever."

Mt. Lebanon, N. Y.

THE TWO ANGELS.

God called his nearest Angels who dwelled with him above:
The tenderest one was Pity, the dearest one was Love.
"Arise," he said "my angels! a wail of woe and sin
Steals through the gates of heaven, and saddens all within.
My harps take up the mournful strain that from a lost world swells.
The smoke of torments clouds the light and blights the asphodels.
Fly downward to that under world, and on its souls of pain
Let Love drop smiles like sunshine, and Pity tears like rain!"
Two faces bowed before the Throne veiled in their golden hair;
Four white wings hastened swiftly down the dark abyss of air.
The way was strange, the flight was long, at length the angels came,
Where swung the lost and nether world, red-wrapped in rayless flame.
There Pity shuddering wept, but Love with faith too strong for fear,
Took heart from God's almightiness, and smiled a smile of cheer.
And lo! that tear of Pity quenched the flame whereon it fell,
And with the sunshine of that smile hope entered into hell!
Two unveiled faces, filled with joy, looked upward to the throne,
Four white wings folded at the feet of Him who sat thereon!
And deeper than the sound of seas, more soft than falling flake,
Amidst the hush of wing and song the voice Eternal spake.
Welcome, my Angels! ye have brought a holier joy to Heaven!
Henceforth its sweetest song shall be the song of sins forgiven.—*Selected.*

ENFIELD.

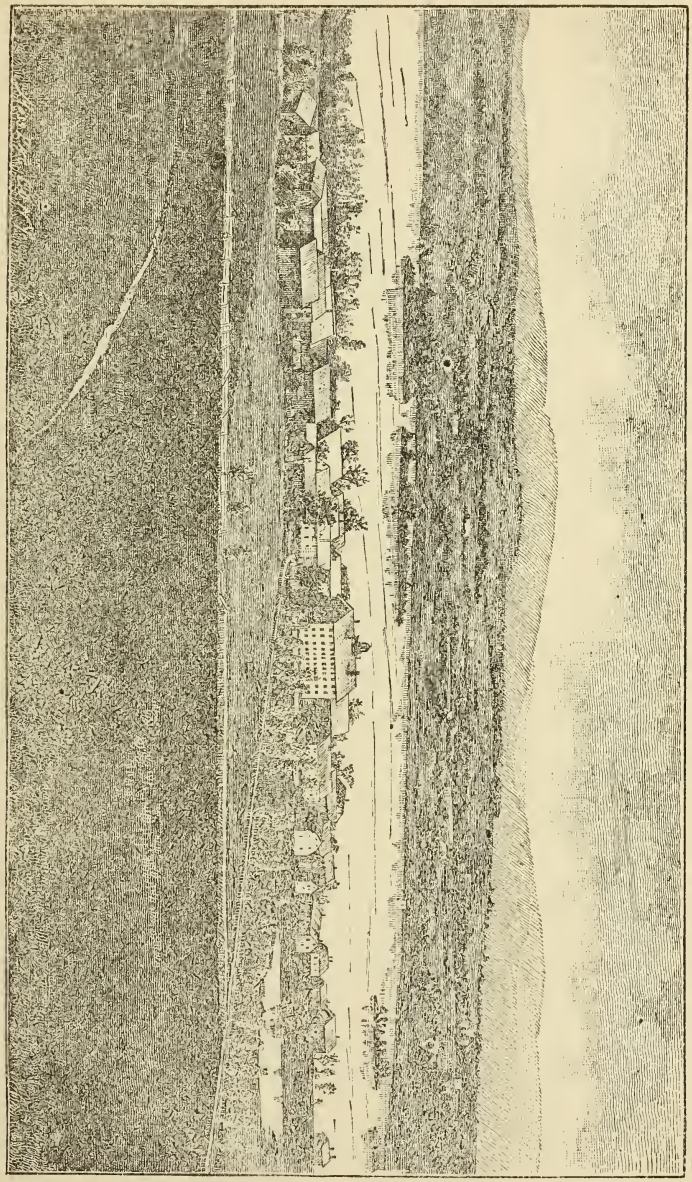
Enfield N. H. is pleasantly situated on the western shore of Mascoma Lake, twelve miles from Dartmouth College, Hanover, N. H. and eleven miles from White River Junction, Vt.

About the time of the revolutionary war in this country, the minds of many were uncommonly religiously exercised. Dissatisfied with the absence of a spirit divine and the want of power in the Christian churches, they honestly sought a higher life, a clearer revelation of the will of God for the elevation of humanity. In prayer and in sacrifice for deliverance from bondage and slavery to sin, as well as a freedom from the injustice and oppression imposed by the edicts and laws of the king and parliament of England, the people were heavily suffering and the country was in a state of constant unrest. An appeal was made to the various churches of our land and fellowship sought for deliverance from the burdens of spiritual captivity. But no relief came that was abiding, until the year 1782, when a delegation from the Shakers in the State of New York was sent out to declare the testimony of the coming of Christ and to minister the power of his spirit. At that age of our religious order, its members, like their neighbors, lived in their respective private families, caring for their personal comfort and wants; and with the revelation of light to them, maintaining strictly and conscientiously their religious faith in the pure celibate order and practical Christian life of the Savior.

In 1793, a constitution, embracing the principles of our religious body, was formed and all who chose to give their signature to a covenant accompanying the constitution, pledging their service, their talents and all they possessed to the support of community interests, thus making the property of its members a joint stock, a common interest to be appropriated and used for the benefits of the institution and for such religious and charitable purposes as by its members might be deemed advisable, were privileged so to do; and thus they organized a church and government on communistic principles. For the protection of persons and property and the administration of government, officers were appointed by common consent, Elders to teach and direct spiritually and Trustees and Deacons to advise and superintend temporally. From that time to the present, we have maintained this form of government, after the manner of the church as established at Jerusalem in the days of the Apostles, whose members "were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common." Acts, iv., 32.

Three families constitute the Society in this place, each family having its distinct officers, providing for its respective support, and all subject to one central head, males and females both having a place in the government, and thus giving a peaceful union to the whole body.

The home farm of the Society embraces some two thousand acres of land under cultivation or for the use and benefits of the dairy, for the production of garden seeds, for medicinal roots and herbs and agricultural interests generally. Pre-eminent in the pursuits of the order is a practical illustration of the principles of purity, of honesty and perfect Christian life. Abraham Perkins.



ENFIELD, N. H.

ISSACHAR BATES.—NO. 3.

BY H. C. BLINN.

In 1778 Issachar Bates was united in marriage to Lavina Maynard and became the father of a large family. His wife and several of the children became worthy and honorable members of the societies of Watervliet and New Lebanon. Issachar Bates, jun. was a beloved Elder in the Society at Watervliet, N. Y. for a great many years, and Betsey Bates was an Eldress several years in the Church at Mt. Lebanon, N. Y. and then became one of the Ministry in which order she was greatly beloved by the Believers in the several Societies.

Issachar now owned, a small farm and besides caring for these duties, he engaged somewhat extensively in the trading of horses, cattle and sheep. In 1780 he went with twenty five young men to West Point for three months, and in referring to this he says; "although Benedict Arnold sold us all to the British, the bargain was disannulled and we all returned safely to our homes, and this was the end of the war with me."

We next find Issachar in Petersham, Mass. and on a visit to the Shakers. He was anxious to see Mother Ann Lee, and to hear her speak. While at this place a disorderly mob made some disturbance, but no one was seriously injured. Issachar was very much interested in this meeting, and expressed much displeasure that it should have been disturbed by a mob. The preaching of Father James Whittaker and the singing by the Believers were very satisfactory to his mind, and at a later date he would testify that it was this special time that he received faith in the gospel work. He says, "When I saw a manifestation of the life of the Shakers, so active in speaking, singing and warning people to turn to God and confess their sins, I was convinced that it was the work of God, but I was not ready to be one with them."

After the Shakers gathered to Harvard, and other places, they seldom visited Petersham and Issachar became wholly absorbed in the life of the world, in buying and selling and selfishly gathering the treasures of this world. At the age of 28 years he moved with his family into the State of N. Y. and went to work in the woods, and obtained an honorable living. Although he made no profession of religion, and as he says, "hated conviction" yet the spirit of God did not wholly forsake him, and serious thoughts would at times occupy the mind. At the age of thirty seven, he formed a determination to mend his life, and still thought it was all in vain to think of being any better. He says, "I was addicted to the use of profane language, and one day after giving vent to an expression of this kind, I said, I am all alone, nobody can hear me but God! I fell upon my knees and prayed and cried for God to help me govern my tongue, if no more."

From this time he became a changed man, and for many weeks was in devout prayer to God for a freedom from sin. He says "One day as I was in deep distress, a voice spoke to me in these words, 'Will you be as willing to go and lead mankind in the way of righteousness, as you have been to lead them into vanity?' I answered yea, Lord, I will go where you send."

Issachar says this created a little hope in his mind and he was led to attend church. He was among the Baptists and heard them condemn themselves as sinners. Before the close of the meeting he was urged to speak, but had no thought of becoming a member. They urged him to be baptized, but as he was not yet ready they read to him their covenant which he accepted. They then read the Articles of Faith, but he objected to a part of them and would wait till he was better satisfied on some points.

Prayer now seemed to be his constant companion, and through this he enjoyed a direct ministration of the spirit of peace. He was overjoyed and returned to his family singing and praising God, which continued for many hours into the night. The next Sabbath he preached to the people as they passed on the road and before they entered the Church, very much to their joy and astonishment. At this time he consented to be baptized but did not experience the benefit he had anticipated. He still prayed that the spirit of God might direct him aright, and soon learned that he was to take the yoke of Jesus Christ and learn of him to be good even as God is

good. Issachar contended that he received this ministration from God. That he was a free agent to choose or to refuse, and although he had played the part of the prodigal, he had through deep sufferings, returned to his Father's house. Not long after this he was examined by four Baptist preachers and licensed to preach, which he did from 1795 till 1801.

In the acceptance of this new light the Confession of sin, the swearing of oaths, the bearing of arms and following the fashions of the world, were all brought plainly to the mind as subjects which needed a most thorough investigation. For several years he kept pace with the revivals, but finding that they all ended in the life of the flesh or the spirit of the world, he began to conclude that salvation was not among them. "Here I was for three years, my faith with the Shakers and my union with the world. I was warned to keep away from these deluded people."

At this time the Shaker settlement of New Lebanon was seventy miles distant, but he made arrangements to go and see them. On his way he called to see his sister and learned that she had already found fellowship with the Believers, and had made confession of her sins to God.

Issachar hesitated for a while what course to take, through fear if he went to Lebanon he might be deluded. On the way he tarried with a man, at night, who had at one time lived with the Shakers, and he reported some dreadful stories concerning them. On arrival at the North House in Lebanon "I soon met Elder Cooley who asked me what I wanted."

I want to talk with you.

What about?

Religion.

Do you profess religion?

I do.

What order?

Baptist.

Are you satisfied with what you have?

I am not.

Very well, have some breakfast, and then we will talk.

"I at first asked the privilege to tell my experience, for this reason, I had been informed that you would call it all the old heavens, and I do not think so."

"Well," said Elder Cooley, "tell yours and then I will tell mine."

It seems that both of them had enjoyed a rich religious experience and both had been Baptist preachers, and had been led along from degree to degree till they had found that they were called to forsake the fellowship of the world, and live a life to God.

Issachar remained in New Lebanon at this time only one hour and as he says, "I ate quick, talked quick, heard quick and started home quick."

Elder Cooley advised him to "Count the cost well," in regard to the acceptance of a new faith. To remember that there is but one Christ. This visit was followed by a severe trial of faith which awakened all the internal and external enemies of the cross. A committee from the church waited on him, to warn him of the danger of believing a lie, and also of the danger of being lost. This contest was continued for several weeks, but Issachar had resolved upon being a member of the Society of Shakers and in August 1801 he made a second journey to New Lebanon and after an honest confession was accepted as one of the Brethren. On his return home he met with trials on every hand; even his own family opposed the course he had taken. He says, "I was like Job mocked of his neighbor who calleth upon him, and he heareth him; and the upright man is laughed to scorn."

In the course of a few months Issachar was sent, in company with Benjamin Youngs, to preach the testimony of Believers. They first visited Hartford Vt. and soon won the respect of the people in that place. They next visited Pittsford Vt. at the time of a remarkable religious revival. The Brethren were very kindly received and solicited to speak in the several meetings which they attended. The blessing of God accompanied their labors and quite a number of persons faithfully promised that they would consecrate their lives to God, and many of them were able to endure unto the end.

(To be continued.)

Unless a tree bears blossoms in Spring we may look in vain for Autumn fruit.

Mt. Lebanon, March 1884.

W. Baker, Sen'r, Otago, New Zealand;

ESTEEMED FRIEND:—Your interesting letter of 8th January is received. It is good news from a far country. To learn that in that far off land of abundance in earthly things, there is at least *one* who hungers after knowledge of an order so unpopular as Shakerism is really good news. I shall proceed to give you answers to your several questions, in the order you have put them, without re-writing them. Some years ago, I had a correspondent, John Finlay, in Balerat Australia, to whom I sent a great deal of reading matter. He was a school-master. He died. He did intend to come to America. In England I held many meetings, the most important was in St. George's Hall. Am glad you have that lecture. Have you seen Hepworth Dixon's "New America?" If not, you had better read it. That would give you "how and from what classes of society our societies are kept up;" also, how new societies originate, the material that composes them. Religious revivals are the preparatory processes. By religion we mean all forms of truth, from naturalism to Shakerism. Believing that in Christ are hidden all the treasures of wisdom and knowledge, and that no good thing will God withhold from those who truly love and serve him. There are no better ages for new comers than from twenty-one upwards. It is easy for young men and women to become Shakers. At that age they know something of the world, yet have not used up their life energies.

Young men and women are strong to overcome the world, to bear the burdens of society. They are the first guests called to the marriage supper. The second class, from the streets of the city, are widows and orphans. The third class, compelled, by necessity, from the highways of travel and the by-ways of sin, come for a home and to be saved from the wickedness they have fallen into. Many of them are thus called and few of them are chosen. Only a small proportion remain permanent members. But the labor upon them is not lost. Good will come of it. Having once had a taste of community life among the Shakers, they never forget it, but either do, or will, in or out of the body, re-enter the order to go no more out forever. They are our loudest preachers because the world will believe what they say. I speak now of the honest and sincere, not of reprobates—violaters of their own consciences—who defile the flesh, speaking evil to cover their own wickedness. All real Shakers do as did Jesus and His Apostles—make themselves eunuchs for the Kingdom of Heaven's sake. They are not made eunuchs of men. That only is circumcision that is of the heart and of the spirit of God. It leads men and women not to look at each other with lustings. About doctors, etc., you have heard the Spanish proverb, "Every man is a fool or a physician." The Law of Moses was of God. It saved its subjects from the diseases of the Egyptians. "The Lord your God shall take all sickness away from the midst of you," was the promise. Should not the Gospel retain all the good of the Law, which was only a school-master to bring or prepare souls for the Gospel?

"No man cometh to me except the Father prepare him." As yet we are only in the first of seven cycles that will develop Shakerism, the Gospel.

When a people are prepared for a religious community, they usually have property enough to begin with and they soon create more. Shakers all labor and nothing is lost by idleness, waste nor sensual pleasures. Godliness is profitable for all things, the world that now is and the world that is to come. It creates Heaven upon earth, and supplies all normal wants. About a second visit to England I think co-operation, infidelity to a false church, temperance, physiological reforms and many other forms of truth have well-nigh prepared a people for our order.

The rate of mortality of the Quakers in England is about eight years beyond the mass of the population, as near as I can come at it. The rate of mortality among the Shakers is about ten years. It should be twenty five when the system is fully proved. I have sent a letter by Vincent; also a paper published in the Tribune, our leading paper. I will send other things as I get time, the autobiography for one. We have volumes of the Shaker and Shakeress that I will send to libraries if they will pay postage and have them bound.

Weather—We are in the midst of winter. Good sleighing. Do you have snow and ice? What have you done with the cannibals? I always think of man-eating in connection with New Zealand, that they eat their missionaries. Is it any greater crime for Christians to eat one another than it is for them to shoot one another? Would they do either if they did not violate the command, "Thou shalt not kill?"

I send my love to all who believe in doing right, until there be no cross in it, and that sin consists in wrong-doing, in unrighteousness. Your friend,

F. W. Evans.

LIFE A SERMON.

"Our every life is a sermon."

"Life's a sermon!" Let us preach it,
Preach it ere this hour is past;
Up and preach it, do not waste it,
Perhaps this day may be your last.

"Life's a sermon!" How, then, live ye?
Is it full of lies or love?
Is its logic clear and truthful?
Does it point the heart above?

"Life's a sermon!" What, then, saith it?
Does it onward, upward move?
Is it written clearly, plainly,
Every deed a word of love?

"Life's a sermon!" What's its substance?
Is it woven from thyself?
Does it only prate of pleasure,
Pride and ease, and love of pelf?

"Life's a sermon!" Ever preaching,
Vast its influence here—above;
All its notes a tinkling cymbal,
Should the heart be dead to love?

"Life's a sermon!" All must preach it,
Battling oft with many a foe;
Oh that God may see Christ's beauty
Gleaming through its tears and woe!

"Life's a sermon!" O great Master!
Make it pure, and true, and free,
And its weft, though tangled, broken,
Yet may guide some soul to thee!

—*W. Poole Balfern.*

CLING TO THE RIGHT.

M. J. TATTERTON.

There is nothing more certain than this truth. Right will triumph eternally. It is equally certain that wrong is destined to utter destruction. Whoever links himself with error, is sure eventually to encounter overthrow.

There may be temporary prosperity, there will be final defect; hence, they consult their wisdom and safety who cling to the right at whatever cost; not through stubbornness of will, but through

steadfastness of faith and honesty of purpose.

How brief the scenes of trial will seem when the struggle is over; how unworthy of notice will be all the sufferings of the present time, when compared with the crown, the joys, the raptures which shall reward the faithful soul. Let the followers of Christ take courage; their conflicts are brief and they war against powers destined to fall.

Those who cling to the right, shall triumph with it forever.

Canterbury, N. H.

[Contributed by G. B. Avery.]

BABU PROTAP MOZOOMDAR AND DR. SCUDDER.

Babu Protap Chander Mozoomdar, the Hindoo, was invited to speak in Dr. Scudder's Plymouth Church, while here, and there he gave expressions to views not exactly in harmony with those of the distinguished divine whose pulpit he was temporarily occupying, and which created for outsiders a very pleasant ripple of merriment. The celebrated Hindoo alluded to the Christian missionaries and their work in India in the highest terms, and then naively said that he "could not congratulate them on their success in reaching the national heart there, because they did not conciliate the peculiar religious tendencies which existed in the Hindoo mind as it is." He thought there should be more conciliation in regard to the views of the Hindoos.

For this candid expression of his own personal views, it has been whispered that Dr. Scudder told him that he had acted a part that he considered not exactly proper and courteous under the circumstances, and in order to controvert his position, he made a prolific statement to a reporter of the *Inter-Ocean*, giving an elaborate account of the success that had crowned the labors of the missionaries among the Hindoos. The public will be allowed, of course, to take their choice in the statements of the respective parties, the same as in all other questions of dispute now agitating the public mind,—the majority probably leaning favorably towards the views expressed by the distinguished Hindoo, who, in response to a question from Dr. Scudder, said that he did not know about Southern India; his remarks had been in regard to Northern India.

Had Dr. Scudder carefully read what the New York and Chicago papers have said of Mozoomdar's addresses in this country, he would have considered him too liberal to occupy his pulpit, to which he invited him, and then like a little pampered boy, pouted because he wasn't *reflected* in the remarks that were made. However, notwithstanding Dr. Scudder's displeasure, he paid his foreign visitor a high compliment during his interview with a reporter, saying:

"He is one of the ablest men I ever knew. Chunder Sen, at the head of the movement, is one of the grandest men the world has today. And I believe they both are Christians. I have read Mozoomdar's 'Oriental Christ,' and from that and his talk I believe he is a Christian. That was why I invited him into my pulpit. He may call it Brahmo Somaj or what he will, but my opinion is it is Christianity, and that his conversion was brought about by the influence of the missionaries, I bid them and their new movement God speed, and I hope it will do much for India and help the Christian missionaries to convert the land. But we must not get discouraged so easily. In this country, a Christian nation, one person in five is nominally a Christian—attends church. India has five times as many people as this country, and it will take a long time to convert her 250,000,000 heathens."—*Religio P. J.*

KEEP THE LIFE PURE.

Once upon a time an Arabian princess was presented by her teacher with an ivory casket, exquisitely wrought, with the instruction not to open it until a year had rolled round. Many were the speculations as to what it contained, and the time impatiently waited for when the jeweled key should disclose the mysterious contents. It came at last, and the maiden went away alone and with trem-

bling haste unlocked the treasure; and lo! reposing on delicate satin linings, lay nothing but a shroud of rust; the form of something beautiful could be discerned, but the beauty had gone forever. Tearful with disappointment, she did not at first see a slip of parchment containing these words:

"Dear pupil: May you learn from this a lesson for your life. This trinket, when inclosed had upon it a single spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the result, you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will ever be an ornament to society and a source of pleasure to yourself and friends.—*Selected.*

KNOWLEDGE.

FLORA WILLIAMS.

"THEN shall we know if we follow on to know the Lord." Hosea, vi., 3. Whether we consider these words as an encouragement addressed by the godly to each other, or to their own souls, they remind us of an important aim; a necessary duty; and an assured privilege.

The aim is, to "know the Lord," for the soul to be without knowledge it is not good. All the operations of the Spirit are begun and carried on in the renewing of the mind. Nothing can be perfectly spiritual or religious in our dispositions or our actions that is not founded in knowledge; because it must be destitute of principle and motive; and the Lord looketh at the heart.

Real repentance must arise form correct knowledge of the evil of sin in connection with the cross of Christ. Even faith is impossible without knowledge. "For how can they believe in Him of whom they have not heard?"

But what says the Savior? "This is life eternal, that they know Thee, the only true God; and Jesus Christ whom thou hast sent." This declaration not only decides the importance of this knowledge, but also the nature of it. It is not a philosophical knowledge of God as an Almighty being,—the Creator of all things; or even a knowledge of Him as holy in all his ways, and righteous in all His works. Such views of Him, on the mind of a sinner must engender dread and aversion. The saving grace in the restoration of the wayward is to know that He is willing, even now, to become a friend and Savior to the needy, and has already given undeniable proof that he is waiting to help us if we but call upon Him.

Connected with this there is a necessary duty, it is to "follow on to know the Lord." This takes in the practice of what we already know. To what purpose would it be for God to afford light to be neglected? It would only increase the sin and condemnation. "Whosoever hath, to him shall be given and he shall have more abundantly, but whosoever hath not, from him shall be taken away even that he hath," and we see this constantly exemplified. When men do not choose to retain God in their knowledge; it is their interest to see things less clearly; and so they part with one truth after another until they are left as it were without God in the world; while those who do his will know of the doctrine, and by patient continuance in well-doing seek for "glory, honor and immortality."

The privilege is as sure as the word of God, history and experience can

make it. And if a probability of success will actuate a man to engage in an enterprise, and continue in a series of exertions and sacrifices, how much more should actual certainty! Let therefore this full assurance influence us to seek after him who giveth to all men liberally, then shall our path be as the shining light that shineth more and more unto the perfect day. According to the promise our perplexities shall be solved, our doubts removed. Crooked things shall be made straight and the rough places smooth, then shall the "wilderness bloom and the barren desert smile," and he will have become "our strength and portion forever."

Canterbury, N. H.

Letter Box.

New Gloucester, Me.

Dear Manifesto;—Perhaps some of the readers of the "Letter Box," would like a pen picture of the pretty home, where I live and I will try my best to draw one for your pleasure I hope, and for my own improvement in writing as well.

Within the Southern limits of the state of Maine you will find what I am pleased to call "my Home" nestled down in the peaceful quiet town of West Gloucester. On the North are pleasant hills which command a fine view of our little settlement. On the East lies a beautiful lake formerly called Sabbath day Pond which affords fine pickerel, trout, and pout. On a cool summer day when one would like a little recreation and there is seemingly no place to go, just take the second thought and you will propose going to the lake.

South of us there lies a quiet neighborhood where all seems to be as busy as a hive of bees. In the same direction lie "Centennial Springs." On the North are the "Poland Springs" where a large house has been constructed for the accommodation of invalids, that they may drink of its waters and thereafter enjoy good health.

For miles around us you can see magnificent trees of varied kinds. In the midst of certain trees is another lake which supplies the mill. People come from the surrounding cities to spend their vacation in our section, and amuse themselves with hunting and catching small game such as partridges, wild ducks, and gray squirrels, much to our inconvenience; and others come for the purpose of viewing the scenery, enjoying the fresh air, and the quietness which pervades the country.

Near our home stands the modest little Church wherein is held "public service" each Sunday, unless foul weather prevents. Large companies come from cities throughout the United States to regain their health at the celebrated Poland Springs, and then attend our service. The mill which lies North-east of us is a great accommodation to the people throughout Cumberland Co., it does many different kinds of work like sawing, grinding and planing. The orchards and gardens around, supply us with fruit yearly, the fields yield an abundance of hay, and pasture lands afford fine feed for cattle.

Our Home has been greatly improved by the construction of a stately brick building which stands facing the road. Two magnificent elm trees one at each corner and the little birds build their nests in the branches; and when the gentle breezes blow, each tree makes a courtesy to the passer-by, and seemingly says "Good Morning" or "Good Afternoon" as the case may be. The road is lined with beautiful trees which make a fine appearance.

Near by is the Cemetery where many of the consecrated builders of our home have been laid away peacefully. The body is dead but the soul is immortal, it can never die! The many prospects of the coming year lead us to hope that it will be a fruitful one. Eva L. Franks. 14 yrs.

When we leave this life the lost opportunity for kindness will haunt us more than our sins of commission.

Avoid a slanderer as you would a scorpion.

THE MANIFESTO.
OCTOBER, 1884.

NOTES.

A CHRISTIAN life must necessarily be in harmony with the life of Christ.

It is of little consequence either to ourselves or others that we accept an example that we never expect to follow, or to speak in praise of a religious Teacher whom we never expect to regard:—On the other hand it is of the greatest importance that our lives harmonize with that spirit which establishes a foundation for righteousness and comes to us with authority from the Kingdom of God.

Christ is, indeed our example, a divine pattern of which we need not be ashamed. He has given us to understand that his meat and his drink—his whole life.—was to do the will of God. As disciples, can we accept less or do less and rightfully claim a relation that should make us as one, in the spirit of the Testimony?

Christ instructed men to make the heart pure that they might worship God, as a Heavenly Father, in the beauty of holiness. He established no ritual, formulated no creed, but gave as the essential criterion by which his disciples should be known in every place, and at all times,—this new and simple commandment.—that ye shall have love one for another.

In the selfishness of the heart men had manifested a partial love for those who would return a corresponding regard, but to work faithfully and devotedly for the spiritual interest of others without a stipulated reward was a new feature in the religious experience,—a thorough test of the true disciple.

Not by the name which has grown up around us; not by the separation which we have accepted, and through this thrown ourselves out from the body of the world, shall we be known as the sons and daughters of the living God, but by tests far more important in self-examination and self-government which has for its guidance,—pure in heart,—merciful in spirit.

A great many good things may be said and a great many wise things accomplished, and yet the actor in all this may be destitute of that spirit of purity which is so emphatically demanded to establish him as a true disciple of the great Teacher.

Christ at the same time speaks of peacefulness. "Blessed are the peacemakers for they shall be called the children of God." A great many sermons have grown from these few, simple words and learned divines have made themselves eloquent in their zeal to repeat that which in reality they but feebly understood.

The peacemaker and the pure in heart must walk together. The one is not without the other in the Lord. With the peaceable fruits of righteousness comes that quality of the mind which allows nothing that engenders strife. With this will be found the spirit of wisdom,—"first pure then peaceable and easy to be entreated, full of mercy and good fruits." The abnormal phase of the subject is where we find contentious and fighting Christians.

If we are being crucified to the world as was the apostle, we shall have no fellowship with the inheritance of the flesh. Kindness will then take the place of unkindness and we shall learn the heavenly lesson of governing the tongue

and keeping unspotted from the world.

Without this power of Christian control over self and selfishness, without this discipline that will render the mind pure and peaceable, the prayers and psalms and exhortations will be of but little value. The spirit of Christ will be to those who receive it "a savor of life unto life," while to those who neglect its inspiration and care the ultimate is death.

When Jesus found the Jews and Samaritans at variance with each other respecting the place for the worship of God, he gave them to understand that the location had very little to do with it. They might live in either city, ascend the top of any mountain and yet the only worship that would prove acceptable must be from that class that could manifest it in spirit and in truth. It must be in harmony with the spirit of God and the outgrowth of our lives while under the guidance of righteousness.

This constitutes religion and by this manifestation of the living spirit of Christ we shall stand honestly and righteously before God and the whole world.

Sanitary.

[Contributed by Elder F. W. Evans.]

A VEGETARIAN.

Life Costs but a Sixpence a Day—Some Days Less.

A LETTER from Dr. T. R. Allinson to the London *Times* says:

"Allow me to bring under the notice of your readers some experiments I have just concluded to solve the difficulty of feeding our poor in London and elsewhere. The cry is that food is so dear the poor can scarcely live. This cry is true if they want to live on luxuries, but if they will live on wholesome but plain and healthy fare they can do so for very little. A little over a month ago I determined to give up all expensive articles of food and live almost as cheaply as possible. Having left off flesh foods for nearly two years, and lecturing frequently on the question of food, I knew what to select. Looking over my food accounts, I found milk, butter, eggs and cheese, with tea and coffee, were fairly expensive articles, and none of them necessary, so I gave them up for a time to see results. On Oct. 19th. I began my experiment, my weight was then nine stone eight ounces. I continued this purely vegetarian diet for a month, when my weight was nine stone three pounds twelve ounces or a gain of three and a quarter pounds. My friends said I looked well; I felt well, and did my usual work the same as ever. I walked from ten to fifteen miles daily, seeing patients or taking exercise. Here is an account of my dietary, which cost me little more than a sixpence a day, and I could easily live for less without luxuries: Breakfast consisted of a basin of porridge, made from a mixture of oatmeal and wheatmeal, which I found more palatable than either singly. This I usually ate with bread to insure thorough insalivation. Then came bread fried in refined cottonseed oil or fried vegetable haggis. For drink I had a cup of cocoa or fruit syrup, with warm water and sugar. The cocoa used was an ordinary one with plenty of starch in it, which makes a thick drink, and no milk is then required. Dinner consisted of a thick vegetable soup and bread, potato pie, savory pie, vegetarian pie, vegetable stew, stewed rice and tomatoes, etc. For a second course I had bread, plum pudding, stewed rice and fruit, baked sago, tapioca and apples, stewed prunes, figs, raisins and bread. Tea meal consisted of bread and jam, stewed fruit, or some green stuff, as water-cress, celery tomatoes etc. I had only three meals a day, and frequently, when very busy, I had only two, and a cup of cocoa and a biscuit for supper. I always use the whole meal bread, as it is laxative and contains a great deal of nitrogen, which is thrown away with the bran. The cottonseed oil is a cheap and good cooking oil, and is impossible to detect. This diet I continued for a month, and now I only take the an-

imal products when out, not having them at my table.

"Now compare this diet with one of flesh or a mixed one. The latest analysis shows flesh to contain from 70 to 74 per cent of water, the dry residue being very rich in nitrogen, and it contains a little carbonaceous or fatty matter. Hence, to live on meat alone, as much as eight pounds a day is necessary. Then there are to be considered the diseases of animals which are communicable to man if that flesh be not thoroughly cooked all through and as very few of our animals live a perfectly natural life, most of them are more or less diseased, especially the fat ones. The excess of nitrogen taken into the system in eating flesh meat has to be got rid of by the liver, kidneys and lungs; hence these organs, are overtaxed, and much disease is the consequence. In fact, were it not for flesh food we doctors should have very little to do. Man living in towns can not afford to eat much flesh, because he does not get sufficient exercise and oxygen to burn up the excess of nitrogen. If he does eat this flesh, and if he eat much, then he must suffer from many complaints, such as indigestion, bilious attacks, congested liver, hemorrhoids, gastric catarrh and other gastric troubles. If the habit be continued in gall-stones or urinary calculi may follow, or rheumatism and gout. Then the kidneys become diseased and more work is thrown on the heart, which becomes also diseased; the end is death by one of the lingering diseases, which shows a diseased organ somewhere. Even epilepsy and many nervous diseases are aggravated by flesh. Cancer is on the increase, and from some observations I have made, it may be indirectly traced to flesh. Consumption has only a remote connection with flesh, it being due chiefly to the want of fresh air. Vegetable food is cheap, contains an abundant supply of nutriment at first cost, and our systems are so formed as to use it with least expenditure of vital force."

COLD FEET.

We often hear persons complain of having cold feet, not only in the winter but at all seasons of the year We do not understand by that feet that become cold accidently by standing in the street, on the cold ground, on the snow or on the ice, but we wish to speak of a condition of disease which consists in having the feet habitually cold. If a person cannot have the feet warm, in spite of warm felt shoes, in spite of woolen stockings, and these moreover in a warm room, and his feet are cold in bed during the night he is in a condition of chronic malady, which is the cause of many other maladies. What is the cause of such cold feet? The physiologist would say that animal heat depends on the blood which gives out its heat to all parts of the body, and if the circulation is sluggish in any part, there is in that part a sensation of cold. In that chronic condition which consists in having the feet cold we have then a defective distribution of the blood. As the cold feet do not receive a sufficient quantity of blood, therefore they do not get a sufficient quantity of warmth, the nutrition of these extremities is perverted, some of their functions are arrested and organic troubles follow. Not only the part affected becomes diseased, but as a result other remote organs.

To have the feet habitually cold is not the result of a deficient quantity of blood in the system; the quantity exists, but it is blocked up in other places, in the arteries and veins.

This ebbing tide of blood, which sometimes causes extravasations of blood has often been followed by dangerous symptoms. Thus we find hemorrhoids in men, and nearly all uterine affections in women, are due to habitually cold feet, and when these cease, the affections that follow disappear also.

Habitually cold feet are the origin of many affections of the stomach. This unequal circulation of the mass of the blood often causes diseases of the liver, of the intestines, of inflammations and catarrhs of the stomach. This blood repelled from the extremities goes very often to congest the lungs, organs which easily yield to sanguine congestions. And it can be said that ninety times in one hundred, diseases of the lungs are due to cold feet. Cold feet often induce difficult respiration and asthma; the heart becomes subject to palpitations. The congestion reaches the larynx, the head; from these the trouble extends to the brain and to the eyes.

All these affections disappear when the feet are kept warm.

It is to our own carelessness that habitually cold feet are due. We systematically render ourselves ill. Even from the cradle they raise us to have cold feet. The stockings are thin and the shoes narrow with elastic tips, so that the blood cannot circulate in the feet; add to this the evil custom of having garters, and the general want of care for the feet, and it is easily seen why these organs revenge this treatment later.

What is necessary to avoid cold feet, and to cure this infirmity when it exists?

It is not well to give baths too warm to children; it is well to continue baths at all ages. The feet should be attended to, and infants should have loose shoes, without elastics, and then the feet will keep warm. If the feet have become habitually cold, it is necessary to have patience and not think that a trouble that has required twenty or thirty years to establish can be cured in one night.

There is no specific for the cure of chronic cold feet. The cure of the evil pertains to natural therapeutics, as rubbing, vapor baths and walking. In this way warmth comes to the feet, and with it health returns. When the feet are warm it becomes easy to talk, for then the head is cool and the blood circulates freely. The old proverb which said that "head cool, feet warm and waist free may laugh at the doctors" finds here confirmation.

An excellent vapor bath for the feet is made thus:

In a small box put a jug of boiling water, and envelop this jug with cloths wet with hot water. Place the naked feet on slats that cover the box, and then envelop them with flannel. The vapor which rises from the wet cloths warms the feet and dilates the blood vessels; thus the blood has more space to circulate, and the nerves are excited to action. After a certain time wipe the feet with a dry towel. It is well also to have at the feet, in the bed, during the night, a bottle or jug filled with hot water.

—*Hall's Journal of Health.*

It is better to retrace a wrong step than to persist in a wrong course.

Books and Papers.

Phrenological Journal and Science of Health. September, Contents; Allan Pinkerton, the detective; True Religious Education; Organic Cerebration; Cranial Affinities of Men and Apes; Language No. 6; Blarney Castle and the Blarney Stone; Robin and the Phrenologist; The Founder of the Schwenkfelders; Hints on Child Training; Della and Blanche; The Mind Cure; Many of the above articles are illustrated by portraits. Notes in Science; Trichinosis, No. 2, is an article to be studied; A Child Prodigy; etc., etc. Fowler and Wells, Co. 753 Broadway, N. Y. Terms $2. a year.

Hall's Journal of Health. August, Contents; Cholera; The Sick Room; Care of the Teeth; A Study of Leprosy; The Paraguay Tea Tree; Yellow Fever; Chicago Beef; Effects of thin Atmosphere; Health Alphabet; etc., etc. E. H. Gibbs, M. D. 21 Clinton Place, N. Y. Terms $1. a year.

Herald of Health. September, Contents; National Health and work; New method of Reducing Fever; Hypnotism; The Cholera; Florence Nightingale's Remarks about the Sick in India; Studies in Hygiene for Women; etc., etc. M. L. Holbrook, M. D. 13 & 15 Laight St., N. Y. $1. a year.

Mrs. Hurd's Niece. By Ella Farman. The Young Folks' Library. Illustrated. Boston; D. Lothrop & Co. Price 25 cents. This fascinating story, one of the best from the author's practised pen, will find a multitude of earnest and appreciative readers. It draws a sharp contrast between genuine, practical religion and its fashionable substitute, and shows the hollowness of a life not based upon sound principle. The character of Lois Gladstone is clearly and effectively drawn, and the story of her experiences in the Hurd household, with the changes brought about in it through her quiet but persistent influence, is told with skill and feeling. There is hardly a page without its suggestive passage, and we know of few books which contain so much that is really helpful to young girls placed in positions where self control, moral courage and self-sacrifice are required.

NERVOUSNESS IN SPEAKING.

A youthful speaker, nervous at the prospect of addressing a literary society on its anniversary, was advised by a clergyman to look upon the audience as if it were so many cabbage-heads. The suggestion was not a bad one, provided the youth had thoroughly prepared the speech for heads with brains. The young man, though he did not know it, held in that nervousness, at least, one claim to a place among orators. For there is scarce-

ly a public speaker whose words move men, who does not feel a similar tremor every time he rises before a great audience.

"My throat and lips," said the late Lord Derby, surnamed the "Rubert of debate," from his dashing, fearless style, "when I am going to speak, are as dry as those of a man who is going to be hanged."

Mr. Mathews, in his essay on "The Orator's Trials," has collected a number of cases to illustrate the fact that the very sensibility which gives the orator his power makes him nervously anxious before rising to address an audience.

Patrick Henry usually began with a hesitating timidity, which continued until the excitement of speaking threw it off. William Pinkney, a haughty, defiant, and vehement orator, would turn pale when about to speak, and his knees would tremble, as though he were Belshazzar, gazing at the mysterious handwriting on the wall. Even years of practice failed to repress this nervousness.

It is fortunate for the orator that years do not do this. For without the sensibility which begets it, one of the forces of oratory would be wanting.

Tristam Burgess, "the bald eagle of Rhode Island," while speaking, on some important question, in the House of Representatives, suddenly pointed his fore-finger toward his opponent and made a long pause.

"That pause was terrible," said a colleague to Mr. Burgess, on leaving the House. "To no one so terrible as to me," replied the orator, "for I couldn't think of anything to say."

"Nothing but strong excitement and a great occasion," wrote Lord Macaulay while he was looked upon as one of the orators of the House of Commons, "overcomes a certain reserve and *mauvaise honte* [bashfulness] which I have in speaking; not a *mauvaise honte* which in the least confuses me or makes me hesitate for a word, but which keeps me from putting my fervor into my tone or my action."

Dr. Storrs, the most finished of pulpit orators, whose extemporaneous sermons are marvels of rhetoric, thought and eloquence. It is said made a dead failure when he first preached without notes. After floundering for twenty five minutes, he came to a full stop.

"I sank back in the chair," he said describing his mortification, "almost wishing that I had been with Pharoah and his hosts when the Red Sea went over them."

"My Lords," said the Earl of Rochester, as he began a speech to the House of Lords, "I—I—I rise this time—My lords, I—I—I divide my discourse into four branches. My lords, if ever I rise again in this house, I give you leave to cut me off, root and branch forever."

The lesson taught by these incidents is this: The orator should master, but not eradicate, his nervousness. Canning, one of England's wittiest and most classical of orators, used to say he was sure of speaking his best if he rose in a great fright. The more his heart beat the more certain he was that the heart of the audience would soon beat in responsive sympathetic rhythm.

—*Selected.*

WONDERS OF LITTLENESS.

Pliny and Elian relate that Myrmecides wrought out of ivory a chariot, with four wheels and four horses, and a ship with all her tackling, both in so small a compass, that a bee could hide either with its wings. Nor should we doubt this when we find it recorded in English history on less questionable authority, that in the twentieth year of Queen Elizabeth's reign a blacksmith of London of the name of Mark Scaliot, made a lock of iron, steel and brass, of eleven pieces, and a pipe key, all of which only weighed one grain. Scaliot also made a chain of gold, of forty three links. which he fastened to the lock and key, and put it around the neck of a flea, which drew the whole with perfect ease. The chain, key, lock, and flea, altogether weighed but one grain and a half!—*Selected.*

Individual effort alone gives growth,—substantial growth of character; what we possess, not what we profess, is a safeguard against error. Oft repeated ceremonies of confession are not the power that resurrects and brings the soul into newness of life; good homes do not form noble men or women, without thought beyond self and material conditions.—*E. M. H.*

SURE PROMISE.

PLEASANT HILL, KY. CANTERBURY, N. H.

1. My soul, im - mor-tal, can-not live On gross ma - te - rial things,
2. O Fa - ther, give me dai - ly bread, And wine that's ev - er new;
3. The earth is promised to the meek, E - ter - nal life be - side;
4. O then let noth-ing rob my soul, Nor an - y doubts pre - vail;

And all the wealth this world can give, No last - ing com-fort brings.
No fam -ine then I need to dread, Nor what my foes can do.
If heav-en's king - dom they would seek, Their Fa - ther will pro - vide.
For while e - ter - nal a - ges roll, His goodness shall not fail.

Then let me la - bor for that meat Which ev - er will en - dure,
While anx - ious cares of earth-ly toys, So ma - ny millions wound,
He feeds the ra-vens when they cry, He clothes the smiling mead,
I need but lit - tle here be - low, Have lit - tle time to learn,

That food which saints and an - gels eat, That hidden man - na pure.
My spir - it feasts on in - ward joys And pit-ies those a - round.
And will he not my wants sup - ply With ev'ry thing I need?
Then O that world to which I go, Shall be my great con - cern.

GIVING GOD OUR BEST.

The vessels used in the temple service were of pure gold; none were of silver, for it was not anything accounted of in the days of Solomon; therefore it was not considered worthy to be mixed with the gold offered for the service of the King of kings. Whatever was for his service must be of the best quality. May we not learn a lesson from this? Does it not teach that we are to offer to the Lord nothing but gold—pure true gold?

What, then, is the gold which we are to give to God? Can we all give it? Yes, it is the soul's offering to him we call our King. It is the "soul's best" for God. How freely we give the best we can possibly afford to those we love! Shall we less freely offer ourselves and our best to him who first bestows whatever we possess of talent, influence or substance? Think you he will accept our silver if we withhold our gold? In our service for him let our energy be the gold of our strength, not the dribblings of a spent power. We willingly give our best exertion to obtain pleasure or recreation, let us see that we expend it not alone in this, reserving only the silver for God's work.

Some of us may think we have not much to give compared to what many others have. This may also be true; but if that little is really our very best we may confidently offer it for God's acceptance. It is not the quantity he asks but the true pure metal, however small the quantity.—*The Christian.*

Kind Words.

Union Village, Ohio, Aug. 1884.

The Aug. issue just received is equal in all respects to any of its predecessors.

C. Clapp.

West Pittsfield, Mass. Aug. 1884.

I think so much of the August number that I shall wish to send several copies abroad.

S. Mabee.

Shaker Village, N. H. Aug.

The August number of the Manifesto, is an excellent paper, and contains a great deal of good. Mary Whitcher.

THE BEATTY ORGAN AND PIANO CO.

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From Frank Leslie's Illustrated Newspaper.

The name of Daniel F. Beatty, of Washington, New Jersey, is tolerably well known to the majority of the people of the United States in connection with the manufacture and sale of musical instruments. By liberal and wide-spread advertising, and by dealing direct with the purchaser, he built up a most extensive business in organs and pianos. It was his ambition to erect and own the largest organ factory in the world, and he succeeded in so doing. But the hindrances and losses incident to a disastrous fire in 1881, and the want of adequate capital, combined with a lack of business method, led to a serious entanglement in his affairs. Although he made and sold over seventeen thousand (17,000) organs last year, his embarrassments, which dated their origin years before, became so serious that he finally sold his business to a corporation composed of his creditors. It is understood that this company, with ample capital, has undertaken to make good as far as possible all the obligations of Mr. Beatty, giving preference to the purchasers of organs and pianos whose goods are still undelivered and to whom it is shipping daily their instruments. The company is under the presidency of Mr. I. W. England, of New York, his manager being Mr. W. P. Hadwen; and the gentlemen composing the directors and stockholders are among the best known and most responsible business men in the country. All new orders, we are assured, are filled on receipt with instruments of the best quality; while arrearages are being manufactured and shipped at the rate of not less than 100 a week. On such a basis, supplying a superior article at a moderate price, free of agent's commissions, the new concern ought to achieve a great success.

Kings may control nations, evil may sway its millions, yet truth cannot be made to fear or change.—*E. M. H.*

Deaths.

Lucy Blakeley, July 29, at South Union, Ky. Age 80 yrs. 9 mo. & 13 days.

A faithful laborer in the vineyard of the Lord. H. L. E.

John Martin, Aug. 18, at Union Village, Ohio. Age 80 yrs. 1 mo. and 17 days.

Diadama Bartholomew, Aug. 20, at Enfield, N. H. Aged 69 yrs. 7 mo. 2 days.

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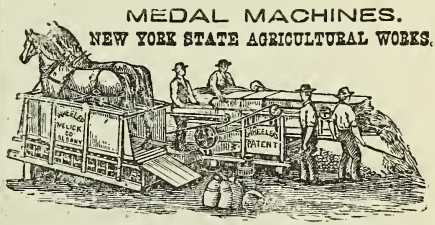

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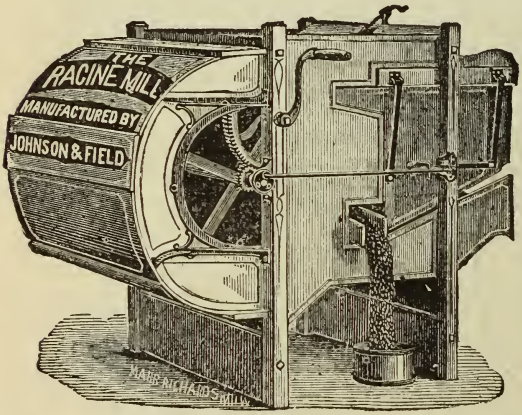

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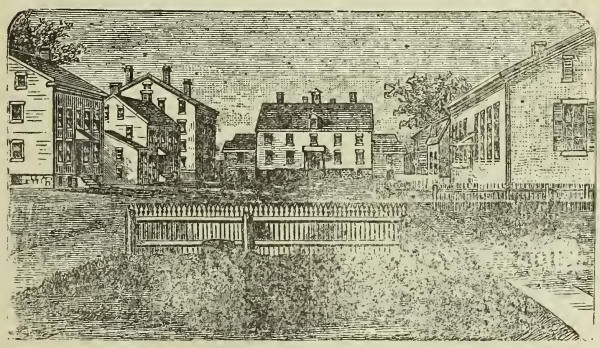

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What Mr. Corbit Says:

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"Pastor George St. M. E. Church, New Haven, Conn."

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N. R.

The Manifesto.

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Vol. XIV. NOVEMBER, 1884. No. 11.

NON-RESISTANCE.

WILLIAM LEONARD.

When the demand from the Government, called upon the States to draft hundreds of thousands, it found the Shakers with a faith that neither allowed us to fight, to serve in hospitals, or to pay for substitutes. To enter the army was to renounce our faith in Christ. To serve with the wounded, was to restore the soldier to the use of the rifle and the sword. To pay for substitutes was to employ another to do the work of human butchery for us. We hesitated not a moment, but determined to take a firm stand upon the glad tidings, sung by angels at the birth of Jesus: "Peace on earth and good will to men."

We had long ago, in the days of peace surveyed the whole field, counted the cost, and were prepared to stand by our faith and meet the consequences. We were well aware that we would appear before men as craven and cowardly, as selfish and miserly, and as reapers of the spoils purchased by the blood of patriots, returning no equivalent. To men of spirit among us, it looked at times fearful; but we determined to stand true. Pretenders left us to enter the army, this they were at liberty to do. But there were among us, God-fearing young men, who took a straight course, and one by one they were numbered among the drafted. One young man was summoned from the Society at Shirley, was examined and accepted. He returned home determined to remain there and to place his whole trust in God. He prayed fervently, was sorrowful at his prospect, and continued thus till an officer took him from the Village. When forced away almost

heart-broken, he more than ever determined to stand on the power of non-resistance and place his whole trust in Heaven.

The first night he was placed in prison with deserters, and in irons. Their curses upon the government, their ruffian-like conduct, and their horrid oaths, so shocked him, and contrasted so fearfully with his own God-fearing people at his quiet home, that it seemed to him like dropping from heaven into the very hells of perdition. He would then have considered it a favor to have faced death before the morning light.

On the island he could not be persuaded or threatened into a course to make him take his first degrees in the drill of a soldier, and was of course kept in confinement. Finally, one of the officers designing to arouse his fears, threatened to have him shot, if he did not comply. He entirely mistook his man; he had lived a life which had wholly disarmed death of its terrors; and he meekly replied, "I would consider it a great favor if you would shoot me, for I had far rather be shot than to be placed in my present condition."

In all this they could feel no willfulness or rebellion. They saw so clearly that it was the effect of acting from principle, that they liberated him, and assigned him the duty of a waiter. He enlisted the sympathies of every one who knew his case. They admitted his friends to visit him, and although he had passed one surgical examination, they favored him with another. Last of all they released him on furlough, sent him home, and never recalled him. Who doubts the interposition of kind heaven in the case of this trial of faith, in this servant of the Lord?

Scarcely a society of our number, but what met with similar trials; but we had a God-fearing President, and others of like spirit, at the helm of state who knew that the sincere children of God had been the salvation of nations ever since the world began.

The draft extending to all was right. But the officials listened to reason why we could neither fight, or voluntarily pay an equivalent, gave indefinite furloughs to all such, and sent them out of the service. This was equally as right. And was not God's protection to be seen in this likewise?

In Kentucky, a village of Shakers may be found at South Union, a few miles from Bowling-green, where for a season, the rebel army lay. They were in want of everything, and the brethren had much to supply their wants. The leading members had strong reasons to fear their raids for plunder. They knew that they had planned such robberies, and were distressed at their prospect of danger. They earnestly looked to Heaven for a protector, and one was raised up from a quarter unexpected: the notorious Morgan,—the Commander at that place. He learned all that was intended, and promptly stepped forward to the rescue. He issued immediate orders, strictly forbidding any such proceedings. He informed his legions that he had long known the Shakers, that they were harmless and unoffending, that they took no part with either side, injured no man, and had no desire so to do, and none under his command should injure them in any way. His strong iron will and unquestionable power shielded them, and they were thankful to heaven for it. They viewed him as one that God raised up to help them in the day of trouble,

and so do we. Rebel though he was, this will be held in grateful remembrance by those he befriended.

We never doubted, but gratefully acknowledged that we shared largely in the civil blessings secured to this nation, by the noble heroes, patriots and martyrs who fought and fell in putting down this bloody rebellion. And however it may appear to men who do not recognize the "wisdom from above" or the higher law, we never doubted that we could do more good for this cause by obeying the word of God to us than in any other condition in which we could be placed. God would have saved even Sodom, if five comparatively righteous souls could have been found in that wicked city.

This nation suffered to put down treason, on the worldy political plane, while the Church, non-resistants, often suffered to obey their convictions and hold their standing on the plane above. This patriotic and Christian struggle, beautifully blended to uproot treason, and restore peace and prosperity to the land.

As with others, that war greatly enlarged our expenses, doubled our taxes, and entailed on us our part of the debt of this nation. If it had been greater, we would have scorned to complain. If the authorities had attached property to pay for substitutes, we would have submitted to it patiently.

In the days of the old Revolution, one of the Quaker fathers, who lived in Valley-forge, met the Commander-in-Chief when the army was in sore distress, and kindly said. "Friend George, my religion utterly forbids *me*, to use carnal weapons; but it requires me to feed the hungry, and cloth the naked, as far as I am able. Thee and thy officers, to the extent of my means, may dine at my table; and I will do what I can for thy soldiers." It was kindly accepted. This was the right spirit. We do not wish to boast of kind deeds, but present a few cases in connection with this to show that the man of peace should be liberal even in extreme cases.

Our Societies gave liberally to the sanitary cause and to the freed men. We shared with the soldiers in hospitals luxuries, provisions and money. In our Western Societies, especially in Kentucky, they helped feed with a liberal hand, the armies of the North. In South Union, a great grain-growing section, they dealt out large stores of provisions to hungry troops, and submitted to some demands for horses, wagons &c. with as much good nature as any could have done.

At the Society of Pleasant Hill, in Kentucky, they witnessed the strife of conflict, cared for the wounded of both parties left on their ground, fed bands of soldiers, and one morning, prepared and dealt out breakfast to 1200 cavalry men, and fed their horses.

Boasting of such deeds is far from my intention, I simply present them to show what the non-resistant man may do and stand upright. To close, allow me to say that a Shaker Village is the best peace society in existence.

Harvard, Mass.

CONSIDERATION.

Childhood and youth have all been blest
With care and kindness of pure love,
'Tis not enough that here we rest;
But for the good of others move.
Unfaithful stewards if no more
Than talents given are found at last,
But sevenfold the gain in store,
Should be into the Treasury cast.—*M. W.*
Canterbury, N. H.

MY MISSION.

ASENATH C. STICKNEY.

O WHAT is the mission appointed to me
As the days come and go, and the swift moments flee?
It is, Live to do good wheresoe'er is your call,
And give to the household your services all.
Ah, this is the mission appointed to me,
As the days come and go, and the swift moments flee.

Go strengthen the feeble, encourage the strong;
Be thou as a light, a joy, a new song;
Seek only the wisdom which comes from above;
First holy, then peaceful, abounding in love.
Ah, this is the mission appointed to me,
As the days come and go, and the swift moments flee.

And do not your alms to be honored of men,
Was the Savior's injunction so simple and plain;
But give to the needy, thus lend to the Lord;
For these ye have always, and ye have your reward.
Ah, this is the mission appointed to me,
As the days come and go, and the winged moments flee.

Like the diligent coral beneath the deep sea,
Toil thou for the future; though hidden may be
The structure you build, by devotion and care,—
If founded in virtue its worth will appear.
Ah, this is the mission appointed to me,
As the days come and go, and the winged moments flee.

Canterbury, N. H.

PERSEVERE.

BROTHER! choose the path of duty,
Keep the path, and have no fear;
Life will show thee all its beauty,
If thou wilt but persevere.

When dark clouds are hanging o'er thee,
And thy way seems dim and drear,
Think of heaven that lies before thee,
Work for God, and persevere.

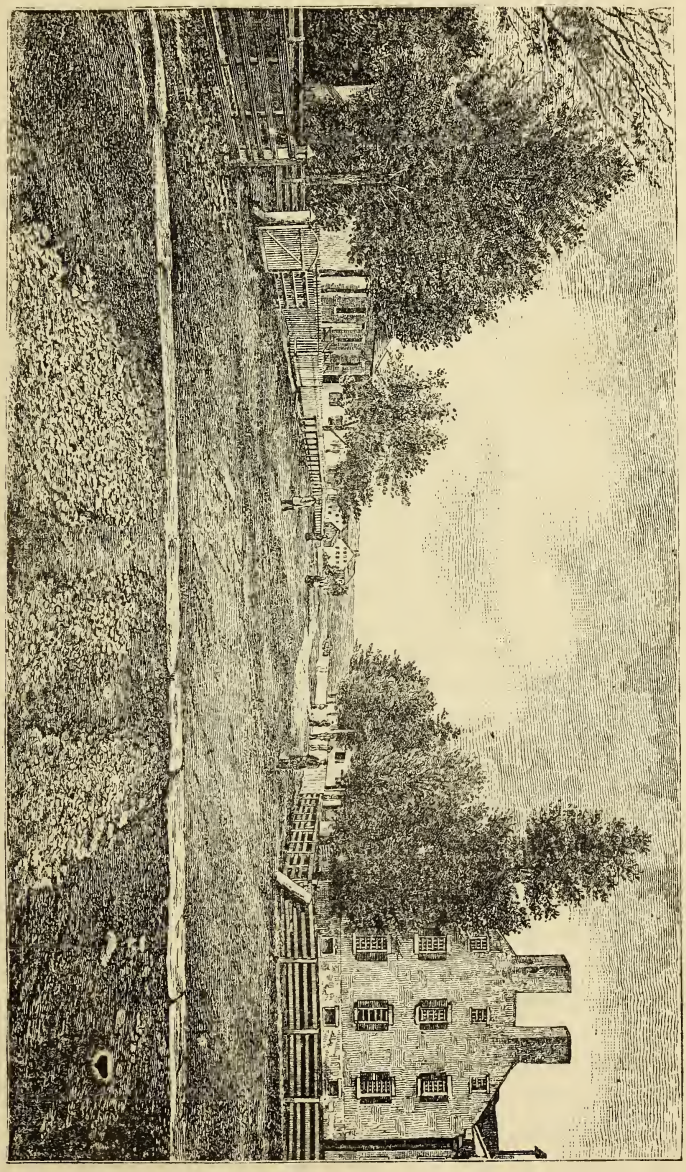
Grieve not, if thy lot is lowly,
And thou toilest year by year;
Has not God made labor holy?
Do thy best, and persevere.

Art thou statesman, artist, poet,
Hold thy own vocation dear,
By the love of virtue show it,
Help thy brethren, persevere!

God has given to all His creatures
Duties, loving, true and clear;
Every state has noble features,
Choose thy own, and persevere.

Make each day in life a witness,
Spreading tidings far and near,
Of the glory and the fitness
Of the watchword—Persevere.

—*Guardian Angel.*



Our Home at South Union, Ky.

AN ANALYSIS OF HUMAN SOCIETY. No. 1.

DECLARING THE LAW WHICH CREATES AND SUSTAINS A COMMUNITY HAVING GOODS IN COMMON.

DANIEL FRASER.

I INTRODUCE the following analysis with a few remarks on co-operation:

Having been identified with co-operative efforts, and also with communities having goods in common during the past forty years, I would, for the benefit of those having aspirations after a higher life than our present civilization affords, offer a few thoughts.

A number of persons uniting their labor and capital in any industrial business, is co-operation. The relative conditions of rich and poor are not disturbed. The strong, are strong for themselves, the rich, are rich for themselves. The one do not bear the infirmities of the weak, nor the other the conditions of the poor. Co-operation may be just, but organically, it is destitute of the benign——the Christ element. Justice, is not goodness; *it is simply an exchange of equivalents.* Goodness illustrates itself in giving, but expecting no return. They are organically distinct. The former may be an eye for an eye, or a stroke for a stroke. Or it may be a pair of boots for a barrel of flour—a bushel of wheat for two yards of cloth. The latter returns good for evil, blessing for cursing. The former yields just acts, the latter divine deeds.

Capitalists may co-operate, and control the property of a country. The real capital of a country is not gold, nor bits of paper. If there was no surplus of the necessaries of life in the markets of the world, what would that which is called capital amount to? Nothing. Therefore, the actual capital of a country is the food and clothing and other necessaries of life, which the laborers of a country have produced and have to spare. If gold, silver, and bits of paper capitalists co-operate and control the real capital of a country, they control that which does not belong to them. *That which the laborer has produced, should never, in the hands of others, be allowed to control him*, nor affect injuriously that which he has produced.

Within the last century a number of wealthy men co-operated and took possession (under the title of "The East India Company") of a great country, containing millions of people. They controlled the land, and, of course, the laborer and what he produced. Holding absolute possession of the soil, they assume to be at once—rulers—legislators—soldiers and merchants; a combination terrible in power—it was hell organized upon earth. The course they adopted, ultimated within the past few years (under the auspices of the British Government) in the destruction of millions of human beings. Co-operators on a smaller scale, buy great tracts of land, monopolize it, and the contained minerals, coal for instance, an article given for the general good of all. These co-operators tax the community, and sometimes actually control legislation. Hence, co-operation may be Satanic as above, and be just, as is the case with that form of co-operation which attracts attention at present; which creates property and distributes it according to the power expended in creating it. Every infringement of justice is a Satanic act.

The prima facie evidence is, that the

greater portion of human action at present, is Satanic. The late war—the stupendous struggle of the slave—the Satanic power, was intrinsically, to cause the slave to create property, and consume none except what was necessary to create more. The sympathy extended to said power, by the ruling, the educated, and established religious classes, over nearly the whole surface of Christendom, indicates what form of society at present prevails.

All efforts at reform are to prevent certain persons from holding and consuming property which they did not create.

I suggest that all co operative societies, the members being creators of property, should have legislative protection, bounties, etc., afforded them; so that a just state of things may prevail.

Communities having goods in common embrace the justice of co-operation with this organic difference, that the strong are strong for the weak as for themselves, and that the two great classes—rich and poor, are unknown. Such a community is a manifestation of the Divine in man, even as slavery is of the Satanic. Every act of goodness is a divine act.

Man being capable of benign acts, is evidence that he has a divine life within him; in a germinal state it may be.

The incipient quickening of the divine in man, has been the cause of efforts to establish communities having goods in common, organically embracing and manifesting the benign or divine element in humanity. Jesus recognized this element—"be ye perfect even as your Father who is in Heaven is perfect." "Ye are gods—divine, to whom the word of God came. Greater things than these shall ye do." "He who is the greatest, let *him* be your servant, etc." This can only be accomplished when the divine in man is quickened. This quickening, convicts of sin, of righteousness, and of judgment.

If we glance for a moment at the leading minds in the movement towards forming communities, we find them the noblest of the noble. Their highest aspirations were to inaugurate among men the reign of love and universal peace. Self-sacrificing men, all honor to you. A simple Shaker, from the midst of his quiet home, extends to you the Olive Branch of fraternity.

How is it that the noblest of men have not been able to establish communities having goods in common? They had honest hearts, ability and zeal, and other elements of success, yet they failed. The non-success of communities, embracing a number of families, and the success of the Shaker Order, led me to an analysis of human society. For, if physical things can be analyzed, and their forces, affinities, and quantities determined; why should not human society also be analyzed, and its forces and affinities ascertained, and thereby prevent, in the future, material loss and disappointments?

With this view we will inquire,

First, what are the primary atoms of human society?

Second, what are the *forces* of these atoms?

Third, what are the products of these *forces* on each other?

Fourth, what are the organic laws which create and define distinct classes in human society? and what phases does society assume in reference to the organic laws of each?

I will now classify the materials to be analyzed.

Human society presents itself in three distinct orders. The just, the Satanic and the divine. The organic law of the just order, is love of self, and neighbor as self. This order was represented by the Jews, and is beginning to appear in the United States. "All men are equal," see also Homestead Bill, and other items flowing from just principles.

A Jew had as practical a right to land so that he might eat, as to air so that he might breathe, an usury being forbidden, prevented the growth of a moneyed aristocracy controlling the products of labor, and arbitrarily changing their value.

The organic law of the Satanic, *is love of self, at the expense of the neighbor.*

This is represented by two phases.

First, by holding human beings in absolute vassalage; breaking up the matrimonial and parental relationships of the enslaved, taking from them the property they create, standing between them and knowledge, and trampling upon their free agency.

(To be continued.)

GLEANERS.

If you cannot in the harvest
Garner up the richest sheaves,
Many a grain, both ripe and golden,
Which the careless reaper leaves.

You can glean among the briers
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.

Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.—*Selected.*

REASON AND INTUITION.

ODILON B. ELKINS.

"The moment one begins to reason upon the truth of religious impressions, that moment one begins to lose faith." These are the words of that singular man Napoleon Bonaparte, who although a slave to his own selfish desires, had a few grand qualities and eminent virtues.

The realm of religious thought and spiritual impressions, transcends the jurisdiction of reason, and cannot be comprehended by it.

Whatever may be said about the light of Reason, it seems plain that Intuition is a higher, a brighter and a truer light, when kept trimmed and burning. This faculty has not been, and is not, properly cherished and cultivated, and therefore it is not the true and infallible guide it should be.

The crude state of men's morals, although not consistent with reason, is still more repugnant to this divine, spiritual light called Intuition. Man, therefore, chooses for his guide and mentor, this accommodating plastic principle which will furnish him a plausible excuse for his short-comings, and which is quite reconcilable with his selfish independence.

Another motive leading so uniformly to Reason, is, that it is so easily counterfeited, there are so many artifices, shifts and sophisms that her garb will fit nicely and by which so many unchristian acts can be justified, which must be condemned by the unerring light abiding with the child of God.

We accept as true, the statement of a certain writer, that when man was in his highest state of rectitude and uprightness, Intuition was his sole guide; and

man at present need not scoff at this, and pride himself upon the merits of that guide which so often leads him astray.

Those noble beings had an unfailing mentor so long as they heeded its behests; but when he began to fail in this and to rely upon his reasoning powers for guidance, this attribute began to fall into decay.

Woman has been truer to her divine nature, or, perhaps she had more of the divine in her nature; hence she is more keenly alive to eternal truths, and to the spiritual needs of her being. Her perceptions of right and wrong in subtle, and difficult points, are quicker and more reliable than man's. Ask her opinion and you get it readily; ask her reason for it, and all the reason she generally gives, is the proverbial woman's reason, "because." You laugh at her, and if she says it is her intuition, you laugh again. You go to work with your reasoning processes, and soon get sadly befogged; or it may be that you reach the correct solution of the matter, if so be you find she is right.

Intuition transcends Reason, as the sun transcends the moon. The former grasps and masters at once truths which the latter by a long, slow process must arrive at. And other truths which Reason can never approach with all her logic, Intuition has made her own at the outset.

The cold light of Reason is not favorable to growth of soul; but the tender buds of conviction expand and thrive in the genial warmth of God's infinite love, and this is the fountain whence Intuition derives her authority and power. Not that there is any clashing between these two principles, their light may blend as one, but after all Reason's light is but a borrowed light.

Intuition is the primary, the original light, a spark from the divine mind. It is through this part of man's being that God has spoken in every age. There only could his word find lodgement. What remained of this Godlike attribute, after all else had been prostituted to the god of this world, offered the only means of communication between man and his Creator. Every effort of the powers above for the melioration of man's condition, always was, and always will be through this channel. This is necessarily so, for man's Intuition is the quality that is nearest to the heavenly world. His distance and loss from God is greater or less, according as he heeds the call of this gentle monitor.

No man in existence, reasoning from his natural, unregenerate heart, is able to trace out the way of life. It is diametrically opposed to every maxim in vogue with the world. It is foolishness to the wise, to the philosopher, to the great in science and art, to the giant in intellect it is unknown, and to the astute scholar it is a sealed problem.

These all fail to see the better part, because their point of vision is too self-exalted. But to the child-like, trustful humble seeker, the saving truths of the gospel become as a part of his being. They are not difficult to learn, and instead of appearing as a violation of nature's laws, they are manifestly a higher development, a greater perfection of these laws.

Enfield, N. H.

TRUST in God and faithfully serve Him by doing right.—H. H.

A TRUE friend is ever constant.—H. H.

ACTION MAKES LIGHT.

ALONZO G. HOLLISTER.

"O DAWN upon us blessed day,
When truth alone shall bear the sway,
And error's cloud be swept away,
By the light of truth revealed.
Mere words are naught, when justly weighed,
The greatest power is truth obeyed,
On this alone the soul is stayed,
When earthly things will perish.

A writer named Harrison, in *The Medium and Daybreak* of April 18th, says, "With more action in the world, and a reduction of the quantity of speculation, possibly there would be improvement. There are infinitely more good ideas in the world than there are of their own professors to work them out. This disproportion should be lessened. When a person has earned his spurs by a life of self-sacrifice for others," he is prepared to teach from the life, and what he says possesses a value, compared with which, the speculations of the unpractical and theorizing, are as the desert sands to a fruitful Oasis, or as the fictitious creations of fancy, to the positive affirmations of experience. Teaching and philosophizing, that are not based on practice, are only a reflection, or distorted shimmer, without life or substance.

The constantly ascending prayer of the human mind is for light, and light is continually coming, yet it is only by practice that we are enabled to learn anything beyond the simplest rudiments. This may be illustrated by the story of a lad apprenticed for seven years to a blacksmith, to learn the trade. He spent the term of his apprenticeship looking on, to see how others did, and afterwards concluded to go to work. He heated an iron according to rule and began to hammer. The by-standers asked him what he would make. He answered that he did not know yet. As he continued hammering in one place, the iron spread until it split; then he said he guessed he would make a fork.

The application is obvious. Doubtless he could have done as well in the first hour of his apprenticeship, and the seven years might have given him a large store of valuable knowledge by experience. So time is thrown away in idle dreams and speculation that action would make fruitful of permanent values. Our esteemed friend Timlow, who has reformed many unruly young vagrants and put them in a fair way to become useful and respected members of society, being asked to explain his method of treatment, said the only way he knew was to go to work and do it. Different cases require different treatment. He was learning all the time. We are so constituted that we learn by work, and but very little to profit, only by work.

Emerson says, the step from knowing to doing, is a step out of the chalk line of imbecility into fruitfulness. Doing costs self-denial, tests our powers and our knowledge, and enlarges our growth. Overcome indolence, and lo! all things are possible. That is, all meet and virtuous attainments sought in the progress of the soul. Action that proceeds from proper motives, converts light into life, and the life is self-luminous, like one of whom it is written, his "life was the light of men." Labor and self-sacrifice, or self-denial, however contrary to inclination, is the price of all mental and spiritual elevation, and of all advance out of darkness into light.

Mt. Lebanon, N. Y.

ISSACHAR BATES.—NO. 4.

BY H. C. BLINN.

Persons from these places were afterwards gathered to New Lebanon. Hancock and Watervliet. Journeys were subsequently made to Guilford, N. H. and Otsego, N. Y. In 1803 Issachar was able to move with his family to the Society at Watervliet, as his wife had accepted the faith and was anxious to be with the Believers.

In December 1804 he was called to New Lebanon, by the Ministry who conversed with him about the religious revival that for a few years had been in progress in Ohio and Kentucky, and was finally chosen one of the three brethren to go as a missionary to the then far West. The day for departure was the first day of January 1805. They were furnished with one horse to carry their baggage, while the brethren (Elder John Meacham, Elder Benjamin Youngs, and Issachar Bates) were expected to travel on foot. Their route lay through New York, Philadelphia, Baltimore, Washington, D. C. and Lexington Ky. They heard of the murder of Joseph Langford, and were informed of the place and that the deed was written on a tree by Rock Castle river, Issachar says, "I expected to see some shocking expression written on such an occasion, but when we came to the place we found to our surprise only these words, 'Langford's Defeat,' I shuddered. Is this the world that I am in where murder is nothing but a defeat?"

On the Sabbath they went to hear Matthew Houston preach, and were much interested with his zeal for the truth. By invitation the brethren spoke in several of the meetings and were received gladly, while the people would say, 'This is what we have been praying for and now it has come.' On March 9 1805 they went to Springfield Ohio, and attended some of the revival meetings, but in a few days passed on to Malcham Worley's where as Issachar writes, "we found the first rest for the soles of our feet, having traveled 1,233 miles in two months and twenty two days. They met some of the leaders of the revival work and very plainly informed them of the mission upon which they had been sent. These ministers Matthew Houston, Malcham Worley, Richard McNemar, Barton Stone and others were at first very attentive and listened with pleasure till a full presentation of the cross of Christ was preached, when some of them showed their preference for a worldly life and that they chose to remain in the pleasures of sin. The Brethren now visited from house to house, and were gladly received. Samuel Rollins in his prayer said, 'I thank the God of heaven that salvation is come. We thank thee O God that thou hast sent a chariot of fire from the East, drawn by three white horses, to bring the everlasting gospel to this land.'

To meet the urgent requests to be present at the meetings, the Brethren were obliged to separate and Issachar was chosen to go a distance of ninety miles. He says, "On the 27th. of March I started on foot and alone, through the mud and water, and waded one creek three times where the water was two feet deep. My feet became very badly blistered so that it was with difficulty that I proceeded on my way." The ministers received him with many marks of outward kindness but they privately agreed, to prevent him from having a privilege to speak in the meetings. Two of the ministers even warned the people not to follow any man, and one went so far as to say, 'Don't believe what man says, don't believe me for I have told lies, but keep your Bibles in your houses and in your pockets.'

The people however, demanded that Issachar should have the opportunity to speak, which was soon granted and all gave excellent attention. The people during the revival had been remarkably gifted in dreams and visions and much time was occupied in relating these, as they were accepted as lessons having a reference to their own lives or the lives of the people. One dreamed that he saw a minister standing on a stack of straw preaching; the straw caught on fire and the minister fled, but a Shaker preacher sprang upon the stack, and stood there and preached in the flames till the stack was consumed to ashes, and received no harm.

Issachar now returned to Ohio, on foot and alone, and reached his destination in safety.

An active revival work was still in progress and many came forward and honestly confessed their sins and devoted their souls to God and all they possessed to the maintenance of the gospel cause.

In April a camp meeting was held in Warren Co., and a body of New Lights were determined to break down all before them, and the poor inoffensive Shakers were denounced as deceivers, and as false witnesses. Issachar thought that the tumult at Ephesus could not have been greater than it was in this camp meeting for about one half hour. He says, "I was ordered to the bad place, from whence they said I came, and was at the same time called many bad names." The old soldier was not so easily frightened. He had fought too many battles amidst the whizzing of cannon balls to be frightened at this late date by a few theological shot from poor old guns. Richard McNemar preached on April 28th. and took for his text, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' It was now a time of great confusion. People came from a great distance to hear the several ministers preach. By large numbers the Believers were kindly and affectionately received, but a few of the ministers in their unchristian zeal made free to denounce them as false prophets, seducers, liars, and wolves in sheep's clothing. Some persons are seemingly obliged to use this coarse, boorish language, as their wild zeal runs away with their good sense.

In July of this same year Daniel Mosely, Elder David Darrow and Solomon King were sent from the society of New Lebanon to aid the Believers in Ohio and Kentucky and were received by them with great joy.

In September 1805 Issachar returned to New Lebanon, on foot, in order to obtain funds to purchase a section of land for the future society. The distance was 776 miles and the journey occupied twenty one days. He remained at New Lebanon several weeks, obtained the money $1640, and a good treasure of gospel love and in twenty three days had walked back to Ohio where the Society of Union Village now stands. The land was purchased and the next season "we built a two story framed house 30x40 and moved into it."

Issachar was a man of great faith and believed implicitly in the promises of God. He was in the Lord's work and had no fear of what man might do. It was on this journey however, that he had a test of his faith, and which at a later date he looked upon as a special spiritual notice. While on this long and tedious journey from Ohio to New Lebanon, over an unbroken country, his left foot and ankle became very much swollen and with such intense pain, that it was with great difficulty he reached the public house where he was to stop for the night. He was still two hundred miles from the Society of New Lebanon and among entire strangers. He writes in regard to this; "At night I could obtain no sleep. In the morning I found my foot so large that I could not wear my shoe only partially as a cover to my foot, but I went limping along, wondering what I had better do. I thought I would get a moccasin made, but if I do I cannot walk. I will buy a horse. I can pay $20 and get trusted for the balance till I return.

Well that will never do to get trusted after that manner, and I cannot bear to have my foot hang without support, I will hire a man to take me in a wagon and the Believers will pay him when I reach home, and I said aloud; that will do. Suddenly a spirit voice whispered, Where is your faith? I was in no condition to make a good reply, but said abruptly, Faith! I should just as quick think of asking to have my leg cured if the bone was broken!

A voice whispered, 'Whatsoever you shall ask the Father in my name, it shall be done.'

I cannot describe my feelings, but it seemed to me that I gave my whole soul into the name of Christ and asked.—In a moment I realized a change, and it was all over, my foot was as well as ever. And how to express my thanks I could not tell; but I put on my shoe and ran nearly three miles, singing as well as I could while on the race.

People stared at me as I passed them on the road, and no doubt they thought I was a crazy man; but I did not care for that, I was so overjoyed that I had been healed."

(To be continued.)

IS IT WORTH WHILE?

BY ELLA C. G. PAGE.

A LITTLE yellow sunshine, and then the day is done;
A little patient labor, and then comes set of sun;
A summer brief, an autumn, and then the winter's here;
A few brief months swift passing, and then another year.
Since life is rolling onward as swiftly as it can,
Is it worth while to envy and vex our fellow-man?
To cherish anger toward him whose span of life is brief,
And vanishes as quickly as doth a falling leaf?
Is it worth while to murmur because the way is rough?
In the fast-falling even will sure be rest enough.
Is it worth while to love or hate intensely as we may?
The night-fall waxeth nearer, and then is past the day.
Just to journey on serenely and happy, if one can,
Is best. If not contented, helpful to our fellow-man,
Knowing around life's corner in a little time we go—
To see? Ah, who can tell us? No mortal man doth know.
Within that land Faith whispers the antidote is found
To soothe fore'er from aching the keenest sorrow's wound.
So although of that rare country no seer the bliss can show,
Let us press on in courage—we shall go home, and *know.—Methuen. Mass.*

OUR DOUBLE NATURE.

Two lives the meanest of us live;
One which the world beholds, and one
Whose hidden history none may give
But he who lives it; he alone.
Its wondrous ecstasies can know,
Its ever-changing streams of thought,
Its deep unutterable woe,
Its vision bright and heaven fraught.

He o'er its secret sins may groan,
And blush to hear the common praise
Of actions, which, if rightly shown,
Could only loudest censure raise

He o'er its noblest may rejoice,
Though none the virtues can behold;
For acts that win the common voice
Demand a blazonment of gold.

And so with full potential power
For vilest sins or purest deeds,
We pass through life and win a dower
Of mingled praise and blame, that needs—

A juster judge the scales to hold
Than e'er on earth weighs cause and deed,
Ourselves and God alone behold
The motives which to actions lead.

And thus we gather fame and shame,
Alike unearned—alike untrue;
Receiving praise where men should blame.
And blame where praise is rightly due.
—*Selected.*

BIBLE TEACHINGS.

LEWIS HORTON.

THERE should be something of a dividing line between the Old and New Testament, not necessarily to ignore the Old, but to more fully accept the New. The Old contains many good things, but the New is divine. The Old is replete with prophecies, the New records their grand fulfillment. The Old is fruitful of historical events; descriptions of war, strife and bloodshed intermingled with flashes of spiritual light warning a barbarous people to refrain from cruelty and oppression. The New is adorned with the good news and glad tidings of peace, and advancing civilization.

Out of the Old is drawn material for sectarianism, polygamy, slavery and re-

ligious contention. From the New comes the complete assurance of immortality and eternal happiness, proclaiming the Christ that was, and is to be.

Jesus of Nazareth was a student of the old scriptures, yet so divine was his character, that he chose only the purest and best. Shakspeare, the immortal bard of Avon was a diligent reader of the Old, but was not so choice in his quotations.

As among the springs of earth we choose the purest water, so should it be with what we read. Millions are spent to flood the world with bibles yet what portion of its readers consider that "the letter killeth, but the spirit giveth life" and light and knowledge.

Will the time come when we shall have a spiritual version Bible? let us hope so at least.

A time when right o'er wrong prevails,
A time when none the truth assails,
A time when all the old is gone,
A time when all things new are born.

Canterbury, N. H.

WHO ARE THE SHAKERS?
Benefits Derived from Shakerism.

GEO. H. BAXTER.

THOSE who accept the teachings of Jesus Christ and live the higher life as inaugurated by our spiritual instructor, are worthy the name of the true followers of Jesus Christ, whose teachings comprise many lessons concerning our duty to God, to humanity, and to our selves. The blessings and protection from God, being the source from whence our spiritual progress and achievements have been derived it behooves the recipients always to work, and offerings give, for our success in the deliverance from the heritage of an earthly nature.

Never, in the history of the world, has so important an event as the mission of Jesus Christ, taken place. It brought untold wealth of spiritual revelation, the highest standard of intelligence and the cause of that knowledge and reformation which was manifested through our Mother Ann Lee who uplifted the vail, and showed the true way of resurrection from a low and sensual nature, to a higher spiritual existence, even on this earthly sphere, and also how to prepare for our entrance into the realms of glory. We owe much to humanity, especially to those who are with us.

Those who need instruction, and are seeking for a higher life should be our study and care and if we are true and sincere, we shall be the builders who will reconstruct, on the grain by grain principle, the structure which is not upright thus perfect and help to make life a bright and active one. If not active in every good word and work, weakness and darkness will prevail. Well may those who have answered this divine call enjoy a life of glad tidings and give unto others messages of love and point to them the true way to journey.

To thyself be true, inhale the divine atmosphere of love and let thy whole heart be filled with spiritual life. For angry words or frowns, you can return kind words and sweet expressions, and being no longer subjects unto bondage, but children of God, let us strive to awaken a spirit of lofty nature, and an influence so grand, that all may feel the force of its pure elements, and look higher than earth, for joy. The results, from so doing are the benefits derived from Shakerism.

Canterbury, N. H.

"THE fear of the Lord tendeth to life." *Prov.*

DWELLING IN GOD.

MARION JOHNSON.

"*God is love: and he that dwelleth in love, dwelleth in God, and God in him.*"
I. John, iv., 16.

THIS sublime yet simple sentence, so replete with meaning, so emphatically declaring and summing up all Christian life and progress, comes home to the heart with the clear incisive force of inspiration; clearing away the mists of doubt and error from the mind, dispelling the fog of old tradition and superstition and letting the clear sunlight of the gospel shine into the soul. Love is the fulfilling of the law; the embodiment of the golden rule; the grand underlying principle upon which the whole superstructure of the Christian character should be built; if reared upon this basis it will withstand and endure whatever trials may be brought to bear upon it.

Love to God and love to our neighbor should be the ruling motive in our lives, then shall we be found dwelling in God and abiding securely beneath the shadow of his wings, far above the corroding cares, the petty anxieties, the doubts and fears which so often annoy and perplex us. To gain this heavenly and blissful dwelling-place, this angelic abode, this haven of rest from all strife, turmoil and unrest, which is the heritage of the heart unsubdued and unregenerated by the gospel, we must bear a daily cross against every passion and propensity of a natural and carnal heart, and from this life of self-denial and self-crucifixion emanate the rich blessings and comforts of gospel peace and love.

But when the refining is completed, when the dross is all consumed, and we are purified from every stain and mar of sin, then shall we know the deep abiding peace, rest, and satisfaction of dwelling in God and He in us. Beautiful rest! compared with thee, how puerile, how insignificant, how utterly worthless appear the fleeting and transitory honors and pleasures which the world offers to its votaries! How should it rouse us to action, stimulate us to higher endeavors, quicken us to renewed exertions, to know that this wealth of the spirit can become ours, to know that we can blend with the angelic host in their songs of praise and triumph through a never-ending eternity.

Canterbury, N. H.

THE ABODE OF HAPPINESS.

BY S. MANSFIELD.

'MID squalid haunts of poverty,
'Mid princely courts and palaces,
Full many a year sought wise Sadi,
The glittering home of Happiness,
Where was it found! beneath what sky?
What zone of heaven spans its dome?
Alas! nowhere did he espy
Her safe retreat; her long sought home;
But fruitless search with sorrows rife,
Embittered e'en the cup of life.

Once wandering in a dim old wood,
He saw a temple 'mong the trees,
High, vast and grand—it proudly stood,
Old as the hoary centuries.
He mounts the step, with trembling pace,
He treads the vast and solemn hall,
He 'spies a door, and o'er the place,
Was this inscription on the wall;
"Here gnaws no pain—here wounds no dart-
Here fortune dwells,—here rests the heart."

"O happiest hour of life, how dear!
No more my weary feet shall roam,
O, happiness at last so near!
At last I've found my secret home."
Thus cried the sage, as joyfully
He hastes to ope the mystic door,
He stands aghast! what did he see?
A dismal cavern, grim and hoar,
And peering in its awful gloom,
He saw far down—saw what?—*A Tomb.*"

Letter Box.

Enfield Conn. 1884.

Dear Children;—"Keep your hearts with all diligence." Guard your inner lives against the approaches of sin. Watch your thoughts, your appetites and passions. Without constant watchfulness you cannot subdue wrong.

"The careless soul invites the vigilant foe." It is wise to be on the watch-tower, faithful as a sentinel.

How much discipline you need to enable you to be true. Travel upward as well as onward; choose good instead of evil; grow better not worse; seek the kingdom of heaven, not the kingdom of earth. The choice is with yourselves.

Keep your lives virtuous, your aspirations holy, your thoughts humble, and the fruits of the Spirit will be your durable treasure. Never begin a sinful course, and you will never regret it.

Sow the seed of truth and purity, watch and cultivate it, guard it from every destructive element, and you will reap a good harvest. If you sow tares, (evil passions,) they will produce only vices. "Gather thistles—expect prickles."

"Blessed are the pure in heart." Peace reigns with the pure. Shun sinful by-ways, is good counsel. Follow "the high path of duty," for "it leadeth to the Heavenly City, whose maker and builder is God."

Your brother.

Daniel Orcutt.

THE ART OF THINKING.

The object of the teacher is to teach to think. The pupil thinks enough, but he thinks loosely, incoherently indefinitely, and vaguely. He expends power enough on his mental work, but it is poorly applied. The teacher points out to him these indefinite or incoherent results, and demands logical statements of him. Here is the positive advantage the teacher is to the pupil.

Let us suppose two pupils are studying the same lesson in geography or grammar or history. One reads to get the facts; he fastens his eye on the page and his mind to the subject before him; he makes the book a study, and acquires information from it; his object is to acquire knowledge. He attains this end. The other also studies the book, but while reading he is obtaining lessons in thinking. He does not merely commit to memory; he stops to see if the argument is sound; he analyzes it to see if the conclusion is warranted by the premises.

The one who thinks as he reads is quite different, it will be seen, from him who simply learns as he reads. To read and think, or to think as one reads, is the end to seek. To teach to think is then the art of the teacher. The reader for facts gets facts; he comes to the recitation seat and reels off those facts. His mind, like Edison's phonograph, gives back just what it received. While this power is valuable, it is not the power the world wants.

The teacher will find his pupils come to the recitation to transmit the facts they have gained. He must put them in quite another frame of mind. Instead of recitations they must be made into thinkers. The value of the teacher is measured by his power to teach the art of thinking.—*Teacher's Institute.*

THE MANIFESTO.
NOVEMBER, 1884.

NOTES.

Who shall decide when the lawyers and ministers disagree? and who will care to decide when they hold their lengthy disputations on subjects that have but a trifle of influence upon the present happiness or prosperity of mankind. It is not a new thing for people to leave that which is very needful in life, and busy themselves about questions that are foreign to their present duty.

Many a life has been in deep anxiety about Adam and his management in the garden of Eden, to the utter neglect of their own personal discipline or of the protection which should have been thrown around others. Matters in religious history have for a long time been a source of vexation as it is so difficult to fix an exact date, or to bring the several points in history to harmonize. But as the earth receives light and these varied subjects pass under discussion, then the people will think. The people will think. Why not? They are urged to read, read, read. Thousands of books, pamphlets and papers are constantly being spread out before them. The land is swarming with speakers who are alive on every subject that can tingle or tickle the ears. and as a natural consequence some few among the thousands will stop

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harmony and integrity of the Gospels." How wise it is that some one can tell us all about these things so that we may find a harmony while reading the Bible.

If a knowledge of the day and the hour when that remarkable event took place would induce even the religious teachers to "beat their swords into ploughshares and their spears into pruning-hooks," it might become a matter of universal interest.

It may do no harm to know the exact time of all those biblical incidents which bear the date of the first century, if luckily they can be ascertained, but it is of far more consequence to "live soberly, righteously and godly in this present world." The harmony of the Gospels must have a very loose attachment for each other if their worth in the mission of righteousness and brotherly love depends upon so slim a foundation as a historical date. The word of God that is written in the hearts of his people has a living influence for good, and this is permanently established, and we have only to prove our willingness to accept it.

Jesus might as well have attempted to establish the day that Adam left Eden, as essential to the harmony of the books of the Old Testament and this would have been as imperative as that the day of the crucifixion should be established that the people might believe that Matthew and Mark were genuine records of the Primitive Church.

The writings of one of the judges of the Supreme Court of the U. S. should be pretty good authority for the historical evidence which he brings forward to establish his point on this subject, but Judge Bradley has found his wisdom wanting in that he is called in question for his statement. He says that Jesus was cru-

cified on the fifteenth day of the Jewish month. That the day was supposed to be Friday, but there is a possibility that it may have been Thursday. Friday, however, is the day generally accepted and "that is the almost universal understanding of Christendom."

It is interesting, at this late date, to be assured of the ignorance of the Christian world during some two thousand years, in which time they have had no satisfactory harmony of the New Testament books. "This inharmony has made many skeptics and some of the best modern critics have been led to reject the Gospel of John."

Now a writer comes forward to make all the crooked places straight, to turn the feet of the Judge into the one safe way. The Romish Church as well as the Protestant is also in error and must be set aside, but the Greek church of 76,000,000 souls who say that the crucifixion took place on Thursday, is right. To have been crucified on Friday, the writer says, makes even the evangelists at variance with each other, but crucified on Thursday and on the fourteenth day of the month, makes everything perfectly correct, referring to his time of lying in the tomb.

"Crucified on the fourteenth day in which the paschal lamb was killed and in which as the great Antitype, our Passover makes him to have lain three nights. Thursday night, Friday night and Saturday night in the grave, and all day Friday and Saturday and a part of Sunday, and consequently to have risen on the third day."

Of course this must be very important information and particularly essential, "in this age of skepticism," when the exact day of the crucifixion must be understood in order to have a harmony of the four Gospels. Matthew tells us in chapter twelve, fortieth verse, that Jesus said he should "be three days and three nights in the heart of the earth;" but from Thursday night to Saturday morning hardly makes three days. If, however, it is proved, and we must believe that it is, that he was crucified on the fourteenth day of the month, other little discrepancies need do no harm. This matter settled we may now find some other thing of equal interest.

Correction. In the October number on page 222 first column, please read, "Philosophy has made slow progress in redeeming man," and has tardily and falteringly wrought to save them. "It has eyes to see man's misery, but no hands to lift him out of it."

In second column, second paragraph, the flimsy husk of bare progressions etc. should read, the flimsy husk of bare professions, etc.

Sanitary.

CAUSES OF DYSPEPSIA.

BY DR. J. H. HANAFORD.

Dyspepsia, or indigestion, is the special disease-curse of our nation, having causes here which are not equally active in any other parts of the civilized world. Indeed, our physical state in this regard is by no means creditable to our Christian civilization. The good Father has given us digestive powers amply able to so change our food, mysteriously, into the elements from which health and strength may be secured,—an amount to enable us to serve Him acceptably, and to be useful, the design of our introduction into this world of probation.

No one can doubt this who intelligently examines the intricate mechanism by which this digestive process is effected; the lavish expenditure of the digestive solvents, almost

miraculously extracted from the blood just when they are needed, always adapted to present emergencies, if the system is allowed to remain in its normal condition. It is natural, therefore, to have our food fully digested, to be strengthened by it, and would always be so, our stomach, liver, all of our digestive organs serving us faithfully, at all times, aside from the many violations of the laws of our being, which are the laws of God as certainly as the laws of the spiritual nature.

It becomes us, therefore, to learn how far we may innocently disregard any of God's laws thus abridging our usefulness, by making ourselves a nation of dyspeptics. How far may we innocently array ourselves against any of the laws of God, whether in the realm of material nature, or in that of thought and spirit? Prominent among the causes of dyspepsia—for all of which we must be regarded as responsible—is our great haste in taking our meals, rarely, if ever, taking the necessary time, making this a special business, not to be disturbed by other matters. If it is important to eat, not as a mere animal gratification, but as we are commanded, all for the "glory of God," it is a duty to eat as "a means to an end," that we so promote our health as to be able to do the greatest amount of good in the world, glorifying our Creator. In this regard, we may safely follow the example of the higher orders of the brute creation, the ruminants, patiently "chewing the cud," without drinks, so carefully and faithfully combining it with the saliva, in addition to its thorough division, that it is fully digested, as the Creator graciously intended. To do otherwise, to "bolt" our food, as do some of the lower orders, with far stronger digestive powers than ours, is to violate God's laws, enduring the penalty of indigestion, in the direct line of physical transgressions. If it is true that the digestive powers will correspond with the vigor of the body as a whole, generally, it is reasonable to infer that, if we hurry to our meals, exhausted by labor, the blood and vital force diverted from the stomach to the brain or limbs, they cannot be present with the digestive organs, at the time when particularly needed, from which fact the digestion must become correspondingly imperfect. The same must be true, if at the close of the meal, even if properly eaten, we return to our toils, instead of attempting to so modify our labors as to have more comparative ease just before and after the meals. One hour is usually given to the employed for their meals, in which time it is possible to secure a little rest devoting more than the usual time to chewing food, eating with decency. It is certain, however, that, just to the extent that we hurry in taking our meals, not half chewing and insalivating our food, or just to the extent that we waste digestive power by violent effort just before and after them, we must suffer the penalties of the violated digestive laws.

—*Watchman.*

TAKING MEDICINES.

MISCHIEF is often done by the indiscriminate use of medicines. The idea is well expressed by the inscription on an old tomb-stone:

"I was well; I wished to be better;
I took physic, and here I am!"

The intelligent physician does not profess to cure disease through the direct agency of the remedies he prescribes; these are given to remove obstructions that interfere with the recuperative efforts of nature. If there are no obstructions to remove, the effect of drugs is to interfere with the natural and healthful movements of the machinery of life. Health is maintained by "good living,"—a term that comprehends a great deal. It consists in having good food, properly cooked, at every meal; clothing appropriate to the changing seasons; and moderation in all things. Such a person might require no medicine during a long life.

I must admit, however, that such an instance would be exceptional, even to one making the effort to live in that way. We cannot always procure well-cooked foods, nor can we always predict sudden changes of the weather in time to protect ourselves against them. But we can aid nature in throwing off disease, by abstinence and such other prudential means as would occur to any thoughtful person, instead of eating heartily and trusting in drugs to overcome our ailments.

Who ever saw an habitual medicine-taker

who enjoyed reasonably good health? All medicines debilitate, and that drawback must be duly considered before taking them. Think of the quantities of pills that are used. Most of these are taken to relieve constipation. Unfortunately the relief is only temporary, and the doses must be repeated often, thus weakening the stomach and incapacitating it for its natural work. If medicine is used for the relief of constipation it is better to employ it in *suppositories*, but a better plan than either is to cure the trouble by means of a proper diet and regular and active exercise or work in the open air. Thousands of drunkards, with their legacies of sorrow and crime and broken hearts, are made through dram-drinking, commenced at first for the relief of dyspepsia or colic, and continued through excuses and subterfuges that a depraved appetite strives to make plausible.

The little household remedies have their uses, and they have also their abuses. There are occasions when such remedies as camphor, brandy, paregoric, laudanum, ginger, and pills and powders, may be of great service. The important point is to know when to use them; that would be perhaps once where they are ordinarily employed ten times. The best of all remedies—and every person should have a little constantly on hand—is common sense. If one experiences inconvenience in eating, nature will bring relief sooner and more effectively if left to herself, than by efforts to aid her with liquors and tinctures that benumb the stomach and retard healthy action. Rest, warmth and abstinence are the proper remedies for all ordinary ailments. Wholesome and nutritious food, the comforts of a good home, vigorous and regular exercise, seasonable clothing, fresh air constantly, and eight hours of sound sleep out of every twenty four, and you may "*throw physic to the dogs.*"—*Hall's Journal of Health.*

BREATHE THROUGH THE NOSE.

Dr. Ward, physician to the Metropolitan Throat hospital, in an article on singers' throat troubles, in the *Musical Critic*, treats of the causes of catarrhal troubles experienced by public singers, and repeats the well-known fact that the nose is the only channel through which air should pass during ordinary acts of breathing, the mouth being intended only as an accessory breathing agent when, on certain occasions—as, for instance, running—the lungs demand a rapid supply. Air, in passing through the nostrils, is warmed and sifted of its harmful ingredients, and thus prepared for its reception into the delicate structures below. If it passes directly into the mouth without the above preparation, it will frequently cause irritation and inflammation of the mucous membrane, lining the mouth and throat, by being, in the first place, too cold, and, in the second place, by containing irritating particles of dust and other matter.

—*Selected.*

FORKS.

Some of our readers may be surprised to learn that the use of forks at the table was not introduced into England earlier than the reign of James I., and that this piece of refinement was derived from the Italians. The fact appears from the following curious extract from a book entitled, "Coryat's Crudities, hastily gobbled up in five months-travels in France, Savoy, Italy, Rhœtia, Helvetia, (Switzerland,) some parts of High Germany, and the Netherlands." The book was first published in 1611. "Here I will mention," says the traveler, "a thing that might have been spoken of before in discourse of the first Italian towne. I observed a custom in all those Italian cities and townes through which I passed, that is not used in any other country that I saw in my travels; neither do I think that any other nation of christendom doth use but only Italy. The Italian and also most strangers that are commorant in Italy, do alwaies at their meales use a little fork when they cut their meate. For while with their knife, which they hold in one hand they cut the meat out of the dish, they fasten their forke, which they hold in their other hand, upon the same dish. So that whatsoever he be that sitting in the company of any others at meale, should unadvisedly touch the dish of meate with his fingers from which all doe cut, he will give occasion of

offense unto the company, as having transgressed the laws of good manners; insomuch that for his error he shall be at least browbeaten, if not reprehended in words. This forme of feeding, I understand, is generally used in all places in Italy, their forkes being for the most part made of yron or steele, and some of silver; but those are used only by gentlemen. The reason of this their curiosity is, because the Italian cannot by any means endure to have his dish touched with fingers, seeing all men's fingers are not alike cleane. Hereupon I myself thought good to initiate the Italian fashion by this forked cutting of meate, not only while I was in Italy, but also in Germany, and oftentimes in England since I came home; being once quipped for that frequent using of my forke by a certain learned gentleman, a familiar friend of mine, one master Laurence Whitaker, who in his merry humor doubted not at table to call me Purcifer,* only for using a fork at feeding, but for no other cause."

The use of forks was much ridiculed in England, as an effeminate piece of finery; in one of Beaumont and Fletcher's plays, "your fork carving traveler" is spoken of with much contempt; and Ben Jonson has joined in the laugh against them in his "Devil's an Ass." Meercraft says to Gilthead and Sledge,

"Have I deserved this from you two for all
My pains at court to get you such a patent—
Gilthead—For what?
Meercraft—Upon my project of the forkes.
Sledge—Forks? What be they?
Meercraft—The laudable use of forks,
Brought into custom here as they are in Italy.
To the sparing o' napkins."

*Purcifer literally meant a slave, who for punishment of some fault, was made to carry a fork or gallows upon his neck through the city, with his hands tied to it, hence it came to signify generally a rogue; a villain.—*Chicago Eye.*

Books and Papers.

PHRENOLOGICAL JOURNAL and SCIENCE of HEALTH. October. Contents: The Candidates of reform: B. F. Butler and J. B. St. John, with Portraits: The Christian Church: The Cranial Affinities of Men and Apes: Organic Cerebration: Two Eminent British Scientists, with Portraits: The Ineffaceable Record of our Lives: Rather Strange: Delia and Blanche: True Love and Blind Passion: The Function of Taste: Cholera and Uncleanness: Poetry, Editorial, etc. etc. Fowler & Wells Co. Pub. 753 Broadway, N. Y.

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And the light that's ev - er glow-ing there,—The Star of Pu - ri - ty.
Let the o - cean and her caverns keep, In darkness hid - den there.

The sun shall wane, the stars go down, And reign of time be o'er; But the
But O, al - might - y Fa-ther, send Thine an-gels from a-bove, To

liv-ing light in the heart that's pure, Shall shine for - ev - er - more.
kindle in my heart a fire Of pu - ri - ty and love.

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Deaths.

George Runyon, May 24, at Pleasant Hill Ky. Age 88 yrs. 5 mo. and 11 days.

Thus another bright luminary has disappeared from our hemisphere to shine with brighter effulgence in the higher spheres.

His noble soul,—a pattern of charity love and humanity, wholly devoted to the great and important work of Christ's Kingdom; has reared a lasting monument, more durable and sublime than the Egyptian's Pyramids. He came to the society when fourteen years of age, and officiated as an Elder in the Junior Order for more than forty years.

N. L. R.

Irene Richardson, Sep. 9, at South Union, Ky. Age, 71 yrs.

Anna Hurd, Sept. 28, at New Gloucester. Me. Age 92 yrs. She was so alive in spirit, so loving and cheerful that we mourn her loss. Anna was the last of those that moved from Gorham, when that Society was transferred to Poland.—*J. B. V.*

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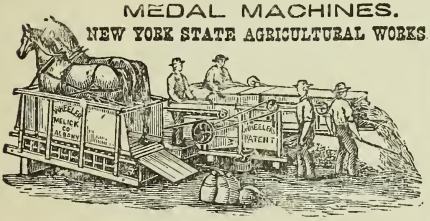

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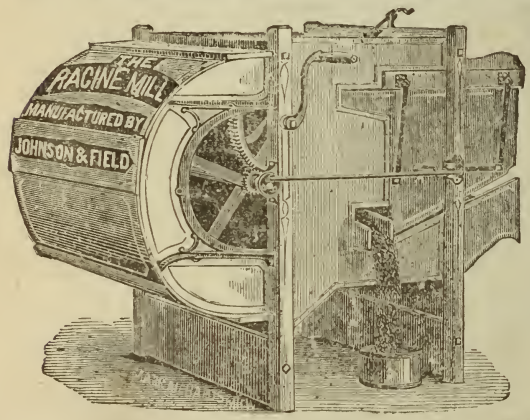

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